

A study on Moral Education Planning program in Bangladesh: Based on Total Quality Management

ABSTRACT

This qualitative research is intended for further study to further strengthen the standard to identify the steps of the Moral Education Planning Program (MEPP) based on the Total Quality Management (TQM) in the learning system of the ancient and modern civilization of Bangladesh. As expected, the results of this research can be used as an instruction by the modern quality basic school in implementing TQM-based MEPP as preventive measures to address the moral crisis nowadays. Data from this research were collected for primary sources using interview strategy and documentation. All of this data is collected and analyzed, using a variety of inductive data analysis techniques. An emerging philosophy of management is total quality management. Total quality management has gained wide acclaim and popularity in industry and production nowadays as well as in schools, colleges, universities. Schools have begun to explore the possibility of applying the TQM philosophy to education, which requires a number of changes in any educational institution, especially in leadership and the position of mind (attitudes) and activities of instructors, in the association or every community, in monitoring the educational technique's, in the evaluation as a result, in the culture to share, in the school environment and especially in interpersonal relationships. Based on the results of the study, it was found that there are four (4) steps involved in the TQM-based MEPP planning. **First**, to create a vision and mission of the school in the indulgence of MEPP; **second**, creating character and achievement of quality assurance with MEPP; **Third**, improve the quality of qualified homeroom teachers to assist in the implementation of MEPP; **Fourth**, to develop a Standard Operating System (SOS) of ethical or moral values for students to assist in the implementation of MEPP.

Keywords: Moral education, ME based on TQM, Curriculum in ME, Character Developmental discipline, Civic & Cultural Studies.

1. INTRODUCTION

Teaching is the only decent profession, which has become more of a business in the education system where it is considered as another profession. Different problems are developing with us. Society is a mind-building system created by human beings. Today the word nine letters have become a special sound like a higher word in the dictionary of education. If we improve our behavior, we can improve our society. After the era of the British monetary crisis, the subcontinent has faced a moral crisis. Various data have shown how the moral crisis has infected many students in India, West Pakistan, and East Pakistan. If education is seen as a system, the moral crisis of students indicates that the results of current education are unpredictable. The outcome of education is influenced by the educational procedure. The learning process is still less than expected. More learning processes are aimed at achieving cognitive aspects (including knowledge/intelligence). Meanwhile, aspects of influential achievement (including attitudes/ethics) were neglected. We now face such students who have grown up with the Internet age more than students in the traditional sense; their vision is wider and more extensive access to information. They are not the only source of information and the source of influence even where there are schools, teachers. As a new generation of young people, students and teachers and their parents are not blindly believing and devoting themselves in any way, but in a time of great challenge for their chaotic and independent student teachers. It has become very difficult to do. In this regard, it provides moral education to the students of the present time.

For example, it has been shown in some cases that occurred on October 7, 2019. The first incident, "persecution" occurred on October 7, 2019. Abrar Fahad (21 years old) a second-year student of the Department of Electrical and Electronic Engineering (EEE) at the Bangladesh University of Engineering and Technology (BUET), BUET BCL (Bangladesh Chattra League) leaders tortured and killed him inside

BUET's Sher-e-Bangla Hall. The second case is about "murder" that happened on 10 April 2019; Nusrat Jahan Rafi was a Bangladeshi student, aged 19, who was killed when she complained of sexual harassment to Authorities. She came from Feni, Bangladesh. She has burned more than 80% of his body. She died 4 days later i.e. on April 10, 2019, at (DMCH) Dhaka Medical College and Hospital in Bangladesh. She recorded a statement identifying some of his attackers while on his way to the hospital. It is our present look at moral education. Today the world is in a crisis of moral education and even our country (Bangladesh) is no exception.

The above facts have confirmed that there are some mistakes in our national education system. At this time education in Bangladesh can only produce students who have only intellect, but are not capable of producing spiritually intelligent students. This is of course contrary to the goal of national education. Moral education is the main religion of children and young people in the world, and the greatest religion of man is faith and by these beliefs and values, they can consider everything, all kinds of challenges.

The main goal and objective of moral education are to develop students morally and to encourage them to build good character. A range of teaching, learning, and teaching strategies are proposed with an emphasis on a specific subject of moral education to inculcate in the minds of the students' ethics, values, beliefs, and ethics and to develop the various skills and qualities required to touch success at every stage of life.

