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An Islamic Approach towards Nurturing Learners' Morals in Institutions of Higher Learning in Uganda.

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This study explored an Islamic approach towards nurturing students' moral values in institutions of higher learning in Uganda. The purpose of this study was to highlight the moral values that are emphasized among Muslim students at higher education institutions and the ways these moral values are nurtured in the students at this level. The study was qualitative and used phenomenological approaches. Methods of data collection included a literature review and interview of respondents knowledgeable in Islamic education to tap the tacit knowledge they have on moral development. These were selected from departments teaching Islamic Studies. Data were analysed using the content analysis method. The study found the moral values inculcated to include prayer, respect, greeting, regulating free mixing, proper dress code, helping, cleanliness, and many more. Three major methods used to instill moral values were found. First, learning moral values through teaching various subjects in the curriculum like an introduction to Islam, integration of knowledge, and use of visual aids. Second, supporting moral development through students' leaders and associations, guidance and counselling, da'awa work, and disciplinary committee. Third, through a practical method of role modelling, and practicing moral values.

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INTRODUCTION

The concept of education is encapsulated with the acquisition of knowledge, skills, and values from birth to death (Hashim, 2017). It is therefore important to note that education is a means for the provision of meaningful knowledge to arrive at the human soul (Sedik, 2015), hence education ought to build man's morals. Morality in Islam encompasses the concept of righteousness and good character, and the body of moral qualities and virtues are prescribed in Islamic religious texts. In Islam there are three main kinds of values: (a) *akhlq*, which refers to the duties and responsibilities set out in the Shari'ah and in Islamic teaching generally; (b) *adab*, which refers to the manners associated with good breeding; and (c) the qualities of character possessed by a good Muslim, following the example of the Prophet Muhammad (Sedik, 2015). Hence the Islamic personality has a lot to offer for the well-being of individuals, communities, and society at large. Therefore, Muslims ought to build learners' character following the teachings of the Qur'an and Hadiths of the prophet (peace and blessings be upon him).

Whereas students should behave well, unfortunately, students in universities in Uganda have exhibited immoral acts in form of; strikes, destruction of property, theft, use of foul language, disrespect to staff, gangsters, and extra Institutions Disciplinary reports (Hassan 2021; Nakayiwa & Kaganzi 2015). In addition, newspapers like daily monitor, New Vision, the Observer, periodicals, television, and radio talk shows have featured stories of university students' strikes, destruction of institutional property, theft, and extra. The purpose of this study was to explore moral development among Muslim students at institutions of higher learning in Uganda. The objectives of the study include to establish the moral values emphasized to Muslim students in institutions of higher learning in Uganda and to highlight the methods used in

instilling moral values among Muslim students in institutions of higher learning in Uganda

LITERATURE REVIEW

The literature review has two parts; the Islamic world view on the moral system and related empirical studies on moral development.

Islamic World View on the Moral System

Islam as a comprehensive way of life embraces a complete moral system as its worldview. We live in an age where good and evil are often looked at as relative concepts. Islam however, holds that moral positions are objective, and therefore, defines a universal standard by which actions may be deemed moral or immoral. The Qur'an and Sunnah are the sources of the nobility of character in Islam. The prophet prayed to Allah to adorn him with fine qualities of breeding and noble qualities of character. He used to pray "O God, embellish my external and internal natures, and O God, cause me to shun the disapproved qualities of character." The almighty answered his payer and said: "Call upon Me and I shall answer you..." (40: 60). God disciplined the prophet through the teachings of the Qur'an and Prophet Muhammad's nature was the Qur'an. For example, God said: "Hold to forgiveness; command what is right; but turn away from the ignorant" (7: 199). In another verse, God said: "Allah commands justice, the doing of good, and giving to kith and kin, and He forbids all indecent deeds, and evil and rebellion: He instructs you; that ye may receive admonition" (16:90). Also, God said: "Bear with patience whatever befalls you, this is true steadfastness" (31:17). God also said: "...but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind" (5: 13). These and many more verses taught the prophet good character. The prophet was the first to be disciplined, and then the light spread to the Muslims. The prophet said, "I was sent to complete

the noble qualities of character.” The prophet had the best character and this is testified by the Qur’an when God said: “And surely thou hast sublime morals” (68:4). In another verse, God said: “Ye have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day, and who remembers Allah much” (33:21).

Several hadiths of the prophet also emphasize good character among people, even the learners. The prophet (peace and blessings be upon him) said:

The best is the one who has a strong character and good manners (**Bukhari, 6035**).

