

A moral-based curriculum to improve civilization and human resource development in Bangladesh



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Abstract This study investigates the necessity of creating an ethical curriculum based on Islamic ideas in Bangladesh's educational system. Bangladesh proffers a distinctive backdrop for incorporating Islamic principles into its educational framework as a nation with a varied cultural and religious background. Qualitative methodologies were used to analyze this investigation. It covered a difference of research papers, books, and articles to inspect the social, cultural, and educational elements of implementing a curriculum, primarily contributing to the discussion of ethical education in Islamic culture. This study investigates the challenges and opportunities this effort gives, emphasizing the importance of inclusivity, cultural sensitivity, and a balanced approach to education. The study showed that teaching of ethical education in schools is not having a satisfactory effect on the students and this is because the curriculum of the book on ethical education is concise. The analysis of the impact of Islamic education on ethical education is compressed.

Keywords: ethical, curriculum, education in Bangladesh, moral-based, civilization, HRD

1. Introduction

Islam has given prime importance to education. The first revelation of the Holy Quran contains a proclamation about reading in the name of the Creator. Education greatly influences a society's values, beliefs, and ethical standards, and people do not live their lives in moral or ethical isolation but grow up within particular moral traditions (Reiss, 1999). How to incorporate ethics into the curriculum becomes especially important in Bangladesh, a country with a deep Islamic past and a fast-changing educational environment—teaching Islamic knowledge properly (Abdalla et al., 2004; Roy et al., 2020).

In addition to meeting the nation's educational needs, the process of creating an ethical curriculum based on Islamic principles also respects the country's cultural and religious heritage. Islamic principles have always been central to the lives of people, acting as a moral compass that may result in a novel and nuanced understanding of many Islamic principles, especially from sociopolitical perspectives (Amin, 2013; Hasani, 2023; Sule, 2022).

As a result, a curriculum that offers these ideals can offer a set of moral practices that allow young people to face reality and decide what aspects should be kept and which ones will contribute to the current situation of society; both of these practices provide kids with a well-rounded education, and the moral, ethical, and social aspects of this framework show the deep consistency between Islamic rules of exchange and general Islamic principles of human behaviour (Nirwana et al., 2023).

Given the worldwide challenges of the twenty-first century, where moral quandaries, social justice issues, and environmental concerns are becoming increasingly urgent, this undertaking is especially important (Krettenauer, 2021). In such a situation, creating an ethical curriculum based on Islamic viewpoints becomes a promising strategy for addressing students' moral growth and preparing them to interact positively with the challenging ethical dilemmas they encounter in the contemporary world (Asadullah et al., 2016; Hoque, 2018).

In this study, we examine the process of creating an Islamic-based ethical curriculum in Bangladesh. We look at how the country's educational system has been shaped historically and culturally, as well as how it relates to Islamic ethics. We also look at the difficulties and chances presented by the effort to include Islamic principles in the curriculum and assess any potential repercussions for Bangladesh's educational system (Khan, 2023; Rajoana & Saxena, 2022).

By carefully investigating these elements, we hope to look at the difficult process of creating an ethical curriculum that respects the country's religious and cultural identity while also giving its students the moral pattern they need to successfully address the challenges of the modern world. As we start this analysis, we should keep in mind the Quran's teachings, which encourage knowledge achievement and the development of moral character as a means of guiding individuals and society toward righteousness (Adiansyah et al., 2023; Fauziyyah et al., 2022).



2. Objective of the study

The purpose of this paper is to investigate the state of ethical development as perceived by stakeholders by identifying the factors required for ethical development. The study aimed to achieve the following objectives:

- 1) To examine the historical and cultural context of Bangladesh that has influenced the need for an ethical curriculum from an Islamic perspective.
- 2) To assess the effectiveness of the curriculum development process in incorporating Islamic ethics and aligning it with cultural and religious values in Bangladesh.
- 3) To evaluate the impact of the ethical curriculum on students' moral development, behaviors, and attitudes toward ethical conduct.
- 4) To explain the significance of building an ethical curriculum in Bangladesh based on Islamic beliefs (Sutrisno et al., 2023).

3. Literature Review

In Bangladesh, there is a long history of Islamic education, with madrasas (Islamic religious schools) serving as the country's traditional method of education. In recent years, there has been increasing interest in incorporating Islamic ideas into mainstream education (Abdalla et al., 2004; Roy et al., 2020).

Another study emphasized the need to incorporate Islamic values and ethics into the national curriculum to foster moral development among students. An Islamic education approach can provide a strong foundation for ethical development in Bangladesh (Amin, 2013; Nirwana, 2023).

