



Sources of Acquisition of Moral Values: An Analysis of Personal Experiences of University Teachers

Rafiq, M.¹; Dr. Syed Asad Abbas Rizvi²

¹Ph.D Education Scholar Faculty of Social Sciences, Department of Education,
International Islamic University, Islamabad

²Assistant Professor in Education, Faculty of Social Sciences, Department of Education,
International Islamic University (IIUI), Islamabad

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ABSTRACT

This study was designed to investigate that how moral values were acquired by the university teachers in their life. What were the sources and factors that have catalyzed instilling of personal moral values in their life? This study involved the qualitative grounding of a list of sources that have inspired the participants to caught certain values in their life, finding similarities in personal experiences and induction of generalizations were the objectives of the study. The design of the study was qualitative phenomenology. The population was the teachers of university level in Islamabad and Rawalpindi. Theoretical sample was snow balled. Semi-structured interview was the instrument of the study. Qualitative data was analyzed by content analysis technique using epistemological qualitative exploratory method. The results have shown a broad range of factors that have acted as source of acquiring moral values. There were found some common sources that have affected moral orientation of many participants. The study was completed under the umbrella of Islamic world view of moral development as a theoretical lens of the study.

KEYWORDS: Teachers of University Instilling of Moral Values, Qualitative Grounding, Phenomenology, Epistemological Method, Factors Affecting Moral Orientation, Islamic World View, Moral Development.

INTRODUCTION

In principle Muslim society is moral leader in the world (Gallani, 1995). [1] Its morality should set moral standards as a role model for other individuals and nations. The Muslims are raised for the people in the world with duty to order the people to do virtues and forbid the people to abstain from committing sin. It is the responsibility of Muslims to practice Islamic moral law in such a way so that their life becomes un-refutable witness of truthfulness of Islam. (Maududi, 2007). [2] Quran says about this duty of Muslims: “You are now the best people brought forth for (the guidance and reform of) mankind. You enjoin what is right and forbid what is wrong and believe in Allah” (Quran, 3:110). [3]

This role of Muslims as a moral leader is mentioned in Quran in these words: “Thus, have We made you a Community of the "Golden Mean" so that you may be witnesses regarding mankind and the Messenger (ﷺ) may be a witness regarding you” (Quran, 2:143). [3] “Believers Be upright bearers of witness for Allah” (Quran, 5:8). [3] “And who is more unjust than the one who hides the testimony which Allah has entrusted to him?” (Quran, 2:140). [3] But unfortunately, the present society of Muslims specially in Pakistan, is producing such individual moralities which are not better than that of non-believers. They can tell a lie, use dishonesty, exercise cruelty, deceive others, back off from their commitments, earn by theft and dacoity and indulge in all forms of immodesties and the average estimate of immoralities in Muslims is not less than that of any non-Muslim nations (Maududi, 2013). [4] Laurence Brown (1944, as cited in Maududi, 2006) twits the Muslims and Muslim states on their morality against the Islamic laws and says that the Muslims have modified the Islamic laws and have adopted legal standards of the west even in Muslim personal laws. He says that the Muslim’s concept that the source of law is the Allah, is disproved by the actions of Muslims, and it was just a pious fiction.

Nancy, Efinger and lacey (2003) [5] describes that the American society is facing severe moral problems of materialism, individualism and lack of civility. Thomas (2012) [6] claims abortion, pornography, terrorism, violation of human rights and poverty are the global moral issues. Tappan (1998) [7] concludes that the world today is full of moral degeneration crisis, chaos and confusions. There are many studies which address the issue of moral development which can be classified as: The studies which discuss the factors of moral development using secular

theoretical frame work e.g. Nancy, Efinger, and Lacey, 2003[5]; Greenleaf, 1977 [8]; Burn, 1978 [9]; Dalton and Petrie, 1997 [10]; King, 1997[11]; Roepke, 1995 [12]. These studies claim that the moral development of a person is positively influenced by moral leadership, peer culture, parents, spirituality and teachers. These studies are free from the effects of religious faith and the concept of hereafter.

A second set of studies examine the effect of religion on morality, Iqbal's philosophy of moral values and comparison of modern Islamic theory of education and Western theory of moral education (e.g. Afifa, 2003 [13]; Javed, 2007 [14]; Khurram, 2007) [15].