The best is the one who is most helpful to others (Bukhari, 3289).

The best is the one who is pure in the heart and truthful in speech (Bukhari, 3291).

The best is the one who feeds people and returns their greetings (Bukhari, 3318)

The best is the one who is good with their spouse (Ibn Habban, 4177)

The best is the one who is expected to do good and people feel safe with him (Tirmidhi, 2263)

Furthermore, we learn good character from men of wisdom like Prophet Luqman. Luqman gave ten pieces of advice to his son that culminate in good character. Today we can learn good lessons about the character from the advice Luqman gave his son. His advice includes not to worship anybody other than Allah, respect to one’s parents, be humble, observe prayers, be just, be patient and do not exhibit pride, do not be arrogant, be a moderate and to lower voice (do not be loud and hash) (Q. 31:13-19).

We also learn from great scholars like Al-Ghazali, the qualities of a good student. Al-Ghaz Ali (Ihya’ ulum al-Din, 1) classified the duties of the students and summarised them as follows: A student should:

Purify his soul from impure traits and blameworthy characteristics; reduce his ties with the affairs of the world; listen to the advice of the teacher and be humble before the teacher; Examine the praiseworthy knowledge (be critical; First master the science of the hereafter; aim to draw near to God,

and should know the relationship between the different sciences.

Using the deductive approach, from the verses of the Qur’an, Hadiths of the prophet, and teachings of the scholars, we should model and nurture in our youth certain moral values and attitudes. The moral values include belief in Allah, kindness, integrity, action-based faith (like prayers), patience, tolerance for diversity, time management, humility, respect, justice, critical thinking, peace, paying attention, and many more.

Empirical Studies

Hassan (2021) explored the types of indiscipline at Islamic University in Uganda. The study was qualitative and used a cross-sectional survey design. The study found the indiscipline committed by students included disrespect to teachers and school rules and regulations, theft, and irregular attendance. The current study explored ways of nurturing students’ discipline based on Islamic moral values in institutions of higher learning in Uganda.

Miuro and Ssekamanya (2018) studied the role of education in the development of spirituality and community empowerment: lessons from the approach of prophet Muhammad (pbuh). The study focused on the concept of education, the foundation of the prophetic model of education, and how this empowered community development. The current study explored the moral values and how morals are nurtured in students in institutions of higher learning in Uganda.

Nimulola (2018) explored teachers’ perceptions of the appropriateness of the Islamic religious education secondary school syllabi and the challenges therein in Uganda. The study used stratified and cluster sampling techniques to select a sample of 234 IRE teachers from 124 secondary schools in Uganda. A cross-section survey design was used and a questionnaire was used to collect data. Benjamin Bloom’s taxonomy was used as the theoretical framework. Findings revealed that teachers enjoyed teaching lower-order topics and found difficulty in teaching high-order subjects and the affective components of IRE. Nimulola

concentrated on teaching and learning while the current study is on moral development.

Kamaruddin and Andi (2018) studied the role of Islamic education teachers in instilling student discipline in Indonesia. The study was qualitative and five teachers participated in the study. The instrument used was interview protocols. The findings revealed that Islamic education teachers are competent in carrying out their roles. Kamaruddin and Andi's variable was on the role of teachers in instilling student discipline while the current study was on methods of nurturing student discipline based on Islamic moral values.

Nuriman and Fauzan (2017) examined the influence of Islamic moral values on the students' behaviour in Aceh. The study was quantitative, 291 subjects were used in the study, and Pearson correlation and regression analysis methods were used to analyse data. The study found a positive relationship between Islamic values and student behaviour in Aceh. Whereas Nuriman and Fauzan studied the influence of Islamic moral values on students' behaviour in Indonesia, the current study explores moral development strategies in institutions of higher learning in Uganda.

Nur Hanani et al. (2014) explored the religious teaching practices of excellent Islamic Education teachers (IEET) in Malaysia. The study was qualitative and used a case study approach. The participants were IEET graded teachers with 10 years of experience in teaching. The findings revealed that the teachers applied all three approaches in teaching; student-centred, teacher-centred, and resource-centred but mainly applied student-centered approach. Their study was on methods of teaching Islamic education but the current study is on the methods of instilling Islamic moral values among learners.

Dinasril (2014) elaborated on punctuality and discipline from an Islamic approach. He found that it is important to discuss issues of punctuality because they are vital in building good and advanced human life. Punctuality and discipline are fundamental goals of the educational efforts and shari'ah. Being punctual and disciplined should be owned and improved in education and life, and in turn, the family, society, and the environment should support it to achieve progress. Dinasril

(2014) focused on the punctuality variable though from an Islamic perspective.