On the other hand, Bangladesh's historical roots extended back to prehistoric times. The nation's historical vicissitudes have resulted in today's education system, which is large and complex, where different education providers, both secular and religious, collaborate and compete for the market and constituents. Therefore, ethical educational practice demands that faculty open themselves to a fair, reasoned, thoughtful, and relational experience with students. Through role modeling of ethical practice, faculty will promote ethical behavior among their students (Hoque, 2018; Rafique, 2015).

One study investigated the importance of developing an ethics curriculum with learning-centered pedagogy; higher education must invest in the ethical development of its students, who will become future researchers in the private economic sector. Only through solid ethical training can the wrongful instrumental use of knowledge, scientific research, and technological innovation be lessened. To achieve learning achievement in Islamic education, learning ethics culture should be categorized into three core paths: achieving divine engagement-based spiritual commitment, assisting skill performance for personal capability development, and applying knowledge for active involvement in society. This chapter aims to critically explore and enrich the conceptual framework of learning acquisition by paying particular attention to learning ethics culture (Hamada et al., 2016).

The construction of an ethical curriculum is crucial in modern education systems because it plays a critical role in developing future generations' moral and ethical beliefs. In Bangladesh, where Islam is the main religion and has a significant cultural and educational impact, incorporating Islamic concepts into the curriculum is extremely important (Apriliyani et al., 2024).

We saw that some research here discusses the average ethical curriculum. However, there is no research on creating a rich ethical curriculum from the perspective of Islamic education in Bangladesh. Therefore, we are trying to research this topic here.

3.1. Islamic Education in Bangladesh

Bangladesh has a long history of Islamic education, with madrasas (Islamic religious institutions). Serving as the country's traditional method of education. In recent years, there has been a growing interest in incorporating Islamic ideas into mainstream education. This emphasizes the need to incorporate Islamic values and ethics into the national curriculum to foster moral development among students. The author argues that an Islamic education approach can provide a strong foundation for ethical development in Bangladesh. The nation's historical vicissitudes have resulted in today's education system: being large and complex, where different education providers, both secular and religious, collaborate and compete for the market and constituents (Hasani et al., 2023).

As such, higher education must invest in the ethical development of its students, who will become future researchers in private economic sectors. Only through solid ethical training can the wrongful instrumental use of knowledge, scientific research, and technological innovation be lessened. Currently, religious education offered in the madrasas in Bangladesh can be divided into two types. The first one is 'Alia madrassa', which is both wholly or largely funded and controlled by the government, and this madrasa offers science-based modern education alongside religious education. The second one is 'Quomi madrassas', which are privately managed and funded by community donations. Together, the 'Alia and Quomi madrassas constitute the core of Islamic education (primary through higher levels) in Bangladesh. The next section addresses these two

systems in detail. Notably, the primary level of these two streams, known as Ebtadaee, is more or less equivalent to that of mainstream primary education, although there are differences in the quality of learning and the emphasis given to religious subjects (Nuha et al., 2020).

However, at the secondary and postsecondary levels, madrasah education, at both the Alia and Quomi levels, diverges considerably from mainstream, general education. It should also be mentioned that while the majority of the country's colleges have secular pedagogical orientations, all public universities offer higher education in Islamic Studies and associated areas and enrol students with an Alia madrasa education background. For example, first-generation public institutions in Dhaka, Chittagong, and Rajshahi offer degrees in Islamic history and culture, Arabic studies, Islamic studies, and so on. Among these, Dhaka University is well known throughout the subcontinent for its high-quality programs in Islamic history, Islamic studies, and the Arabic language. In the western area of Kushtia, the sole government, Islamic University, offers a wide variety of degrees in several subfields of Islamic studies. In the private sector, there are four universities, Darul Ihsan University, Asian University, International Islamic University Chittagong, and Manarat International University, which claim to have a primary emphasis on Islamic subjects. The mosque is one of the most visible symbols of Islam and has acted as both a place of prayer and learning throughout Muslim history (Muthoifin et al., 2019).

3.2. Ethical Curriculum Development

Ethical curriculum development is a complex process. Ethics is characterized as moral conduct that contradicts taboos or wrongdoings in society. The study of moral behavior is frequently referred to as "ethics" in scientific contexts. The sociological notions of moral development include ethics, morals, values, and character. The goals and objectives of educational institutions are carried out by a specific set of values, principles, and techniques. Both adults and children need to comprehend these traditions, attitudes, and understandings. Students gain self-competence, awareness, rational thought, and the ability to behave as literate members of society through this approach. Education's primary goal is to guide people to live a successful life. To make the new generation's personality and intellect relevant for the benefit of society, fundamental skills, information, attitudes, and understandings are implemented. Because teachers develop students' innate talent to meet their needs, teachers are crucial to this process (Wijianto et al., 2023).

