

## Perceptions of University Students Regarding the Inculcation of Values through Hidden Curriculum

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**Abstract:** The study sought to explore the perceptions of students regarding the values at the tertiary level. All the students at the University of Loralai constituted the population of the study. A purposive sampling technique was adopted for sample selection. Out of the 50 students from the Department of Education, they were purposefully selected. A closed-ended questionnaire constructed on a 3-point scale was developed for data collection. The collected data was analyzed through frequency and percentage. Based on the findings, it was concluded that the majority of the respondents viewed that teachers teach in class to keep faith in God. Most of the participants responded that our teachers teach in class about spiritualism and what spirit is and that it is our belief that after death, we will stand back for eternal life. A large number of the subjects perceived that our teachers teach in class to protect themselves from violence. It affects the peace of society, and our Islam does not allow us to be violent. Most of the students agreed that teachers teach about tolerance in the classroom. The majority of the students responded that teachers teach us in class to do well with others. The maximum number of students responded that our teacher teaches us about courtesy in class.

**Keywords:** Moral Values, Social Values, Religious Values, Curriculum, Education

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## Introduction

### Background of the Study

Since the beginning of time, when they lived in jungles, humans have coexisted. They discovered that people prey on loneliness and that happiness is a lifelong emotion when people are together. They naturally started adhering to the standards, regulations, and rules set forth by one another when they started living together. These days, we refer to these standards as values. Value is very easy to experience, but it is quite hard to put into words. If it is defined, it could be a certain way of doing, a life philosophy, or a set of principles that differ from person to person, from society to society, and from state to state but are generally accepted for the benefit of society and humankind.

Values are being instilled in children today through a variety of channels, including the family, the community, and educational institutions. One of the most significant places for students to spend their time is an educational institution, where they acquire the Majority of their knowledge from the curriculum, instructors, and friends. The Majority of values required for daily life are taught to students in educational institutions. Student education at school, college, and university is crucial in instilling ideals in them.

In current culture, formal, structured education is provided by schools, colleges, and universities. The purpose of these establishments is to give their students a scholastic education and help them develop career goals. Educational institutions are more than just formal establishments that provide instruction as outlined in curricula or as made evident by them. The administrative structure and management, the ways in which knowledge is exchanged, the arrangement of faculty, the informal relationships and interactions between students and teachers, the pedagogical

practices and methods of assessment, and other elements of schools, colleges, and universities all have a significant impact on the sociological, psychological, and personality development of the students.

Students are not just instilled with morals through written curriculum; hidden curriculum also has a big impact on this. The term "hidden curriculum" describes a variety of elements that might impact how a lesson is delivered, including the physical state of the classroom or school environment, the attitudes of the teachers and students, the teacher-student relationship, peer pressure, and other variables (Bilbao *et al.*, 2008).

In the process of acquiring and internalizing values, a hidden curriculum is crucial (Cubukcu, 2012). Giroux (2001) defines the hidden curriculum as the implicit norms and values that are ingrained in and passed on to pupils by way of the underlying rules that govern the routines and social interactions in the classroom and school. The written and unwritten curriculum is a significant source of moral education. Aspects of the hidden curriculum that contribute to instilling values in pupils include the physical conditions of the classroom or school environment, the mood of the teachers or students, the interaction between the teacher and the learner, and peer influence (Alvior, 2014).

### **Problem Statement**

Education is the process of transmitting knowledge, transforming attitudes, and cultivating skills. A comprehensive curriculum can help to achieve the goals of developing intellectual abilities, transforming religious, moral, and social values, and enhancing students' skills. The present sought to explore the perceptions of university students regarding the inculcation of values through the hidden curriculum (Adhikary & Awal, 2022).

### **Objectives of the Study**

Objectives of the study were.

1. To explore the perceptions of students regarding the inculcation of religious values through hidden curriculum.
2. To describe the perceptions of students regarding the inculcation of moral values through hidden curriculum.
3. To discover the perceptions of students regarding the inculcation of social values through hidden curriculum.

### **Research Questions**

1. What are the perceptions of students regarding the inculcation of religious values through hidden curriculum?
2. What are the perceptions of teachers regarding the inculcation of moral values through hidden curriculum?
3. What are the perceptions of teachers regarding the inculcation of social values through hidden curriculum?

### **Significance of the Study**

The study will be beneficial for all the stakeholders who belong to the teaching-learning process.

### **Delimitation of the study**

The study was limited to the students of the Department of Education, University of Loralai.