Masthurah et al. (2013) investigated strategies towards tackling students' discipline from an Islamic educational approach. It was qualitative research and focused on reviewing Islamic philosophy from the perspective of Islamic scholars. Views of Islamic scholars like Ibn Khaldun, Ibn Qayyim al-Jawziyyah, Al-Ghazali, and al-Muhasibi were studied. They found that the strategy employed balanced between spiritual, social, and physical aspects in dealing with the growth and development of students as well as formulation of good behaviour. They recommended that further investigations should be carried out strategies to mould learners' behaviour. The current study went ahead with this recommendation and carried out a field study on strategies implemented by Islamic departments in institutions of higher learning in Uganda to nurture students' discipline based on Islamic moral values.

Ndagire (2012) examined students' discipline in private secondary schools in Entebbe Municipality, in Uganda. Specifically, she looked at the forms of indiscipline, disciplinary management system, and how the management systems are applied to deal with students' indiscipline in private secondary schools in Entebbe Municipality. Ndagire's study was not from an Islamic point of view which this study takes on.

Nazri (2010) studied the moral development of undergraduate accounting students at an Islamic university and a non-religious university in Malaysia. The objectives of the study were the values emphasized and how these morals developed. Nazri focused on accounting students while the present study was on general moral development for institutions of higher learning.

Halstead (2007) examined Islamic values as a distinctive framework for moral education. He used a Meta-analysis review in the study. The current study explored the values nurtured among learners based on the Islamic point of view.

METHODOLOGY

The study was qualitative and used Meta-analysis and phenomenological approach. Islamic literature

was reviewed and Islamic studies, teachers and administrators were considered for the study. The population of the study comprised of three institutions that offer Islamic studies. Institution A had five (5) teachers and one (1) administrator, Institution B had four (4) teachers and one (1) administrator and Institution C had seven (7) teachers and three (3) administrators hence a total population of 21 respondents. The sample was selected using cluster and purposive sampling. A sample of 12 respondents was selected after reaching saturation point. Data was collected through literature review and semi-structured interviews. Data were analysed using the content analysis method. To ensure rigor, the study used triangulation of data collection and data analysis, transcribing data, quoting verbatim, and member checking.

FINDINGS AND DISCUSSIONS

Moral Values Inculcated in Institutions of Higher Learning in Uganda

The study revealed several moral values inculcated in students in institutions of higher learning in Uganda. They include:

Prayer

Prayer is a virtue for all Muslims and without it, life is incomplete. It is one of the good morals emphasized in institutions of higher learning. In the Muslim community, the call for prayer (Adhan) reminds people that it is time for prayers. We should stop whatever we are doing and go to the mosque for prayers. An interviewee said:

“Muslim students they adhere to the prayers which are held here at our Mosque in the congregational prayers. Call for prayer was supported by the same respondent who said “for the Muslims, they still call for prayers people are disciplined they know that it is prayer time it must be followed by using the Adhan and the Lecturer also through lecture rooms also try to remind students about what measures to be taken...” (RS 4).

This value concurs with the teaching of Islam whereby God the Exalted said: “The believers’ men and women, are protectors, one of another; they

enjoin what is just, and forbid what is evil; they observe regular prayers, pay Zakat and obey Allah and His Messenger...” (9: 71).

Cleanliness

Another good moral behaviour expected from students is cleanliness. Cleanliness leads to healthy people hence students are expected to keep the environment clean and healthy. One of the respondents said:

“They should not litter because it can turn into a health hazard if they litter the place and of course because they stay in small premises as compared to the number so they have to be clean throughout” (RS 3).

The Qur’an highlights the importance of cleanliness as “Truly, Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.” (2: 222). In a hadith, the prophet said: “Cleanliness is half of faith.” (Sahih Muslim book 2, number 0432)

Peace

Islam is a religion of peace wherever Muslims are they should stay peacefully. Hence in Institutions of higher learning, all members should live in peace. One of the respondents said:

“We encourage brotherhood and sisterhood as I have told you for us our greeting is salaam first of all means peace it calls for peace so if it is within the students” (RS 4).

The above finding is in agreement with the Qur’an whereby God calls upon believers to make peace among themselves so that they can get the mercy of Allah. God says in the Qur’an “The believers are but a single brotherhood: So, make peace and reconciliation between your two (contending) brothers; and fear Allah, that they may receive Mercy” (49:10). In addition, Topbas (2013) observed that due to brotherhood in Islam believers lived in peace and unity for centuries despite their differences of tribe, race, sect, and understanding. Topbas added that if we lose our social unity, it would be the worst loss for both an individual and society.