3.3. Challenges and Opportunities in Developing an Ethical Curriculum in Bangladesh

The development of an ethical curriculum in Bangladesh faces both challenges and opportunities (Hussain, 2004). There are some challenges from various angles in developing the application of ethical and moral values to students.

- a. Challenges: From an ethical standpoint, challenges in developing ethics and morality include a lack of access to soft skills, a lack of a process of teaching and learning moral and ethical values, and a lack of guidelines for assessing ethical and moral education. On the other hand, balancing Islamic and secular education is one of the challenges because, along with its religious education system, Bangladesh has a secular system. It can be challenging to strike the correct balance between religious instruction and secular topics. In addition, sometimes we see that situation in secular talk about Islamic education. It is crucial to ensure that educators are properly prepared to present a curriculum on Islamic principles. To properly teach Islamic ethics, for many teachers, additional training might be necessary (Ahmed et al., 2018).
- b. Opportunities: Enhance teaching abilities through the use of moral and ethical principles. It offers the opportunity to inform a student body about vital historical developments in the formation of moral thought and action (Lovat, 2016). On the other hand, to develop a thorough and globally applicable Islamic ethics curriculum, Bangladesh might work with experts and Islamic educational institutes from other nations. The majority of developing nations have national or local ethical review committees that uphold impartial evaluations of research programs (Asadullah & Chaudhury, 2016; Hoque, 2018).

In addition, the development of an Islamic ethics curriculum can foster the religious and cultural values associated with the majority population of Bangladesh and values such as honesty, compassion, and social fostering to contribute to the moral development of students (Amin et al., 2023).

The exclusiveness of Islamic education owing to Muslim ethnic cultures and the necessity for more interculturally oriented Islamic education. Islamic ethics provide a system of justice and rules of conduct that satisfy the principles of multicultural education and propose considering them a foundation of multicultural education to promote social justice and peaceful intercultural communication.

3.4. Cultural and Societal Context

The cultural and societal context of Bangladesh is integral to the development of an ethical curriculum. The developed cultural practices can be adapted to the culture of each school and region. Cultural practice programs can be based on local

culture, interculture-based or interreligious, or even international. By embracing a culturally responsive model of education and exploring (Sule et al., 2023).

However, difficult and ethically challenging it may be – our pupils' cultural, linguistic, ethnic, and religious identities within the curriculum can be meaningful and ultimately educational. The curriculum should have an Islamic foundation, and it should also be designed to accommodate the pluralistic nature of Bangladeshi society. To achieve learning in Islamic education, learning ethics culture should be categorized into three core paths: achieving divine engagement-based spiritual commitment, assisting skill performance for personal capability development, and applying knowledge for active involvement in society. The cultural and societal context of Bangladesh is integral to the development of an ethical curriculum (Hanafi et al., 2024).

Findings Islamic ethics are commensurate with intercultural empathy and multicultural education. Islamic education is exclusive owing to Muslim ethnic cultures, and there is a need for more intercultural-oriented Islamic education. Islamic ethics provide a system of justice and rules of conduct that satisfy the principles of multicultural education and propose considering them a foundation of multicultural education to promote social justice and peaceful intercultural communication (Ali et al., 2024).

3.5. Impact on Moral Development

Moral development means enabling children to develop a set of values that are both personal, relating to self-interest, and public, relating to the interests of others. The impact of an ethical curriculum with an Islamic education approach on the moral development of students is a key concern. Positively influencing students' moral sensitivity/awareness, moral judgment, and moral intentions is a critical first step in ensuring that our courses and curricula provide the learning environment in which students can develop the knowledge and competencies required to become the ethical leaders of tomorrow (Purwasari et al., 2023).

Implications include attending to novice teachers' moral identity development, infusing moral language into teacher education and recognizing teachers' moral purposes, introducing a curriculum to cultivate moral imagination, and helping teachers realize their potential as moral agents by preparing them to become moral educators (Agustin et al., 2023).

4. Materials and Methods

The research is conducted on “Developing an ethical curriculum from an Islamic perspective in Bangladesh” using qualitative methods such as words, actions, documentation studies, and written data sources. This study conducted a literature review to obtain data relevant to the research problem.

As a qualitative study, this study investigated how to explore and understand information about the ethical curriculum. The data were collected through various forms of research papers, articles, and books. Ethical guidelines and informed consent were strictly provided.