### **Literature Review**

The conceived and experienced curricula are separated by what is known as the hidden curriculum. Knowing what students learn in actual clinical situations is one of the issues faced by medical educators. Implicit learning emerged as the primary theme in this investigation. The study's five main themes were clinical skills, social and cultural difficulties, professional ethics, and spirituality. In hidden curriculum, these themes and their subthemes are imparted through an implicit learning process. A dynamic approach to educational contexts is crucial, as concealed curriculum primarily transfers a wide variety of challenges. This is particularly crucial in therapeutic settings because learning never stops in one's backyard (Yazdani *et al.*, 2019).

A study on "Hidden Curriculum as One of Current Issues of Curriculum" was carried out by Alsubaie (2015). According to researchers, there are a number of problems with the educational system, particularly with the



curriculum area. One of the contentious curricular topics of the day is hidden curriculum. Assumptions and expectations that are not explicitly stated, established, or transferred within the learning environment give rise to a number of covert curricular problems. As a result, knowledge of covert curriculum concerns becomes important and can have both beneficial and bad effects.

In medical education (ME), hidden curriculum (HC) refers to unintentional learning events. This could include things like information, abilities, values, and conventions that could affect how well students learn. Key elements of HC must be recognized and appropriately taken into account by people and organizations participating in ME. The primary goals of this study were to identify the elements of the hidden curriculum in medical education (HCME) and how they relate to one another. Using a qualitative content analysis technique, we first conducted a scoping review in this mixed-method study to identify the primary constituents of HCME. Next, Interpretive Structural Modelling (ISM) was used to examine the relationships between these elements. The scoping review identified ten essential components for HCME. We divided them into four primary groups: social, cultural, educational, and structural variables. The prevailing culture of educational environments, teaching and assessment strategies, organizational rules and structure, and the physical settings of the clinical and educational settings were identified by the ISM analysis as the independent or driving elements. On the other hand, basic components affected and depended upon social components. According to the ISM model, underlying organizational and educational variables have an impact on interpersonal interactions and role-modeling behaviors (social factors). All phases of educational management, such as the planning phase, program execution, and the creation of a formal curriculum, should take these findings into account (Sarikhani et al., [2020](#)).

According to Ebadi ([2013](#)), implicit teachings that pupils encounter as a result of attending school and the variables influencing the establishment of those teachings are the subjects of the hidden curriculum. The goal of the current review study is to identify the key educational impacts that are brought to light by hidden curricula and to offer workable methods for making the best use of positive outcomes and avoiding bad ones. Results show that in different aspects of the hidden curriculum (school structure, school social climate, and teacher-student interaction) in Iranian schools, negative effects predominate over positive educational outcomes. This suggests that in order to avoid the obstacles brought about by the hidden curriculum in the classroom replacing the potential it raised, the remedies offered here must be carefully considered.

Ressa et al. ([2021](#)) claim that while time serves as a hidden curriculum for children with impairments, formal education is schedule-driven and understudied. The writers discuss many obstacles related to disability. Three authors teach disability and linguistic courses: the first is a physical disability user who uses a wheelchair and teaches disability and equality studies in education; the second is a stutterer who teaches speech-language pathology; and the third is blind and uses a white cane. The authors analyze three case scenarios pertaining to the education of students with mobility, speech, and visual challenges in P-12 settings, drawing on their own and other people's experiences with disabilities to better understand how time and curriculum interact and affect these students' learning.

It is widely accepted that Phillip Jackson (1968) first used the term "hidden curriculum" in his book *Life in Classrooms*. By means of his observations of public elementary school classrooms, Jackson discerned characteristics of classroom life that were intrinsic to the social dynamics of education. He noted that certain beliefs, attitudes, and social and behavioral norms were associated with incentives for students in the classroom and that part of the hidden curriculum involved teaching pupils what was expected of them. As stated in the acknowledgment, 97 university students who participated in an educational psychology study formed the sample for this investigation. Descriptive and inferential statistics were used to examine the questionnaire responses. The relationships between academic accomplishment and student-teacher relationships, as well as the university's organizational structure and social climate, are all positively correlated with one another and show that these relationships are substantial. However, Nami et al. ([2014](#)) found no evidence of a significant correlation between the physical layout of the classroom and academic success.



In order to facilitate institutional reform, Koutsouris (2021) undertook research on the subject of "the 'ideal' higher education student: understanding the hidden curriculum." The opinions of "ideal" pupils are investigated by the researcher through the theoretical lens of the hidden curriculum. The findings are presented based on research conducted in an academically rigorous English higher education institution with 24 more student participants and eight co-researchers. Research uncovered numerous facets of implicit or widely accepted university procedures that first-time college students must deal with, with a particular emphasis on curriculum and learning settings.