Respect

Respect is one of the behavioural aspects expected in the life of a student. They should respect the teachers, those in authority, the elders, colleagues, and also themselves. It is one of the core values urged to put on our students. Without respect, learning is impossible. The interviewees said:

“The students are expected to show respect to the elders both inside the lecture rooms and outside ... maybe when they meet them, they should show that gesture of recognizing them maybe give salaam” (RS 1).

Respect Colleagues

Students should respect fellow students, that will help them to live in harmony. They can share what they have, should not inconvenience others by playing loud music in the rooms, watching eliciting movies, and extra. Respondents said:

“Yes, they are expected to respect one another ... they share what they have with one another... One is in his world but they respect one another...” (RS 7).

“They are supposed to behave well with their fellow students. For example, they are not supposed to behave in a way that disorganizes or makes another student uncomfortable like playing loud music in the halls of residence, watching illicit material in halls of residence, fighting is avoided as much as possible” (RS 6).

Self-respect

Students are expected to respect themselves. This is to their advantage in that once they have self-respect it calls others to respect them. Also, it makes it easy for them to respect others like the elders, colleagues, and those in authority. One of the respondents said:

“We always teach them to have total respect for themselves and others. And among the things that will make her achieve what she wants is to be self-disciplined or respect herself, because when she does that it means she will respect authority in all categories” (RS 3).

Islam requires that each individual learn to obey the creator and thus treat oneself, mankind, other

beings, and the environment with respect. The Qur’an says “O you who believe, let not a people ridicule (another) people, perhaps they may be better than them, nor let women ridicule (other) women, perhaps they may be better than them. And do not insult one another and do not call each other by (offensive) nickname. Wretched is the name of disobedience after (one’s) faith. And whoever does not repent - then it is those who are the wrongdoers.” (49:11)

Teamwork

Students should work together as members of the same institutions. They can work together on several things; group discussion, assignments, help each other in case of need, extra. Respondents said:

“They are expected to respect one another and work together” (RS 1). *“They are supposed not to despise each other, but to work together as students studying in the same institution”* (RS 8).

Islam has always emphasized teamwork. The Qur’an says: “Surely, God loves those who struggle for His cause in ranks, as if they were a solid cemented structure.” (61:4)

Regulation of Free Mixing

Islam prohibits free meeting and mixing of the opposite sex. These cause *fitna* (the temptation to evil) like the arousing of desires, the committing of indecency, and wrongdoing. The respondents explained that in their institution free mixing is not allowed:

“I think we already mentioned through the non-mixing. our arrangement in sitting all over campus will show you that the students are promoting discipline because you would go to other public places you get disgusted...” (RS 4). *Islam also does not allow shaking hands with members of the opposite sex; it is highly discouraged. One responded said: “There is also the shaking of hands, free shaking the opposite sex, it is also avoided it is also one of our moral values”* (RS 6).

The Qur’an said: “...and when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and

theirs...” (33:53). Ibn Kathir (May Allah have mercy on him) explained the verse that if one wants to ask a woman for something, the same has to be done from behind a screen.

Dress Code

Islam requires that males and females dress according to Islamic law. The women should cover the whole body except the face and the hands while the males should cover from the navel to the knees. The cloth should be free on them. Hence both are expected to dress decently. The respondents said that in their institution the students are required to dress according to the sharia.

“If they are lady’s or girls they have to dress decently as required by the sharia...I mean they have to be covered,” (RS 3, DU 4).

As regards this finding, the Qur’an says:

“O prophet! Tell thy wives and daughters and the believing women, that they should cast their outer garments over their persons (when out of doors); that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.” (33:59)

“The moral values that are respected...students are supposed to dress decently. ... you know the students do not put-on miniskirts, tight clothes even the gents are supposed to put on decently so that is one of the Islamic core values... as far as dressing is concerned” (RS 6).

The Qur’an and Sunnah laid down some principles regarding the dress code for both males and females. Islam defines the dress code for purposes of protecting society and promoting modest dressing and behaviour. The Qur’an says about dressing “O children of Adam! Surely, we have bestowed upon you a garment to cover your shame, as well as to be an adornment to you, and the garment of piety is the best.” (7: 26)

Greeting

The greeting is one of the behaviours recommended in Islam. Students are expected to greet the elders and fellow students. It is a sign of peace in society. The common greeting is saying salaam to each other. One of the respondents said:

“Like any other culture, greeting for us in our culture is salaam, it is okay across all whether the same age or what but at least on elders it is more recommended they greet using Salaam whenever they find elders” (RS 4).