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2. OBJECTIVES OF MORAL EDUCATION

In a country, moral education is very important, and its implementation and strengthens the infallible tradition and education and culture. Create character traits that prepare students with the skills needed for resilience, perseverance, work ethic, critical thinking, and discipline in adult life. The ultimate hope and result of moral education are to create a generation of citizens.

2.1 Research Objective

The main objective of this research is to study the plea or petition of domain methodology in moral education in a preliminary and higher secondary school in Bangladesh which is locally comprehended as Form Four. The following specific research objectives:

- To identify the level of thought of adolescents in terms of moral education.
- To identify the thought level of adolescents in terms of the social conference domain.
- To comprehend adoptions or acceptance of the learners on domain approach.
- To comprehend dilemmas faced by adolescents during the implementation of the Domain Approach.

2.2 Research Question

To realize the research objectives, the following research questions required to be answered:

- How is the thought level of the learners in terms of moral education?
- What is the thought level of the learners in terms of the social conference domain or moral education?
- How is the acceptance of learners in the field of moral education or in the domain approach?
- What problems do students face while learning through the domain approach?

3. LITERATURE REVIEW

Today we are facing these types of students who are growing up through the age of the internet, compared to students in the traditional sense, their vision is more far-sighted and expanding and the use of information is becoming more widely accessible day by day. Schools, teachers are no longer their only source of information and source of influence. Outside of school, teachers share a lot of knowledge and information with each other. As a new generation of young people, students no longer blindly trust and obey teachers and parents, but are independent learners who pose a serious threat and challenge to teachers to deal with the current situation. In this context, it cannot be said that the moral education of the students of the present time is so essential and necessary. Moral education is the only religion in the world for children and young people that teaches them morals and opinions that are free from religious beliefs, bigotry and enable them to consider the challenges posed by these beliefs and values and what is good and what is bad. It helps them to develop and reflect on their knowledge of values and their ability to use ethical practices. Through the development of awareness and appreciation of the values and knowledge of each individual in a diverse society, religious and moral education creates a responsible attitude towards other people of vital importance. People's experience of moral education and very good results take children and youth into national and international contexts beyond the local context. Values such as human behavior, justice, wisdom, empathy, moral knowledge, and honesty are constantly being inculcated in all aspects of school life as a tribe and community. These can be further developed through the search and discussion of knowledge through moral education. Every child and youth should have the mindset to participate in the service of others and be given the opportunity to meet people who show their faith in action. A teacher must have experience in moral education and the results encourage interaction with other areas of the curriculum so that students gain a deeper knowledge, a more enjoyable and active experience. Of course, TQM is needed to shape the work at every level in Bangladesh. For example, TQM (Total Quality Management) has a big contribution to making this education system well organized. If TQM (Total Quality Management) is applied properly, important changes will take place in the classroom. With this method, the communication distance between the student and the teacher will disappear.

4. RESEARCH METHODOLOGY

In this paper 'methodology' has been used as a broader sense based on a general idea: we 'moral education and values are presented with a phrase and I would like to discuss the topic or general question of how or in what way or manner we should proceed from the beginning to the end: What kind or size do we mean? Some potential and its future may give that phrase as the main title of the enterprise, what the nature of that enterprise might be and how it might be best managed in general, how we should conduct the whole business intellectually and practically. I might, though more vaguely, have talked about the 'heuristics' of moral education, and asked which policies, methods, or systems of investigation are relevant: again, broadly, how we should do business (whatever the business actually is: it's part of the problem). That comes down to a lot of the same thing. The school administrators or governing body are responsible for the overall activities of the school as they are the highest-ranking officials of the school, and in the 21st century, school administrators wear multiple hats to make sure the school is functioning smoothly, Which means the efficiency with which he conducts the tasks allocated to him is reflected in the adaptation of the overall quality management approach through institutional activities towards the development of a quality culture due to the growing interest in improving the efficiency and relevance of these activities, These embeddings are the process of centennial improvement or the process of institutional modernization, the search for essential reasons and the explanation of missions and objectives that will ultimately lead to quality improvement.

5. CONCEPT OF MORALITY

Philosophers and psychologists have defined the concept of morality a little differently but in general, it can be explained that it is the view of man or society which is considered to be the highest good. Such an approach is based on principles, wisdom, ideas, and rules that are used to distinguish between 'which is

right' and 'which is wrong'. Although the word 'good' and what constitutes happiness and peace are defined culturally, ethics generally refers to articles and prepositions that nurture respect, responsibility, honesty, and integrity. Licona (1996) argues that respect (dignity), and responsibilities are the two primary elements of morality from which any other principle arises. The word respect considers two aspects: showing respect to oneself and showing respect to others (their beliefs, opinions, and culture).