There are very little studies which aim at exploring personal experiences of educationists about transformative and influential factors for moral development. This gap leads the researcher to conduct this study to explore influential factors for moral development of a person. There is a lack of knowledge about the determinants of moral developments of a person. This study contributes to the knowledge base by investigating the determinants of moral development of a person. This study is important for the teachers to plan how to make strategy for the moral development of the students. The study provides knowledge base for the policy makers and educationists.

The Statement of the Purpose

The purpose of this phenomenology study was to explore the sources of acquisition of moral values in the life of teachers at university level in Islamabad and Rawalpindi. The exploration of the sources of acquisition of moral values was defined, for this study, as an investigation of the personal experiences of the teachers to find answer to question what were factors or thing that facilitate them to learn their moral values.

Objectives of the Study

1. To analyze the personal experiences of the university teachers about how they have acquired their moral values in their life.
2. To enlist the sources of acquisition of moral values of university teachers.

REVIEW OF THE RELATED LITERATURE

Theoretical Framework for Moral Development

The theoretical framework works as a guiding lens (Creswell, 2009) [16] for a research study. It guides researcher to make decisions about selection of participants, question asked from the participants, data collection and analysis procedures (Creswell, 2009) [16]. Human behaviors are complex, multi facet and multidimensional (Woolfolk, 2005 [17]; David, 2001) [18]. Among the human behaviors the study of morality is even more difficult because it varies individual to individual society to society and nation to nation.

The morality is a set of principles laid by religion revealed by Allah through His Apostles called it the straightway of morality (الصِّرَاطَ الْمُسْتَقِيمَ) (Gallani, 1995) [1]. This study is meant to explore causes of moral transformation of teachers of Universities. As a Muslim, the morality of the teachers must be viewed through theoretical Lens of Quran and Sunnah. Thus, this study will use Islamic philosophy of moral development revealed by Quran and Sunnah as the theoretical Lens of the study. The actual Islamic theory of moral development in the Quran and Sunnah can be narrated as:

1. Moral development of individuals is the highest and first and foremost aim of Islam. Quran was revealed on Apostle of Allah Muhammad (ﷺ) to show right way of passing life Quran says: اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ Direct us on to the Straight Way (Quran, 1:6) [3] and Quran says about its motto هُدًى لِّلْمُتَّقِينَ It is guidance to God-fearing people (Quran, 2:2) [3]. Holy Prophet Muhammad (ﷺ) claimed that the purpose of His prophet hood is to make perfect the morality of human (Malik, 2001) [19]. The last Apostle of Allah said that the best among believers is one who is the best in moral development (Bukhari,) [20] The importance of good manners in Islam can be understood from following Hadiths of holy Prophet Muhammad (ﷺ) Narrated Abud Darda: The Prophet ﷺ said: There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection (Abu Dawood, 42:4781).[21] Narrated Aisha, Ummul Mumineen: The Messenger of Allah ﷺ said: By his good character a believer will attain the degree of one who prays during the night and fasts during the day. (Abu Dawood, 42:4780).[22] Narrated Abu Umamah: The Prophet (ﷺ) said: I guaranteed a house in the surroundings of Paradise for a man who avoids quarrelling even if he was were in the right, a house in the middle of Paradise for a man who avoids lying even if he was were joking, and a house in the upper part of Paradise for a man who made his character good (Abu Dawood, 42:4782) [22].
2. Man has built-in ability or schema to distinguish between moral good and moral evil. Quran say about this schema: وَقَالَتْ هِيَ مَا آفَأْتَهَا فُجُورَهَا وَتَقْوَاهَا and imbued it with (the consciousness of) its evil and its piety (Quran, 91:8).[3] وَ

وَأَلَمْ نَكُنْ لَهُ الْبَلَدَيْنِ مَوْجِدِينَ ﴿١٠﴾ and did We not show him the two highroads (of good and evil)? (Quran, 90:10). [3] Surely, we showed him the Right Path, regardless of whether he chooses to be thankful or unthankful (to his Lord) (Quran, 76:3).[3].
 إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

According to Maududi (2013) [4], Qutab (1997) [23] and Ibne Kaseer (2006) [24] these verses of Quran preach following moral principles:

- Allah has placed conscience in man which act as a moral discriminator. It is highly sensitive in judging what is morally good and what is morally evil. It warns a person every time he is about to commit an evil. The conscience of man can be soothed to be silent and insensitive by continued suppression. In this condition, it becomes pro-evil i.e. it shows peaceful co-existence with evil deeds however it cannot be destroyed completely by any mean. It can become virulent for evil deeds by induction at any time in the life. This induction occurs by struggle of Allah’s Messengers (ﷺ), teachings of righteous people and external factors.
- Presence of conscience in man is an irrefutable evidence of existence of hereafter’s accountability.
- Human being is under a test whether he adopts thankful way of life or unthankful way of life to his Lord by his free will. He will neither be forced to do a virtue nor be forced to commit an evil and vice versa because لَا إِكْرَاهَ “There is no compulsion and coercion regarding religion. The right thing has been made distinct from the wrong thing” (Quran, 2:256).[3] All efforts of Prophets were aimed at highlighting the difference between moral good and moral evil and let the individuals to apt moral good by his free will using his built-in discriminating sense. Human has been provided with faculties of sight, hearing and thinking as the means of acquiring knowledge.

3. According Islamic theory of moral development the morality develops gradually moral. The evidence in favor of this gradual change of morality is present in Holy Quran and the Sunnah of Allah’s Apostle (ﷺ). According to Khizzri (1978) [25] Allah applied full of wisdom policy to reform the bad habits of Arabs like alcoholism step by step. First command was to highlight the harms of alcoholism for human health for example see this verse of Quran: *يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ فَقُلْ هُمَا أَكْبَرُ مِنْتَعَفُّوهمَا ۖ وَإِئْتُمُهُمَا كَبْرُ مِنْتَعَفُّوهمَا ۖ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ أَعْلَمُوا كَذَلِكَ يَبِينُ اللَّهُ* ٠٠٢١٩

They ask you about drinking and gambling. Say, "There is great harm in both, though there is some benefit also for the people. But the harm of the sin thereof is far greater than their benefit. (Quran, 2:219) [3] When the people has realized that the drinking of alcohol is injurious for health they were advised to stop saying prayer when they were drunk in these words of Quran: *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ*

“Believers: Do not draw near to the Prayer while you are intoxicated until you know what you are saying” (Quran, 4:43) [3]. When the people were mentally prepared to accept the forbiddingness of alcohol Quran say:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

“Believers: Intoxicants, games of chance, idolatrous sacrifices at altars, and divining arrows are all abominations, the handiwork of Satan. So, turn wholly away from it that you may attain to true success” (Quran, 5:90) [3].

This concept of gradual moral development can also be seen in the traditions of Holy Prophet Muhammad (ﷺ) when He sent Mu’adh bin Jabal to Yemen as an official and advised him in these words:

“Narrated Ibn `Abbas: Allah's Apostle (ﷺ) said to Mu`adh bin Jabal when he sent him to Yemen. You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad (ﷺ) is His Apostle. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e. Zak`at) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zak`at) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah” (Bukhari, 5.59:634).[21]

4. Quran and Sunnah guide us to word the learning principle of rehearsal to incorporate the concepts into long term memory. The concepts learnt by a person are planted first into the short-term memory which is the volatile section of the memory. This learning can be moved to long term memory by rehearsal.

METHODOLOGY OF THE STUDY

This was a qualitative phenomenology type of study. It has applied content analysis to data obtained through semi-structured interviews of the teachers to answer the epistemological research question by qualitative exploration. The coding applied was thematic. The population was 3924 teachers of the universities in Islamabad and Rawalpindi. The size of theoretical sample was 15 university teachers and the sampling technique applied was snow balling. Data analysis procedure included the transcription of interview data into key points, initial coding, grouping codes

into categories with frequency counts and finally generations of themes. Table 1 shows a list of categories and codes.