It was the nature of the prophet to be the first to extend a greeting to whoever he met. Whenever he met his companions, he would extend his hand for handshaking and he would be the first to release their hands. (Ghazali, Ihya’ Ulum al-Din, II).

Obedience

The institutions encourage learners to be obedient to their elders and those in authority. A successful student always obeys the elders and leaders. Once a student disobeys will face challenges. An informant said:

“Our students are good listeners they always follow what we encourage them, they are always abiding” (RS 8).

This finding is in agreement with the teachings of the Qur’an where God says: “O you who believe! Obey Allah, and obey the messenger (Muhammad P.B.U.H), and those (Muslims) charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His messenger, if ye do believe in Allah and the last day: That is best, and more suitable for final determination.” (4:59). Those in charge among you cover a wide range of people. In the context of an institution of higher learning, it may include administrators, teachers, parents, and extra.

Helping

Helping is another virtue that is encouraged among learners. Students are encouraged to help one another, like on assignments given. The students can also help the elders whenever there is a need to do so. An interviewee said:

“Our concern here is that a student has to help a fellow student. They are given tasks, they have to share after researching they can discuss and in so doing, these students will help the weak ones to come up also to perform well” (RS 2).

Concerning this finding, Topbas (2013) observed that “We have to help and be generous towards our

Lord's needy servants as much as we need His mercy and benefaction; because they are a type of trial for us in this world." In a hadith Qudsi, Allah said (to man), "Spend (in charity), for then I will compensate you (generously)." (Bukhari, Kitab al-Tawhid, 35)

Methods of Instilling Morals

The study found out various methods used in instilling morals among learners in institutions of higher learning. The methods include; teaching the Qur'an and Hadith, Introduction to Islam and Introductory Arabic, practicing moral values, role models. Through da'awa work, talk shows, guidance, and counselling, culture. Monitoring through student leaders and clubs, disciplinary committee, use of technology, integration of knowledge, and teaching history. These methods are explained as follows:

The Teaching of the Quran and Hadith

The Qur'an and Hadith are the primary sources of knowledge in Islam. Therefore, every Muslim should refer to that to build his/her morals. The Qur'an is the revealed word of Allah through angel Gabriel to Prophet Muhammad for the guidance of mankind. The prophet explained the verses of the Qur'an through his sayings and traditions. The informants supported this by saying:

"Our values are derived from Quran and Sunna. I do not think that an institution has a detailed code of conduct different from that of revealed knowledge" (RS 9).

"I refer to the Qur'an and Hadith when teaching" (RS 1).

Teaching Introduction to Islam and Arabic

The teaching of Introduction to Islam and Introductory Arabic is one of the modes of integrating knowledge. Introduction of Islam teaches learners the Islamic values which they can practice in society. The Informants said:

"When the student joins here in use a pseudonym, in whichever course he has to study a course unit called introduction to Arabic and

also the introduction to Islam... they are trying to teach them the moral values" (RS 7).

This finding concurs with Al-Hamdani and Fadlil (2014) that value inculcation is one of the ways through which learners receive moral values to gain good morals. Therefore, the teaching of subjects like the introduction to Islam, Qur'an, and Hadith are some of the ways of developing moral values among learners.

Practice the Moral Values

It is not enough to learn the religion and moral values and leave it at that. One has to practice it. That is the highest level of learning. The Informants revealed that we should encourage ourselves and the students to be practicing Muslims to be good.

"They should practice what the religion tells us to do because as much as you are doing what the religion tells us to do that means that the student will keep him/herself on the right track and those are good morals" (RS 2).

"To be practicing Muslims because when we are sincere practicing Muslims you will not go for adultery or steal or do what is not good because you will know that if I do pray and then I go on for an evil act, I may be destroying my goodness. So, we also need to encourage ourselves and the students to be practicing Muslims" (RS 2).

Role Models

The responsible people in the institutions should act as role models to the learners by practicing what they teach. The students will take what you teach as a serious matter only if you practice it. That business of doing as I say but not as I do does not hold water. The Prophet Muhammad (peace and blessings be upon him) used to practice what he taught. He used to explain the Qur'an using his words and his traditions (practices) hence practicing the religion. The informants supported this by saying:

"What I think has been the most important factor is practicing what we teach. If I tell the students in the lecture room that you have to pray in the first Jamah, and no sooner... than the adhan goes and I continue teaching past praying, this will leave a landmark against students' minds.