5.1 Basic Concept of Moral Education

Moral education has always been the perennial goal and purpose of education. Moral education is anything the school does to influence and prove how students will think, feel, and act on right and wrong. Once upon a time, people thought that the school's job was to give students the right education, it was believed, not only to make students smart but also to make them better. The return of moral education in the light of time is responsible for the circumstance that digital societies increasingly have to deal with repellent tendencies both in school and in a pixilated society.

Another view, according to the teachers, was to benefit learners to comprehend the meaning of life and one's objectives and mission. According to female teachers in Bangladesh, the emphasis is on love, respect, modest, empathy, and tolerance. As one female teacher put it, "I think a lot of emotions play an important role" when we discuss moral education. Showing Kindness, love, empathy, and respect were the most recognized moral values for me. "

According to teachers, another important concept of moral was to teach learners about the morality concept of self-responsibility, for example, to take more responsibility for action, to be organized, and to increase self-awareness. Male teachers have highlighted the following words: "For me, learners can be more responsible through education, moral education. It helps them to have the bravery to take responsibility for their daily activities and for dealing with different situations and how to deal with different people.

It was felt by the teachers' response that relative values, self-awareness, and self-responsibility are an effective, as well as a narrow approach to teaching moral education. It is to create awareness about how to follow social norms, show their responsibilities, and good behavior in order to maintain law and order, peace and harmony in the society.

a) Interviewer: What are your views on moral education and its aspects?

Chinese Teacher: Although China is a socialist country and even their collectivism is always valued or emphasized, I think when we talk about moral education the values of family and community are the most important thing to us. For society, this creative unity, similarity or bond, and harmony are very important for every country. (From an interview online basis with a Chinese female teacher).

Bangladeshi Teacher: I think the main goal and objective of moral education should be or the most important thing is to teach the students to behave properly according to the rules of Allah Almighty because Allah has told His servants to be patient, justice, pious, devout and compassionate towards others. Furthermore, it is to help students learn their morals as well as their morals as they should behave in a school and as a part of a tribe or society. (From an interview with a Bangladeshi male teacher).

b) Interviewer: What do you think of your responsibility to teach classroom morality?

Chinese Teacher: It is necessary for any discipline and any teaching action/ activities in the classroom to conduct moral education. It may be a better way that teacher combines the curriculum content to precede with moral education in the classroom. To advance students' case study and discussion may be suggested. (From an interview online basis with a Chinese male teacher).

Bangladeshi Teacher: Nowadays most people think that the only responsibility of the teacher is to impart moral knowledge in the classroom. It is true that only a teacher can show a student the right position but this may not apply in all cases. While parents are increasingly shirking their responsibilities to nurture their

children, it is also the teacher's responsibility to help students build a distant future or to develop values along with moral education. (From an interview with a Bangladeshi male teacher).

c) Interviewer: What can you do, that's exactly the way you should behave? Can you tell me the details?

Chinese Teacher: Each of us should always remember that all human behavior starts at home. Every parent should keep in mind that good morals and values need to be inculcated in children from the very beginning of their learning process. In order for children to be elegant in their behavior, they should be taught moral education in the primary education system, through creative means such as drawing, play, and storytelling. (From an interview online basis with a Chinese male teacher).

Bangladeshi Teacher: In my opinion, there are thousands of rules around us such as the code of conduct, a school, college, madrasa, religious rules, and social rules and customs. Students have to behave accordingly but with the exception of this, there will be no basis for moral education. We need to create a balance in their personality like us because they should be taught these codes of conduct, so man is an animal both biological and spiritual. If they do not follow this rule, it will only harm others as well as weaken the structure of society. (From an interview with a Bangladeshi female teacher).

d) Interviewer: What do you mean by common sense aspects in moral education?

Chinese Teacher: In my view, behavior is far important than oral teaching. If students in a crowd of people, who have high moral standards, behave following the high moral rules, the students will learn morals deeply, both in mind and behavior. (From an interview online basis with a Chinese male teacher).

Bangladesh Teacher: In my thought, the moral teaching of common sense is the system of moral rules that we use in our daily lives to judge the character and actions of other people. Morality is a special form of human common sense: it includes our feelings and beliefs when we talk to each other. Moral education is the belief that can be achieved by respecting the feelings of every human being. Knowledge of moral education is important for all human beings because moral education is inextricably linked with our daily lives. (From an interview with a Bangladeshi male teacher).