The value of religious character on students' internalization in civic education learning was the subject of a study done in 2021 by Biringan et al. With an emphasis on the process of internalizing the value of religious characters that can alter students' attitudes and conduct and help them develop noble characters, the study employed a qualitative approach to collect descriptive data. Interviews, literature reviews, and observation are the methods used to acquire data. The study method and data collection were carried out based on the following research indicators. Internalization of altering behavior, internalization of noble character, internalization of service attitudes, internalization of the ability to prove, internalization of the ability to solve problems, and internalization of religious values, which include organization, characterization, receiving or acceptance, responding, valuing or rewarding, and receiving. The study's findings demonstrated how Civic Education teachers helped students internalize religious values. As a result, students' attitudes and behaviors changed, including their willingness to believe in religious teachings and follow school rules, pray before and after class, offer advice, and be truly and faithfully helpful to one another—as well as to God, who is ultimately in charge of life. If a student encountered a problem, they would seek help from their teacher.

Moral creativity is education. The primary objective of education, globally, is to develop students' character. The question of whether or not the curriculum should include religious content or whether or not students' moral behavior may be satisfied by secular ideals has long been controversial. Research was done to see how moral behavior among students was affected by religious education. A questionnaire was created by the researchers using the survey approach. We used statistics to determine its validity and dependability. To determine differences in male and female students' judgments of ethical behavior, the data was analyzed using frequencies, percentages, means, SD, and an independent sample t-test. Students who do not take religious education as a subject exhibit the lowest moral behavior, indicating that religious education has a major positive impact on students' moral behavior as well. When compared to the pupils in the business education department, the Islamic education department's students exhibited distinct moral behavioral differences. Conclusion: Students' moral behavior is impacted by their religious instruction. Keywords: instruction, moral innovation, developing character, pupils Batool and colleagues (2021)

The act of instilling values in students through education is crucial, according to Mondal (2017), since it helps them grow in a way that will enable them to live fulfilling lives that align with both societal norms and their own developed values. Their tools for improving their quality of life are their values. The principles that underpin personality development and character building are found in the value. Externally applied qualities such as justice, discipline, punctuality, and faith are based on values that originate from the heart, such as love, humanity, compassion, kindness, appreciation, patience, etc. Remember that values have no worth at all, while valuables have a price. Value creation is hampered in the absence of procedures and orientations of other educational system departments. The better the results of teaching values, the more they will be integrated into the educational system as a whole. A teacher can impart genuine knowledge and assist pupils in developing higher ideals by doing so through delivering high-quality instruction.

Given the shifting circumstances and paths, the roles that society, the school, and the teacher must play are varied. Every value must be described in the new context while highlighting its applicability because a new set of values is forming. Given the Indian context, where "schools come to community and community goes to school," the contemporary notion of education holds great practical value. Because of its comprehensiveness, the National Curriculum Framework (2005) ought to be used nationwide. A teacher must present the importance of education, peace, and its acculturating role in the appropriate environment. It is mostly the responsibility of science to explain



the newly developed ideas in education, such as globalization, privatization, and liberalization, in addition to intelligence, emotional, and spiritual quotient. According to Mohan & Subashini (2016), values are not fixed but rather dynamic (pragmatism).

## Research Methodology

### Nature of Research

A descriptive research design was used for this study. Teachers' current practices were explored regarding the use of hidden curricula for the insulation of values among university students.

### Population

All the students at the University of Loralai constituted the population of the study.

### Sample/Sampling Technique

A purposive sampling technique was adopted for sample selection. Out of the 50 students, they were purposefully selected.

### Research Instrument

A closed-ended questionnaire constructed on a 3-point scale was developed for data collection. Items of the research instrument were constructed on the following constructs.

- Inculcation of religious Values through hidden curriculum
- Inculcation of moral values through hidden curriculum
- Inculcation of Social Values Through Hidden Curriculum

### Data Analysis

The collected data was analyzed through frequency and percentage.

## Analysis of Data

### Religious Values

Table 1

*Do your teachers teach you in class to keep faith in God; he is the creator of the whole universe.*

	Yes	Neutral	No
Frequency	41	5	4
Percentage	82%	10%	8%

Table 1 describes that 82% of the respondents viewed our teacher's teaching in class to keep faith in God.

Table 2

*Do your teachers teach you in class about spiritualism, what it is, spirit, and it is our belief that after death, we will stand back for eternal life?*

	Yes	Neutral	No
Frequency	28	17	5
Percentage	56%	34%	10%

Table 2 shows that 56% of the participants responded that our teachers teach us in class about spiritualism, what it is spirit, and it is our belief that after death, we will stand back for eternal life.