But when I tell them something and I do it, and they see me doing it, it becomes the first point of reference for the student to take what I have told them. So, to me, most importantly is that we should practice what we preach/teach and this will put into the students the good morals that we think they should take on” (RS 2).

“The administrators who are guiding these students should be role models. When you are telling her to do this, let them not find you doing the opposite” (RS 8).

Practicing Islam and being role models are two approaches that concur with Budiningsih (2004) cited in (Sukardi, 2016) who observed that moral action is one of the approaches needed to facilitate moral development. It creates a socially conducive environment for learners to appreciate what and why to have a noble character.

Daawa Committee

Islam encourages the ummah to have members who remind others to do good and abstain from evils. The Institutions have departments that are responsible for enforcing the implementation of the moral behaviour of learners. One of such is called the Da’awa committee. The Da’awa committee has been put on the ground to ensure that the students practice the expected morals. They enforce the implementation of moral behaviour. They remind the students to do the expected and if the students fail, they take them to the disciplinary committee. An informant said:

“The da’awa and students under that secretariat they play a big role in reminding the students on their obligations and then of course still under the da’awa there is that disciplinary committee which the students: the students are scared of. It is like a deterrent so when they think of that facing the disciplinary committee makes them behave” (RS 1).

Talk Shows

Another method used to inculcate morals among learners includes talk shows. The talk shows can be organised in a hall, mosque, radios, and extra. The institutions can organise various talk shows on various topics to educate the learners. People of

different calibers may be invited to address the learners on social, religious, moral, political issues, extra. Hence the students will be able to learn from these talk shows. An informant said:

“Another approach we use is the talk shows radio talk shows via the radios students even the other people out there who listen to our radio programs also pick in a lesson of good behaviours so our students are encouraged when are free to listen to talk shows, radio talk shows and out of this, students pick up the would-be good morals and they avoid what would not be worth coming” (RS 2).

Guidance and Counselling

Guidance and counselling are some of the ways of helping students to improve their morals. Institutions employ counsellors to counsel students diplomatically. A respondent said:

“We always have guidance and counselling sessions regularly reminding them of their core value and telling them in case of misbehaviour consequences are high which include expulsion, dead years and suspension, and more other punishments” (RS 3).

This finding concurs with Kosasih et al. (2020) finding that guidance and extension are methods used to implement value education in Al-Basyariyah Islamic boarding schools in Indonesia.

Culture

Islam allows cultural practices which do not contradict the teachings of Islam. As long as one’s cultural practice does not exceed the limits of Islam, he/she can go ahead and practice it. Students in institutions of higher learning always form clubs according to their culture to promote their cultural values. One respondent said:

“Islam does not take away what Islam found good and therefore cultures or whatever is good in our cultural way of life is also another source of morals” (RS 2).

This finding agrees with Fortna’s (2000) observation that the primary reason for educational expansion in the Hamidian period was to improve

the moral qualities of the empire's youth by reasserting indigenous values.

Monitoring

There is always a need to monitor the actions of the learners. It is not enough to teach them good morals but we have to monitor them to ensure that they are practicing the expected behaviour. This calls for a concerted effort from all the responsible people like the instructors, wardens, parents, and extra. To this the informants said:

“And also, trainers’ cooperation we need to encourage follow-ups, making follow-ups. I have talked about something and how are you knowing whether there is an improvement of what you talked about otherwise when you just talk and then you keep quiet, or you forget, it may not do you good” (RS 2).

“The main department is the coordinator’s department through the wardens. So, the wardens in the halls of residence monitor the student-like movement outside the university and the interaction among the students. When it comes to the faculty the dean is responsible and the HODS and even lectures” (Rs 1).

Promoting Morals by Student Leaders

Institutions of higher learning always elect student leaders. These student leaders have various roles in the institution. They support good morals in the institution among fellow students. They always remind fellow students of good morals. They also help in enforcing the implementation of these moral values. The interviewees said:

“They involved student leaders so that they can deal with fellow students. Sometimes the students may fail to understand the lecturers or any staff within the institution, so they decided to have at least student leaders to talk to us before they come in” (RS 5).

“These particular students help us in ensuring that students do not come close to each other. They should not hug” (RS 3).