5.2 Role of the schools in Moral Education of the Child

All schools are strategically set up to help children grow up and are set up to prepare young people with a variety of training learning experiences that, as far as possible, can meet the challenges of their daily lives and thereby play an appropriate role as examples of their values and ethical actions. In order to fully implement this, schools and training centers must make arrangements to understand the basics of multiple factors, which help in the development of children and youth. They must focus on working with all social and positive workgroups with change programs that promote the human development of children, and you should include parents and all community groups in society if you eliminate this. School rules and policies, teaching or training, and the relationship of all types of staff must be linked to democratic policy approaches and the quality of the physical environment must be intentionally and consistently provided by the nation that accepts and supports positive values within the school.

5.3 Role of the Teachers in Moral Education of the Child

The school has been identified as a vehicle and automobile of "direct instruction" (Pekowski 1998), a social and ethical institution with lots of rules, customs, and ways of thinking whose teacher is a conductor or regulator. It is both logical or positive and essential that, in fulfilling their responsibilities to the school properly, school or college teachers will be able to create a reliable cadre of students qualified as individuals and professionals to implement ethical and value education. It must be taken as their primary responsibility. Students can build a beautiful society as the right people. A graduate, a postgraduate teacher must be an apprentice;

- Appreciate the importance of understanding the issues and contexts that affect the behavior of children and young people and their families, good-evil, preferences, lifestyle, health, and well-being;
- Help children yet younger people in conformity with accumulating then practice precise potential so much assist positive values and durability permanency;
- Apply ideas to that amount simulate bonds or linkages of school, home yet the community as much a means concerning superb social control;

5.4 Role of Curriculum in Moral Education of the Child

Curriculum structure or design is a special aspect of curriculum development that indicates curriculum planning and addresses its aids in the use of students or teachers in a given description for possible use- By studying most of the teaching strategies for basic ethical or value education we have found the following elements: Problem-based learning, working in groups or clans, discussing or reviewing and using topics that include ethics or values, dilemmas, and values. Often, a problem-based instructional design or structure is chosen. What teachers have learned so far must be meaningful in the context of students' personal development and objectives, and they must be able to revise or refine the content of teaching with their prior knowledge.

Table 1. Core Values to be imparted during the Newborn and Childhood Years;

Peace	Honesty	Cleanliness
Respect	Humility	Friendship
Love	Tolerance	Recommended order of
Responsibility	Unity	Values Units
Happiness	Freedom	
Cooperation	Gratitude	

6. MORAL EDUCATION PROGRAM BASED ON QUALITY MANAGEMENT

The functions of moral education provide a number of clear directions, including four pillars: – Character and moral education; Individuals, races, and communities; Civic Citizen Studies; and the combination of heritage and cultural studies and the combination of all to form academic character and to consider justice with the investigation of moral.

6.1 Character and Morality

The Curriculum of Character and Moralities is the key to improving each person or student as an honest, polite, dedicated, humble, tolerant, resilient, kind, and persevering person, reflecting this trend within the student and creating a distinct ladder of ethics based on personal perspective by. The curriculum is designed to teach the students one another's devotion and to bridge the gap between them. Students are encouraged to be aware of all other subjects or individuals and their positive (respectable idea) influence on the whole world. All of these courses will begin when students are in Grade 1 and the duration of the courses will continue throughout their primary and secondary education until graduation or postgraduate. There are various aspects of character expression in the curriculum which include

- What does it mean to be reasonable?
- What does it mean to be charitable and courteous?
- What equality means
- What it means to be complaisant
- The consciousness of one's specific views and feelings
- Global Ethics
- Peace and conflict studies.



