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**QUALITY ASSURANCE IN TERTIARY
EDUCATION THROUGH INTEGRATING
ISLAMIC RELIGIOUS AND MORAL VALUES IN
CHILDREN UPBRINGING**

*Sakinatu Hassan Hanga
Department of Islamic Studies
Federal College of Education Kano*

Abstract

There is an alarming rate of moral corruption among Nigerian youths in tertiary institution. The paper focuses on the moral bankruptcy among parents as a hindrance to the effective transmission of moral and religious values, emphasizing the imperativeness of good percentage and morally inclusive education to the children. It also highlights from the Islamic perspectives the need to uphold moral principles by the home and school in the upbringing of children who are the youth of tomorrow. Suggestions were given at the end of the paper.

Introduction

Islam as a religion and a complete way of life is absolutely rich in ethics which is the foundation for

moral actions. There is an inseparable connection between religious beliefs and moral behaviours. Islamic religion guides human conduct from birth to death. The culture of people deals with their way of life, values, norms, and other indices that pivotal to harmonious interpersonal relationships. Religion and culture are interwoven, they both set out to give meaning to human life. Religion emphasizes relationship with the superior being and good human conduct as divinely commended. Hence, belief in Allah Subhanahu Wa Ta'ala influences man's interactions with his immediate environment right from birth to his return to his creator.

Every human society has a set of cultures and traditions as mentioned, but Islam regulates them through its teachings and values which are introduced to children from birth. Some of the agencies that help in inculcating these values are home, school and society and are referred to as agents of socialization.

Religious/Moral Values

The word “morality” comes from the latin word “moralitas” meaning “manner, character, and proper behavior” morality generally refers to a code of conduct, that an individual, group of society hold as authoritative in distinguishing right from wrong, such an ideal code of conduct is often espoused in preference to other alternatives (morality and ethics in Islam). So moral values, borders on the beliefs about right and wrong it relates to religion in the sense that religion creates the awareness and inculcating of moral values.

Value is the amount of worth ascribed to something, the degree to which something is prized or has merit. Values are the beliefs that each person considers are important for himself and possibly for humanity as a whole. (center for parenting education.org) Values are therefore very important in parenting since they deeply influence all behaviours and attitudes and effect our decisions and relationships.

Balogun (2012) insists that religious education entails command doctrines and theological teachings of a given religions sect based on educational principles, and affirms that there is a symbiotically relationship between religion and morality. Balogun states that religious education is an essential tool for the inculcation of societal norms and ethical values needed for social cohesion. Therefore, religious instructions create moral consciousness which is the source of ability and decent behaviors.

The question of morality is central to all known religion in the world. Islam is a comprehensive way of life encompasses a complete moral system that is an important aspect of its world view. Islam teaches moral principles and code of conduct for it adherents at all levels more than any religion. Less emphasis on Islamic moral instructions in the upbringing of the children is the cause of immoralities in our tertiary institutions which offcourse resulted to the failure in Nigerian society. Islam's moral system is striking in that it not only defines morality, but also guides the human race in how to achieve it at both individual as well as a collective

level. Allah (Subhanu Wa Ta'ala) blessed every human being of an innate moral sense. Such a moral sense, when uncorrupted by parent's family or society, is what leads people to commendable acts of virtue.

Abu Hurairah narrated that the Prophet (SAW) was reported to have said:

ما من مولود الا يولد غلي الفطرة فابواه يهودانه او ينصرانه او يمجسانه ``

(Bukhari/23/92/1385,Muslim 2658)

Meaning:

“There is no child but is born upon nature (Islam). It his parents who makes him a Jew or Christian or a pagan.”

اخبرنا مالك بن انس انه بلغه ان رسول الله صلي الله عليه و سلم قال:انما بُعثت لاتمم مكارم الاخلاق

Meaning:

It has been reported to Malik Bn Anas that the Prophet (SAW) say; “I was sent to fulfill the good virtues” (Muwatta 2633).

Also one of the cardinal objectives of the Universal Basic Education (UBE) is to ensure the acquisition of the appropriate levels of literacy, numeric, manipulative, communicative skills ethical and moral values needed for laying a solid foundation for a life long learning.

Quality Assurance

In Oxford Dictionary “Assurance” is a positive declaration intended to give confidence; a promise. Assurance is therefore the act of giving confidence, the state of being certain or the act of making certain.