Table 1 Coding Categories for Sources of Moral Values Acquisition

Educational	Religious	Family	Social	Political And Organizational	Media
Teachers	Religious Leaders	Parents	Workplace	Employer Organization	Social Media
Educational Institution	Quran And Sunnah	Mother	Society	Boss	TV
Language	Muslim Heroes	Father	Neighbors	Management	Cartoons
Curriculum	Islamic Literature	Kinship	Colleagues	State	Films
Co-Curricular Activities	Mosque	Home Environment	Events	Political Leaders	Print Media
	Islamic History		Trails	Political System	Fiction
	Incentives-Rewards		Reference Groups		
	Philosophy				

DATA ANALYSIS

The researcher has already transcribed data concerning moral development strategies for university teachers in the light of Islamic Philosophy of moral development in the Quran and Sunnah. The data was collected through limited number of semi-structured interviews and focus group interviews with the teachers -the participants of the study. These interviews have already been summarized into key points. All interviews have been written up onto a separate computer file. Now they are all being put together into a single data set for analysis. What is presented here is already interpreted, rather than verbatim, data according to the themes of the statements. Data with initial coding is presented in succeeding passages and the codes are written in capital letters in Square brackets

Face book consume a lot of time so human interaction decrease and computer interaction increase. [MEDIA]. Mother, father, Din, Friends Company and reading of Islam literature. [FAMILY]. A selected population has tendency to learn Quran and Sunnah to get understanding of Din[RELIGIOUS]. Education system is producing mere Dr. Engineers, professions no Islamic Dr. Islamic engineer e.g. In Russia, a person is awarded degree of my skill unless he became a socialist [EDUCATIONAL]. Basic training responsibility rest with parents. Mostly parents are doing well with their children. Parent and school should collaborate with educational institutions to develop the morality of students[FAMILY]. Environment is also responsible [SOCIAL]. People missed role model to follows it means reference groups [SOCIAL]. Company of good friends, friendly Home environment and religious atmosphere, Parents, [FAMILY/SOCIAL]. Events, Trail (Azmaish), [SOCIAL]. Understanding of Islam (Din ka Fahim, Pilgrimage (Haj) RELIGIOUS. Teacher does justice show parallel speech and action[EDUCATIONAL]. Home atmosphere is mostly reflected in behaviors of students[FAMILY]. Quid-e-Azam said I have forged coins in my pocket. Later, these forged coins become rules of Pakistan[POLITICAL]. Teachers facing financial problems [EDUCATIONAL]. Role models of parents, leaders, teachers motivate to morality [FAMILY/EDUCATIONAL].

Morality of boss guides the subordinates [POLITICAL]. Hands influence is some direct e.g. for family members, relations, neighbors, friends, colleagues[FAMILY]. Reading of Islamic literature has great effect in moral development cartoons have degenerative function to morality [RELIGIOUS]. Islamic books generative function to morality of mothers [RELIGIOUS]. Lorain and tales of prophets affects +why [FAMILY]. Mother + Father main force of moral development [FAMILY]. Father has developed my morality FAMILY. Novels – Promote reading habits [MEDIA]. Pakistan history [RELIGIOUS]. Grandmother help and teach values [FAMILY]. Organization POLITICAL AND ORGANIZATIONAL. Influential persons, [SOCIETY]. teachers and head of the departments, chairman, deans, VCS should demonstrate as role model for students (wrong role of model)[EDUCATIONAL]. Islamic history, Quran, Hadith, Psychology It was mind changing they provide ethical environment [RELIGIOUS].

Teacher should sacrifice and do effort to set good examples for students [EDUCATION]. Parents should also co-operate with institution [FAMILY]. Peer pressure can also help keep students on right way [SOCIAL]. Teachers should realize the responsibility as moral developer[EDUCATIONAL]. Environment of religious provided by parents [SOCIAL]. Books reading such as Poems of Iqbal and Zafar Ali Khan, “Muhammad “by Martin Lings “Quran and Science” by Morris Bacceti [RELIGIOUS]. Teachers are source inspiration for my personal moral development [EDUCATIONAL]. First and foremost, responsibility rest with parents Father is responsible for moral development of child Mother is key factor in moral development [FAMILY]. Family system is essential for moral

development [FAMILY]. Parents, Educational system govt. of political system. [FAMILY]. Education institution Teacher + student, curriculum, EDUCATIONAL. Governing bodies, classroom, administrator [ORGANIZATIONAL]. Fortunately, I was raised in family, parents from day one inculcated ethical change or it was because of my mother and father. This personal influence that I could understand (Al-Hamdulillah) what is right and what is wrong. I was fortunate that I get such moral environment. It was further strengthening by my involvement in educational arena. As lecture and my college light minded, due to all these a keep on this approach. [FAMILY]. Religious leadership is responsible they are also participant of the moral declining factors[RELIGIOUS]. Parents are illiterate so they are unable to train their child morally[FAMILY]. Only environment of educational institution is not efficient in moral development because in society parent's illiterate [EDUCATIONAL]. Parents have major a role [FAMILY].