6.2 The Individual and the Community

A true patriot or citizen is a person who takes care of the good of society as well as takes care of himself and creates interest in doing unique things for himself and others. The curriculum of individuals and communities thus focuses on developing the skills of an individual who can improve in any way or in different social situations and make a small change to match a big difference. Character and ethics education courses are based on some key skills to learn, increase students' community awareness and how they can come into their community role or be an active member, develop a humane mindset to serve the community, and learn about the importance and value of serving others, will create interest to enter. It provides a sense of self-worth, self-respect, well-being, and respect for family or interpersonal and interactive relationships. This course will feature various aspects of individual and racial or community development efforts, including:

- Self-worth & self-respect
- Regarding and understanding differences within their communal
- Physical and mental health care of
- How to deal with the changes and loss
- The reputation of looking after the atmosphere
- How to make a positive contribution to the society
- Understanding and compassion
- Moral bravery
- The prominence of teamwork



6.3 Civic Studies

Whether a student is born in Bangladesh or moves here with their family, it is essential to understand the basics of how Bangladesh was formed and how it is governed and regulated. The civic studies courses focus on developing the knowledge of students about their rights as citizens or residents in Bangladesh and their duties as members of the Bangladeshi society. The curriculum will also look at the structure of the Bangladesh government and its judicial consideration processes. Courses will begin in Grade 1, continue through and Grade 5, with a short interval, and resume in Grade 8 until graduation or post-graduation. They are also taught from 8th-11th or 12th grade. The curriculum will have many subjects that will keep a close eye on the citizenship aspect of the country, the duties of the citizens towards each other as members of the political, economic, social customs system and the government. This will include:

- All barriers to education in Bangladesh,
- The reason for how Bangladesh could not become a diverse and ultra or very modern country.
- No Bangladesh can respond in a growing globalized world
- Lack of growth of consultative governance in Bangladesh,
- The government structure in Bangladesh is not very good,
- What it means to be an energetic civic citizen
- What it means to be a global civic citizen
- Developing a global attitude.



6.4 Cultural Studies

Tradition and culture are an integral part of a society and moral education pursues to highlight Bangladesh's shared human culture which includes traditions and codes that help define who we are. Pedagogy on culture in philosophy and preparation builds a new language that multiplies the considerate of native Cultural Studies will be motivated on development



knowledge, values, and cooperative individualities. Considerate around Bangladesh culture and custom as well as what a superior global culture means. Sequences will start when students are in Grade 1 and carry on during their Primary and Secondary education pending Graduation. The curriculum will Centre on the Bangladesh custom and how that inheritance is part of a greater worldwide culture. Classes will feature topics including:

- The use of the oral or verbal folklore in preservative Bangladesh heritage
- Imperceptible customs
- The significance of objects, images, and codes in culture
- Comparisons and alterations among cultures
- An in-depth look at Bangladeshi bequest
- The impact of profession, travel, and message on the Bangladeshi culture
- Inter-cultural relationships and their influence on the Bangladeshi
- Worldwide culture

The goal of a country's moral education is to spread its long-term education and practice unique customs, traditions, culture, values , and ethics and to enter into its moral knowledge (previous history, art, literature, and story).

7. SUMMARY OF FINDINGS & RECOMMENDATIONS

Character is the real basis of all meaningful success, (John H. Hammond). One of the emerging or expanded philosophies of management is holistic quality management which has far-reaching aspects with moral education. Total quality management has gained widespread praise in the industry as an effective method for increasing quality or performance at every level and vibrancy. Adolescents need knowledge of ethical behavior and academic performance in school and engaging them motivation or emotionally are a challenge regardless of the social or economic status of the individual from the school position. This is what they need to understand. Adolescents are not very old and can follow the demands of teachers very independently and many do not know what they value if they succeed in school because they are too young, inexperienced, or ignorant. Adolescents in elementary school need to be educated in moral education, as academic motivation from elementary grade to high school continues to decline and it is common for high school students to be detached from the curriculum. There are various alternatives to moral education in the eyes of the scholar or every teacher.

8. CONCLUSION

The present study clearly shows that the school, Islamia Madrasa, has been playing a definite and inevitable role in imparting moral education in a multicultural society. However, this importance is constantly increasing with the present time and the way in which moral education was conducted in the past is now considered old, and that moral education does not meet the needs and expectations of all stakeholders now. With rapid technological advancement, economic growth, and cultural change, schools, colleges need to adopt a variety of methods to provide adolescents with moral encouragement and commitment to their conduct or ethical action. The success of our nation's efforts to educate our youth on the democratic heritage that we have inherited and to inherit must respect cultural diversity and rely on nature's ability to pass on this rich moral heritage and our common moral solutions to future generations. We need to engage adults in moral work and demonstrate imagination, resources, justice, and creativity to stimulate young people through the ongoing process of reflection. We need to make partial changes to the currency in our moral education activities and reorganize or repair our schools to ensure relevance, reviewing parents, inspectors, and public-private organizations and partnering with a review of our traditional and teacher-centered approach.

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