Quality assurance in education therefore relates to the achievement of educational program standard established by institutions, professional organizations, government and or standard setting bodies established by government. Quality assurance mechanism are the process by which the achievement of these standard is measured. (Factsheet no.5 www.eqavet.eu), It is therefore, the systematic activities implemented in a quality system so that quality requirements for a product will be fulfilled.

The role of home

Home is a subject of the society. It comprises of the father, mother and their children and in some cases other family members inclusive. The home is every child’s first contact with the world. At home a child begins an informal learning about his world, religion, culture and values among others. The Prophet (SAW) as mentioned earlier stresses that there is no child but is born upon fitrah (Islam) it is his parent who makes him a Jew or a Christian or a pagan (Hadith).

Adeyemi (2010) submits that the family is an institutions created by God as the fibre of morality and order in the society. Adeyemi notes that when the family

disintegrates the social order also disintegrates. Family disintegration is responsible for the increasing number of the miscreants on the streets, Societal ills and bad governance. The children whose emotions were badly managed yesterday are in the corridors of our society perpetrating all kinds of criminality and violence. It is said in an English idiom that; charity begins at home.

The type of the parental care child receives is closely associated with the child's educational and professional success talkless of moral values.

Farrington (2003) opined that occurrence of behavioural problems, delinquency, criminality and violence are consequences of the failure of parents to offer appropriate moral instructions and mentoring for their wards. Islamically, as children develop, they need guidance on an increasingly complex array issues. Islam is rich in instructions for parents which if followed will resulted in having prosperous life for the whole family Here and Hereafter. Allah (Subhanahu Wa Ta'ala) says: (Q66:6)

(يا ايها الذين امنوا اقوا انفسكم واهليكم نار او قودها الناس و الحجارة عليها
ملاءكة غلاظ شداد

لا يعصون الله ما امرهم ويفعلون ما يؤمرون)

Meaning:

“O you who have believed, protect yourselves and your families from a fire whose fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not

no disobey Allah in what He commands them but to do what they are commanded.

Also in Surat Luqman (Q31:13,16,17,18 and 19).

(واذ قال لقمان لابنه وهو يعظه يبني لا تشرك بالله ان الشرك لظلم عظيم.....)

يبني انها ان تك مثقال حبة من خردل فتكن في صخرة او في السموات او في الارض يات بها الله ان الله لطيف خبير. يبني اقم الصلاة وامر بالمعروف وانه عن المنكرواصبر علي ما اصابك ان ذلك من عظم الامور. ولا تصعر خدك للناس ولا تمش في الارض مرحا ان الله لا يحب كل مختال فخور.واقصد في مشيك واغضض من صوتك ان انكر الاصوات لصوت الحمير).

Meaning:

“And (mention, O Muhammad), when Luqman said to his son while he was instructing him, o my son, do not associate (anything) with Allah, indeed, Association (with Him) is great injustice.....

(And Luqma said); O my son, indeed if it (i.e. a wrong) should be the weight of a mustard seed and should be within a rock or (anywhere) in the heavens or in the earth, Allah will bring it forth. Indeed Allah is subtle and aware.

O my son establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you indeed (all) that is the matters (requiring) resolve.

And do not turn your cheek (in contempt) toward people and do not walk through the earth exultantly. Indeed Allah does not like everyone self-deluded and boastful.

And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys”.

Of course these are some examples of the instructions parents must give to their children among others in the Noble Qur’an.

Abdullah Bn Umar (may Allah be pleased with them) said;

(قال النبي صلي الله عليه و سلم:كلكم راع وكلكم مسؤول:فالامام راع وهو مسؤول,والرجل راع علي اهله وهو مسؤول,والمرأة راعية علي بيت زوجها وهي مسؤلة,والعبد راع علي مال سيده وهو مسؤول,ألا فكلكم راع وكلكم مسؤول

Meaning:

I heard the Messenger of Allah (SAW) saying: all of you are guardians and are responsible for your wards, the ruler is a guardian and responsible for his subjects, the man is a guardian and responsible for his family, the woman is a guardian and responsible for her husband’s house and his offspring; a servant is a guardian and responsible for his masters wealth and so all of you are guardians and are responsible”.(Bukhari/67/8/ 5188 and Muslim 1829)

Also he is reported to have said:

(خياركم احسنكم اخلاقا)

Meaning:

“The best among you are those who have the best manners and characters” (Bukhari/61/23/ 3559 Muslim 2321).