Masjid has a role [RELIGIOUS]. School has a role (education system) [EDUCATIONAL]. State has a responsibility the role of state is twofold [POLITICAL]. First state will promote moral values by its policies and programs and utilization of media to encourage moral developments [POLITICAL]. State should set moral aims and plan and provide budget to achieve the set goals aims. [POLITICAL]. Moral behaviors are better learned by demonstration of moral character of elders, parents, teachers etc. [FAMILY]. The overall atmosphere of working of person affect the moral development process because when atmosphere is encouraging immoral practices then one cannot rectify immoralities such as deceit and lying [ORGANIZATION]. The way of life of Influential persons like teachers, administrators, executives motivate student for moral development[ORGANIZATION].

Western society supports moral development because people there never ignore and never compromise with immoral actions. They condemned immoral actions on the spot. This type of moral training is due to morality supporting atmosphere of the society [SOCIETY]. If head of the department or institution become correct and start never compromising with immoral practices like Quad-Azam, it will correct the whole institution. Similarly, whole country can be derived to righteousness if ruling class become moral figures like Quad- Azam [ORGANIZATION]. Parents have a major role to play for moral development of their children. [FAMILY]. TV, cell phone and Social media are very influential in this era [MEDIA]. Media has a substantial role in moral development and moral degeneration TV and Social media [MEDIA]. Learning of Arabic language is essential for moral development because it helps understand Quran, the ultimate source of morals [EDUCATIONAL]. Religious leaders misguide the people by advising them to recite and memorize the Quran for reward in hereafter. They discourage understanding and comprehension of Quran for personal interests [RELIGIOUS].

Understanding and comprehension of whole Quran is key factor for moral development [RELIGIOUS]. Teacher should deliver such moral training lectures to mold the hearts [EDUCATIONAL]. Government is more responsible than any other factor for moral decline. Because it duty of Govt. to train citizens and implement moral policies in the country [POLITICAL]. Teachers should depict their behavior as a preacher's behavior [EDUCATIONAL]. A teacher should be role model of morality [EDUCATIONAL]. Co- curricular activities promote social values [EDUCATIONAL]. Personal moral behavior of the teacher impresses many students and they show moral conversions [EDUCATIONAL]. Family is responsible for moral development but there are many problems due to which family's contribution to moral development is weak and insufficient [FAMILY]. Education system is not doing its function of moral development [EDUCATIONAL]. Religious literature helps moral orientation. [RELIGIOUS]. Peers affect morality. SOCIAL. Educational institution plays major role in moral development[EDUCATIONAL]. Teachers are the key factor for moral development [EDUCATIONAL]. Organizations in which the individual works have their own moral system and the workers are vulnerable to adaptation [ORGANIZATION].

Personal characters decorated with moral values influence others to change their moral thoughts. RELIGIOUS. According to educational point of view the environment is a major factor for moral development of moral decline [EDUCATIONAL]. Curriculum and the teachers are also related with moral development[EDUCATIONAL]. Moral development is phenomenon which is accomplished by combine effort of education system, teachers, assessment system, electronic media and print media [EDUCATIONAL]. Teacher is very important component of education system because he must implement the curriculum. If the teacher is not skilled for and motivated to develop the morality of students the curriculum will fail to achieve the goals [EDUCATIONAL]. Teacher should be a role model of Islamic morality [EDUCATION]. Preaching moral values to others refine personal morality[EDUCATIONAL]. Parents have vast effect on moral orientation [FAMILY].

Reading of Islamic literature affects moral development positively [RELIGIOUS]. There are teachers also part of Universities. I think the teachers have responsibility to ensure that not only providing some information but at the same time provide a role model of honesty fairness, punctuality, not getting benefits of students not favoring others, if teachers are providing this role model then students are bound to absorb those qualities and to improve their morality [ORGANIZATIONAL]. But teachers are trucking themselves mercenaries of Education, if they are

there just for a job. They are in university for attendance and they are teaching somewhere else [EDUCATIONAL]. Then we cannot expect student behave with responsibility and show have good morality standard so besides institutions. I think teachers are responsible moral crises in Pakistan is facing essentially a moral crisis, that originate from education [EDUCATIONAL].