Promoting Good Behaviour Through Students’ Clubs

Students form associations based on their tribes, former school, activities, and extra. Among the things the clubs do is to promote good morals among the members of those associations. The club would not like its members to shame them by misbehaving. The patron of such a club also watches over the morals of the members in their club. Respondent observed that:

“Students also have associations. They have got associations based on their former secondary schools, tribal associations, and through these associations, they can also be encouraged to behave well. Because when students feel other students are shaming them as a particular tribe, they also get concerned and say that this is bad for us” (RS 2).

“Even the patron who is usually our staff member also takes the role of ensuring that their students or the members in their associations behave in such a way that is welcoming” (RS 2).

Fortna (2000) reiterates that during the late Ottoman empire, the state appointed a committee (heyet) composed of twelve individuals, eight Ulema, and four civil officials. The committee was to examine the situation in all Muslim schools to ensure that what was taught in the class agrees with what is desired. The committee also had to ensure that Islamic duties were being performed outside class. Fortna concurs with the findings in this study whereby some measures are in place to monitor the implementation of moral values in the institutions of higher learning in Uganda. They include; student leaders and students clubs, instructors, wardens, parents, and extra.

Disciplinary Committee

A disciplinary committee is one of the measures taken to support students build their character. It is a deterrent measure and students fear to appear before this committee. A responded said:

“Then we also have the disciplinary committee...most of them are afraid of the DC. whenever they have that in mind they always behave. When you see your friend has been taken

to the disciplinary committee, it becomes an example to you, so you always prevent yourself from going there. Whenever someone tells you when this happens at the end of the day expulsion” (RS 5).

“I suggest that to yield good products, we should always put the disciplinary measures whether the students like them or not. And once they are maintained the students get to know them then the environment will be so conducive and the products after will also bring good results” (RS 4).

Integration of Knowledge

Since the Qur’an and Hadith are the primary sources of Islamic knowledge, and Islam is the religion of nature, we encourage Integration. An interviewee said:

“We encourage that we should Islamize knowledge because... Islam is life itself. It talks about all the aspects of life then which means what we teach in the other course units are emanate from Islam and therefore as we teach, for example, I teach financial management, Islam has never left out how to manage the finances. So while I teach financial management, I have to bring in the Islamic aspect if I have the ability or I am knowledgeable, I can chip it in with the help of an Ayat or the help of Hadith ... such that our students appreciate and the fact that as we are learning financial management, insurance management, and other papers they are all Islamic in nature and this would encourage them to behave in such a way knowing that wherever you go Islam is there with you” (RS 2).

This finding agrees with Sukardi (2016) who found that in Indonesia, character education is either integrated into the entire curriculum, or it is considered as part of a subject or it is considered as an independent subject.

Visual Aid

Information about moral behaviour can also be presented to students through visual aids. This can be pinned up on notice boards of the institutions in form of posters, memos, letters, and signposts. Such

messages remind the students about moral behaviour. As regards posters one informant said”

“Then also putting up posters. What we call in primary schools as talking compounds so if we put up posters or messages in different locations this may also encourage students to improve” (RS 2).

“For Notice Boards, one informant said: “basically for the general university, there are certain measures we put across everywhere you find have been pinned on the notice boards everywhere the reminders are there” (RS 4).

Technology

In the modern world, technology is evident in almost every sector of society, even in teaching and learning. Many preaching now is uploaded on YouTube, social media like WhatsApp, Facebook, Twitter, and extra. Therefore, those learners can be referred to these platforms to listen to current and prominent sheikhs. An informant said: “we can get some online sources like the internet WhatsApp to share some information if there is an issue discussed on Facebook and so on can follow It up” (RS 1).

These findings agree with Kosasih, Rizal, and Asyafah (2020) that educational media enables the transfer of educational content (including values) to learners to become new individuals. Such media may be humans, materials, technology, and extra.

Teaching History

Learning history can be another method of building learners’ morals. We teach learners the history of the earlier prophets like Prophet Muhammad (peace and blessings be upon him), the lives of upright people like Sulaiman, and many more. The moral lessons learned from these predecessors can be emulated by the students hence improving their morals. One informant said:

“Another source is the history we read the history of what happened here and there, in the past, we see good things that we are to take on. It is not that when we read history, we take everything, but there is that we find as good and what we find as bad what we find as good it is

worthwhile what we pick on and we pass it into those coming in after” (RS 2).

This finding concurs with Fortna (2000) who explained that the commission which was set up to review the Ottoman empire school’s curriculum during the Hamidian regime recommended among other things the biographies and features of the prophets, historical deeds of the companions of the prophet, and the biographies of the religious authorities and famous Ulema.