This is general precaution. And with regard to the specific moral values, nothing is left untouched in the Qur’an and the traditions of the Prophet (SAW) e.g.

(عن ابي هريرة قال: قال رسول الله صلى الله عليه وسلم: “من حسن اسلام المرء تركه ما لا يعنيه“.

Meaning:

On the authority of Abu Huraira, who said: The Messenger of Allah(SAW) said: “Part of someone being a good Muslim is his leaving alone that which does not concern him”. Fine Hadith narrated by Tirmidhi and others.

Also

عن ابي هريرة قال: قال رجل للنبي صلى الله عليه وسلم
أوصني، قال: لا تغضب، فردد مرارا قال لا تغضب“.

Meaning:

On the authority of Abu Hurairah, who said: a man said to the Prophet (SAW): “Counsel me”. He said: “ Do not become angry”. The man repeated (his request) several

times and he said; “ Do not become angry”.
(Bukhari/78/6/6116).

And

(عن انس بن مالك خادم رسول الله صلى الله عليه وسلم عن النبي صلى الله عليه وسلم قال: لا يؤمن أحدكم حتي يحب لأخيه ما يحب لنفسه‘

Meaning:

On the authority of Anas Bn Malik the servant of the Messenger of Allah (SAW) that the Prophet (SAW) said: “None of you (truly) believes until he wishes for his brother what he wishes for himself”. (Bukhari/2/7/13 and Muslim 45).

Also

Narrated Ibn Umar: that the Messenger of Allah (SAW) said: let one of you not have his brother stand from his seat then sit in it”. (Tirmidhi 43/2973).

There are many more Hadith teaching good morals are supposed to be referred to by parents to integrated their teachings into their children upbringing..

In Islam home is expected to be a nexus for morality in the society. It is the duty of both parents to give their children a sound moral training and upbringing in accordance with the rules of Shari’ah. Islam has placed upon the parents the responsibility of caring, raising, nurturing and training of their children in a proper and Shari’ah compliant manner. Therefore proper child

upbringing is very important because the characters a child acquires at the early years often continue to be with him up to his maturity. Jabir Bn Samarra reported that the Messenger of Allah (SAW) said:

“The teaching of good manners by man to his children is better for him than to give sa’a in charity: (Tirmidhi Almishkat 230).

However, the criminality and violence in practice these days make one to wonder which kind of homes the perpetrators come from; there must be a reason, and one of these reasons must be a social disconnect in the cause of growth in such children and the cause of such disconnection may be connected with some of the vices available in their homes, among which are:

1. Divorce: It is one of the bitterness exercises in marriage life. Majority of it occurs from a slight mistakes and misunderstanding. While marriage is based on mutual understanding and harmonious way of life and the children are expected to be under the custody of parents. Children are gifts of Allah they are expected to be loved, trained, educated, nurtured, reared and raised in accordance with the rules of Shari’ah that could transform them into upright responsible and God-conscious youths who can be useful to themselves, their family and the society. For many reasons most of the time when divorce occurs all these can not be achieved. This divorce we can say, is the first threat to the child proper upbringing as far as moral values are concerned.

2. Parental immoral behaviours: it is the duty of both parents to give their children a sound moral training and upbringing in accordance with the rules of Shari'ah. This is very important as it may erect the foundation for the child's success or failure in future life. The parents are not only under a moral, religion and legal obligation to raise and train their child in a good manner but also give him good examples by living a life of uprightness. In Islam your words must reflect your actions.

Some parents engage in some immoral behaviours in their houses e.g. using abusive words on each other in the presence of their children, telling lie, cheating, showing hatred, negligence in performing their duties or taking care of their responsibilities, paying for result falsification for their children and other acts of dishonesty which send wrong signals to children who learn very fast through observation of the parent's life style. By displaying moral and ethical behaviour, parents can also impart values which can counter the negative influences children may receive from their peers or media. The responsibility of being a role model can also encourage parent to better themselves. The following common saying refers to the important concept of acting in concert with your values in order to have internal integrity.

“Actions speak louder than words”.

3. Some parents neglect their responsibility for enrolling their children in schools while some enroll them but neglect all necessary support towards attaining the goals of education.