Many studies were found; however, only 50 studies were selected, focusing on “Developing an ethical curriculum from an Islamic perspective in Bangladesh”. Based on the selected studies, the next step was to collect the data. We conducted interviews with 15 teachers, educators and students from schools and colleges. The research questions were designed to determine the focus of writing to stay on the right track and to make the writing more relevant. The focus of the question was on the ethical curriculum, challenges, strategies, design and implementation, and impact on students (Hartati et al., 2023).

5. Results and Discussion

The study showed that ethical education among students is developed first in the family in most cases. This is especially true for those whose families are aware and educated. In the second stage, they take ethics lessons from school. However, primary and high schools have books called Islam and Ethic Education. Through this, students can learn about ethics. There is no separate book for ethics education at the college level (Classes 11 and 12). Students can add Islamic education books to their courses if they want. However, it is not compulsory, and there are not enough teachers that they can learn (Fauzin et al., 2023).

However, teaching ethical education in schools does not have a satisfactory effect on students. The reason cited is that the book on ethical education has a very short syllabus and lacks proper analysis. How do you teach students to develop ethics? In response to such questions, they said, “We try to teach those ethics properly by explaining ourselves and presenting real examples in keeping with the textbooks.”

There are some problems in teaching ethics to students in schools. For example, there is a shortage of skilled teachers to teach books on Islam and ethical education. Family and institutional carelessness are also considered problems.

On the other hand, educators believe that if they want to enrich the curriculum of ethical education from the perspective of Islamic education, they consider secularism to be a problem in Bangladesh. Currently, while secularizing the curriculum, the integration of Islamic education has decreased in many cases. The study revealed that students regard ethics teaching as important to them and that a stand-alone ethics course is preferred for integrating teaching across the curriculum (Amsing & Dekker, 2020; Wats & Wats, 2009).

Based on the highlights of the above writing, the researcher would like to emphasize that the concept of ethical and moral values is very important in the development of the ethical and moral values of students. By incorporating emotional intelligence skills into the curriculum, educators can help teenage pupils avoid ethical dilemmas and develop more morally upright behaviors (Mahmudulhassan et al., 2023).

The findings show that the inclusion of Islamic principles in the curriculum is generally supported and that the integration of Islamic ethics into the curriculum promotes character education. The integration of local Islamic content into daily school activities, such as habituation activities, spontaneous activities, exemplary activities, conditioning activities, subject matter integration activities, and school culture, contributes to the execution of the curriculum. Ethical educational practice demands that faculty open themselves to a fair, reasoned, thoughtful, and relational experience with students. Through role modeling of ethical practice, faculty will promote ethical behavior among their students (Chowdhury, 2016; Wats & Wats, 2009).

The cultural difficulties encountered when implementing a culture were also examined in this study. The study also examined the cultural challenges that can arise while implementing a culture. A challenge is assuring diversity and cultural sensitivity. The cultural and societal context of Bangladesh is integral to the development of an ethical curriculum. Findings Islamic ethics are commensurate with intercultural empathy and multicultural education (Anurogo et al., 2023).

The two main areas of concentration are recognized as gender equity and community involvement. Gender equity in education suggests concerns regarding the most desirable future orientations for gender equity policies in education. The Islamic education approach can provide a strong foundation for ethical development in Bangladesh (Asadullah et al., 2016).

On the other hand, students regard ethics teaching as important to them and that a stand-alone ethics course is preferred for integrating teaching across the curriculum. Ethics instruction and curriculum development will most likely succeed if they involve the input and participation of experts in ethics. Ethics education is highly valued by trainees and teachers (Endartiningih et al., 2023).

1. Recommendation of this study
2. To design an ethics curriculum integrated with Islamic topics.
3. To recruit subjectwise teachers and take steps in teacher training programs.
4. Students' extracurriculars are arranged in school.

6. Conclusion

The development of an Islamic ethical curriculum in Bangladesh is a potential project that aligns with the country's cultural and religious beliefs. However, it necessitates a balanced approach that values diversity, fosters inclusivity, and handles modern-day concerns. This research paper discusses the significance of building an ethical curriculum in Bangladesh based on Islamic beliefs. Such a curriculum can contribute to moral education and cultural preservation by recognizing the country's cultural variety and tackling the issues created by modernization. Policymakers and stakeholders in education must work together to establish a curriculum that fosters inclusion, gender justice, and community participation, ultimately developing a morally upright and culturally rich society in Bangladesh. Ethics instruction and curriculum development will most likely succeed if they involve the input and participation of experts in ethics, and the education system should emphasize students' moral development and consider integrating Islamic ethical principles into the curriculum.

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Ethical considerations

Not applicable.

Declaration of interest

The authors declare no conflicts of interest.

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