Data presented have been coded coarsely using six main categories. More specific coding was possible but it was deliberately avoided and the researcher have gone through for meanings rather to go for words.

Sortation of Data into Main Categories

The concepts coded in the initial coding process fall into following areas:

- Educational
- Religious
- Family
- Political and Organizational
- Media
- Social

Listing and Frequency Counting of Sub-Categories

Relevant Themes and meaningful units within each category were grouped together and a tally (/) was placed against the number of times that the issue was mentioned by the participants. The data were presented in tabular form to facilitate referencing it in the results and discussion sections of the article.

Table 2 Category Family

Name of the variable	Frequency
Parents ////, ////	10
Mother ///	3
Father////	4
Kinship /	1
Grandmother/	1

Table 3 Educational Factors

Name of the variable	Frequency
Teachers ////, ////, ////, /	16
Educational System ////	5
Educational Institution ///	3

Table 4 Category Religious Factors

Name of the variable	Frequency
Reading of Text of Quran And Sunnah ////	4
Comprehension of Quran /	1
Reading of Islamic Literature ////, /	6
Religious Leaders ///	3
Muslim heroes ///	3
Reading Poems of National hero Allam Muhammad Iqbal /	1
Reading Islamic History/Reading Pakistan History ///	3
Mosque and it activities /	1
Performance of Islamic rituals /	1
Rewards and incentives /	1
Nature of personality /	1

Table 5 Category Social Factors

Name of the variable	Frequency
Home environment //	2
Refence groups /	1
Peers and company of friends //	2
Specific events of trails and difficulties /	1
Role of influential persons /	1
Reaction of society not to compromise with wrongs social pressure////	4

Table 6 Category Media

Name of the variable	Frequency
Social media ////	4
TV and cell phone ////	5
Fiction (reading of novels) /	1

Table 7 Political and Organizational Factors

Name of the variable	Frequency
Organization ////, //	7
Morality of Boss/Management ////	5
State policies ///	3
Workplace environment //	2
Ideals //	2

RESULTS

Table 2 showed that most of the time source of moral values acquisition is related to the parents and it is the most frequent source of moral values in this family related variables. Its frequency was 10. Second most frequent factor was personality of the father who promote instilling of moral values and its frequency was 4. Third factor was mother who act as an agent of moral orientation in the participants and its frequency was 3. Grandmother and kinship relatives were also found to affect moral values acquisition of the participants but this issue was raised only once each.

Table 3 showed the role of teachers, educational institutions and educational system in moral development of the subjects. Teachers were the most frequently mentioned factor which become cause of moral value acquisition of individuals. Its frequency was 16. Five participants have claimed that their moral orientation was affected by the characteristics of the education system. The Characteristics of educational institution might affect moral orientation of a person. This issue was raised by three times in the data.

Table 4 showed the results of about religious factors that have influenced the subjects to acquire specific moral values in them. Reading of Quran text, comprehension of Quran text and reading of Islamic Literature promote instillation of moral values and the frequency of these issues being highlighted was 4, 1 and 6 respectively. The results also showed that autobiography of Muslim Heroes and interaction with present religious leaders was effective in acquisition of moral values and it was mentioned thrice in the data. Specifically, poems of Allama Muhammad Iqbal were stated as source of learning moral values once in the data. Reading events of Islamic history and Pakistan history also affect moral values of the persons. It was raised 3 times in data. Mosques, as a social institution, and performance of ritual activities were mentioned as source of moral values with frequency equal to 1. Incentives and rewards given by teachers, family members, educational institutions, governments and finally promised rewards of hereafter announced by Almighty Allah in Quran and Sunnah were mentioned as sources moral values acquisition. There is an unusual variable the nature of the personality of an individual that was raised in the data as an influencing factors for moral orientations.

Table 5 showed that there were many factors in society that were mentioned as source of moral values. It included home environment if it was supporting for moral development, facilitated moral value inculcation. It was raised twice in the data. Reference group, specific events of trail in the life of individuals and influential persons in the

society were also stated as the source of their moral values but these were raised only once in the data. Most frequently raised factor was the social pressure among the social factors with frequency 4.