While knowledge in the western sense means information about something, divine or corporeal, knowledge in Islam include almost everything ranging from theory, action and education, as it is not only concerned with its acquisition but also putting it into practice. Safi (1996) defines knowledge meaning *Ilmi*:

“As the truth relating to the nature of God, His creation and all phenomena acquired through revelation, reasoning and experience of the senses”.

Thus, knowledge in Islam is a process of self-discipline, which is aimed at producing well-balanced individuals who are well disciplined, morally upright, highly skilled, responsible, pious and God fearing, who know their responsibilities in the society and dispose them according to Islamic injunctions.

Knowledge in Islam is compulsory on every Muslim. And great respect and admiration is given to the learned people. It called upon seeking knowledge on all the levels. The first word of the Qur'an revealed to Prophet (SAW) was read, which highlights the importance of science and learning. It is based on this philosophy that Islam plans a comprehensive curriculum for elementary, so as to carter for the general well being of a child.

Today most of the homes fail to play effectively roles in inculcating moral consciousness in children, and we need to know that morality do not evolve from the blues, the characters a child acquires at the early age often continue to be with him up to his maturity.

The role of school:

The role of the school in integrating moral values in upbringing of the children is very important as the children spend much of their time in schools during the formative stage. The school is expected to produce the the youth of today or the young adults who are morally well equipped and it plays vital role on shaping the later life of the child. In performing their duties, the teachers have a great influence in developing and forming or reforming the personality of the child. Educating the child starts from early years through the stages of discretion and adolescence, until he becomes matured.

Alongside formal education, the school also adopts discipline to shape learners characters. Through discipline the students are put on their toes to cultivate good habits and positive attitude to life, school is indeed an institution of religious and social construction. Hence, when an educator in the school accomplishes his task in its full scope, a righteous person will be produce and brought up, and will contribute to the quality assurance in our tertiary institutions. But unfortunately our schools turn to have lost grip of the mandate to inculcate values and dignity due to one reason or the other.

The Role of Community

In Islam the responsibility of training, nurturing and educating the child does not rest on the shoulders of the parents only, rather it is an obligation upon every individual member of the society. Every member is duty bound to contribute towards the shaping and training younger ones. This is informed by the principle of (“Amr bil ma’ruf wannahy anil munkar”) the prophet SAW) says:

(من رأى منكم منكرا فليغيره بيده فان لم يستطع فبلسانه فان لم يستطع فبقلبه وذلك اضعف الايمان)

(Muslim/iman 49,78).

Meaning:

(whoever happens to see an evil being committed he should correct by using his hand, if he could not he should do that then by using his tongue, if he could not do it, then he should hate it in his heart and this is the weakest in faith).

So based on this Hadith every member of the Islamic society should be watchful on the activities of the children. He should try to correct them where they go wrong and encourage them where they go right.

Suggestion:

- Parents are expected to be models of what they read from Qur’an and Sunnah.

- Children should be taught and guided to accept that being obedient to parents and those in authority is Allah's command
- Parents are expected to install discipline and positive Islamic characters in their children by practicing the characters themselves because children do as they see, not do as they are told to do.
- Abusive words or foul languages should not be used. Parents should desist from cursing their children but instead should pray for them.
- The issue of child labour and early exposure to all forms of trading should be avoided.
- Parents should as early as possible enroll their children to Islamiyya schools
- When formulating educational policies consideration must be given to the moral values and culture of the society.
- Teachers on their part must avoid all acts of indiscipline that could cause them to loss respect from their students.
- Religious and moral education should have priority in our educational curriculum
- Government should continue to encourage the teaching of religious and moral education in our schools and this can only be effectively carried out by a qualified religious educators and their position must be upgraded.
- Wherever a muslim is, he should be a beacon of guidance, a positive source of correction and education through both words and deeds.

Conclusions

From the foregoing, it is clear that the roles of parents and the school are very fundamental in integrating the religious and moral values in the training and upbringing of the children. It is the duty of both parents to give their children a sound moral training, caring, raising, nurturing and upbringing in accordance with the rules of the shari'ah. Effective performance of these roles develops the character of the children positively when they are matured and will help in having quality assurance in whichever institution these children may be. It also revealed that the responsibility of nurturing a child is also an obligation upon every member of the society. Throughout the paper verses from the Novel Qur'an and a Hadith of the Prophet (SAW) have been quoted. Suggestions were given on how to upbringing children in accordance with the Islamic moral teachings.

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