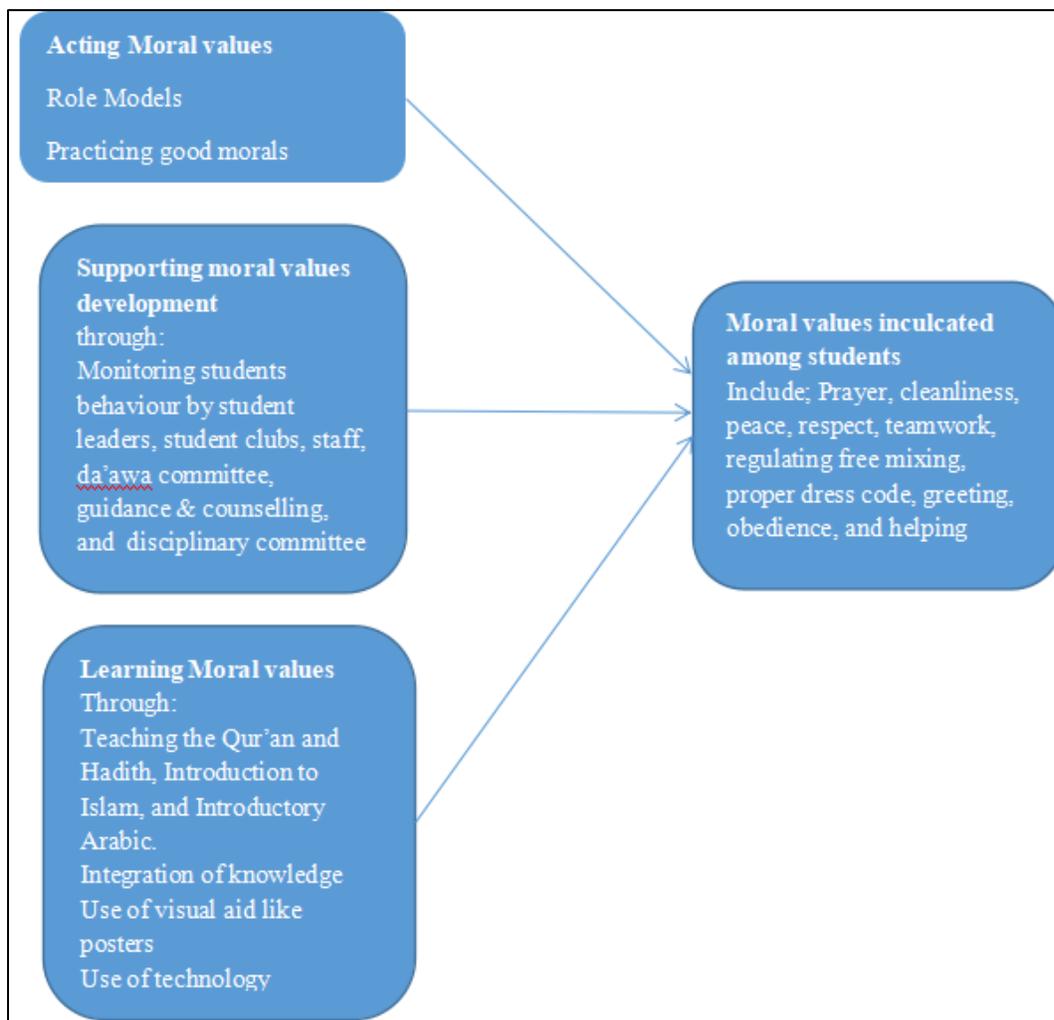
CONCLUSION

The study established various moral values which are inculcated by Muslims among students in institutions of higher learning in Uganda. They include; prayer, cleanliness, peace, respect,

teamwork, regulation of free mixing, proper dress code, greetings, obedience, and helping.

The methods used in inculcating moral values were categorized under three levels. The first level is learning moral values through teaching subjects like the Qur’an and hadith, Introduction to Islam, and Introductory Arabic, Integration of knowledge in secular subjects. Also, through visual Aids like notice boards and posters, and technology to enable learners aware of these moral values. Secondly, supporting students’ moral development, through student leaders, students’ clubs, staff, da’awa committee, guidance and counselling, and disciplinary committees. And thirdly, through practical measures like role models, and practicing good morals. This is represented in *figure 1* below.

Figure 1: Model for moral development in institutions of higher learning



Recommendation

The researchers recommend institutions of higher learning in Uganda to use the model developed to nurture learners' moral values. It is envisaged that this will produce students with noble character and good citizens who will lead to the development of our country.

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