Table 6 showed the attitude of participants towards the influences of media reconstruction of moral reasoning. It was claimed four times in the data that the sources moral value acquisition was the social media interactions with friends and groups. Television and cell phone were mentioned as influencing factor for moral reforms of the participants. Its frequency was 5. Reading of fiction (novels) was also a cause of moral reform and it was raised one time in the data. Table 7 showed the frequency of the issues raised by participants which grouped into political and organizational category for analysis. It showed that the nature and environment of the employer organization (firm) has influenced the induction of moral values in the life of the participants and it was mentioned 7 times in the data. The characteristic features of the morality of the immediate boss was reforming principle for the morality of the subordinate. The frequency of this issue was 5. Policies of the states was mentioned as sources of moral values three times in the data. The environment of workplace and ideals were mentioned as source of shunting moral values into the existing moral values.

DISCUSSION

The purpose of the study was to analyze the personal experiences of the University teachers about how have they acquired their moral value systems and to investigate what were the sources and factors that promote their moral development. The findings of the study showed that there were six broad categories of the factors that have affected morals of the teachers. First factor was the family of a person and within family father, mother, brothers, sisters and grandmother were the sources moral values for the participants. These findings are in line with those of Jabaruddin, 2016[26]; Nancy, 2003. [5] These findings of this study are also in line with teachings of Quran and Sunnah where responsibility of moral development of young ones, is fixed on family members. For instance, see this verse of Quran “Believers, guard yourselves and your kindred against a Fire whose fuel is human beings and stones, a Fire held in the charge of fierce and stern angels who never disobey what He has commanded them, and always do what they are bidden” (Quran, 66:6) [3] and Sahih (verified) Hadith of the Messenger of Allah (ﷺ) found in Sahihain:

Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband’s home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock. (Bukhari, 6719[20]; Muslim, 1829). [21]

In study of Nancy role of brother and sister is not discussed but our study shows their role in moral modifications. This could be explained by the difference of the context of studies. Findings of our study are in Pakistani context and the nature of family system suggest that kinship can affect moral modifications.

Second was the educational factor having components teachers, education system and nature of the educational institute. This finding is in line with the findings of Rianawati (2015) [27] and Dasari (2016) [28] where they have established the role of teachers in value education of the students. These finding are also in line with the Islamic concept of education where the Holy Prophet Muhammad (ﷺ) introduce himself as a teacher with the ultimate objective of His Prophet Hood duty of perfection of good manners (Malik, 2001) [19]

Third finding showed the factors related to religion. This factor was composed of eleven related issues that have ever influenced the participant to acquire certain moral value from that sources. These findings are in line with those of Kacaric (2015) [29] in general concept of religion. These findings are also in line with those of Afifa (2003) [14] and Javed (2007) [15]. This can be explained that all divine religions urge to promote some universal values that are named in Quran as Al- Maroof. In Fourth finding, social factors such as home environment of a person, social pressure, peers, influential persons and Kocabiyik (2014) [30] but the role events of trial are not discussed in this study. However, we believe that learning of moral values from trial and sufferings is quite an Islamic principle as we argue from 7 minor punishments on Bani Israel during the era of Moses was a warning to alert them. Fifth and sixth finding emerged with media, political and employer organization as source of moral values for individuals. This result was supported by Nkechi (2016) [31]

CONCLUSIONS

The results of the study have directed the researcher to conclude that moral values acquisition is complex phenomenon composed of diverse array of moral values. Some of these values comes from family sources and the parents are the major source of values for their children. The source of some values is rooted in the educational set ups. The origin of some other values lies in interactions of a person with his or her society of living and working.

Some basic values and motives to acquire them comes from religion. This category is the most diverse one in this study. Despite of the difference in the frequency count of the sub-categories of this variable all sub-categories are important to act as source of moral values. This study has also concluded the positive role of media in imparting moral education to the community. It is also concluded that organization in which a person works may act as source of moral values for its employees. Some people get inspirations from their political leaders to be moral.

Recommendations and Limitations

Based on conclusions stated above it is recommended that the educational institutions should plan to inculcate moral values into the young generations. This study has concluded the role of religious thoughts, religious leaders, Muslim heroes and religious institutions so it is also recommended that these factors should be the part of the moral development strategies of the educational institutions. It is also recommended to generate live interaction between educational settings and the communities. As this is a qualitative study so personal biases of the researcher may have influenced the results, findings and conclusions. Thus, it is also recommended that this issue of the sources of acquisition of moral values should be further researcher by quantitative methods by taking larger samples in a different context.

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