Table 3

*Do your teachers teach you in class to protect yourself from violence? It affects the peace of society, and our Islam does not allow us to be violent.*

	Yes	Neutral	No
Frequency	34	9	7
Percentage	68%	18%	14%



Table 3 depicted that 86% of the subjects viewed that our teachers teach in class to protect themselves from violence. It affects the peace of society, and our Islam does not allow us to be violent.

**Table 4**

*Do your teachers teach you about tolerance in the classroom?*

	Yes	Neutral	No
Frequency	28	14	8
Percentage	56%	28%	16%

Table No. 4 showed 56% of students agreed that the teacher teaches about tolerance in the classroom.

**Table 5**

*Do your teachers teach you in class to do well with others?*

	Yes	Neutral	No
Frequency	31	18	2
Percentage	62%	36%	4%

Table 5 showed 62% of students responded that teachers teach us in class to do well with others.

**Table 6**

*Do your teachers teach you about courtesy in class?*

	Yes	Neutral	No
Frequency	24	23	3
Percentage	48%	46%	6%

Table 6 showed 48% of students responded that our teacher teaches them about courtesy in class.

**Table 7**

*Do your teachers teach you in class about simplicity?*

	Yes	Neutral	No
Frequency	28	17	5
Percentage	56%	34%	10%

Table 7 describes how 56% of students responded that their teacher creates a sense of simplicity among them.

**Table 8**

*Do your teachers teach you about social services?*

	Yes	Neutral	No
Frequency	32	15	3
Percentage	62%	30%	6%

Table 8 showed 62% of students agreed that our teachers teach us about social services.

**Table 9**

*Do your teachers teach you in the classroom to develop a sense of forgiveness?*

	Yes	Neutral	No
Frequency	28	17	5
Percentage	56%	34%	10%

Table 9 showed 56% of the participants responded that their teachers teach them about forgiveness.



## Moral Values

**Table 10**

*Do your teachers teach you about kindness*

	Yes	Neutral	No
Frequency	31	13	6
Percentage	62%	26%	12%

Table 10 describes how 62% of respondents agreed their teachers teach about kindness in class.

**Table 11**

*Do your teachers teach you about honesty in class?*

	Yes	Neutral	No
Frequency	31	10	8
Percentage	62%	20%	16%

Table 11 elaborates that 62% of the respondents agreed that our teachers teach us about honesty.

**Table 12**

*Do your teachers teach you about truthfulness?*

	Yes	Neutral	No
Frequency	27	13	8
Percentage	54%	26%	16%

Table 12 elaborates that 54% of respondents agreed that teachers teach us about truthfulness in class.

**Table 13**

*Do your teachers teach you about moral stability?*

	Yes	Neutral	No
Frequency	29	13	8
Percentage	58%	26%	16%

Table 13 describes how 58% of respondents agreed that our teachers teach us about morality in class.

## Findings, Conclusion, and Recommendations

### Findings

1. Table 1 describes that 82% of the respondents viewed our teacher's teaching in class to keep faith in God.
2. Table 2 shows that 56% of the participants responded that our teachers teach us in class about spiritualism, what it is spirit, and it is our belief that after death, we will stand back for eternal life.
3. Table 3 depicted that 86% of the subjects viewed that our teachers teach in class to protect themselves from violence. It affects the peace of society, and Islam does not allow us to engage in violence.
4. Table No. 4 showed 56% of students agreed that the teacher teaches about tolerance in the classroom.
5. Table 5 showed 62% of students responded that teachers teach us in class to do well with others.
6. Table 6 showed 48% of students responded that our teacher teaches us about courtesy in class.
7. Table 7 describes how 56% of students responded that their teacher creates a sense of simplicity among them.
8. Table 8 showed 62% of students agreed that our teachers teach us about social services.
9. Table 9 showed 56% of the participants responded that their teachers teach them about forgiveness.
10. Table 10 describes how 62% of respondents agreed their teachers teach kindness in class.
11. Table 11 elaborates that 62% of the respondents agreed that our teachers teach us about honesty.
12. Table 12 elaborates that 54% of respondents agreed that teachers teach us about truthfulness in class.
13. Table 13 describes how 58% of respondents agreed that our teachers teach us about morality in class.



## **Conclusion**

The majority of the respondents viewed teachers teaching in class to keep faith in God. Most of the participants responded that our teachers teach in class about spiritualism, what it is spirit, and it is our belief that after death, we will stand back for eternal life. A large number of the subjects perceived that our teachers teach in class to protect themselves from violence. It affects the peace of society, and our Islam does not allow us to be violent. Most of the students agreed that teachers teach about tolerance in the classroom. The majority of the students responded that teachers teach us in class to do well with others. A maximum number of students responded that our teacher teaches us about courtesy in class. More than half of the students responded that our teacher creates a sense of simplicity among us. The majority of the students agreed that our teachers teach us about social services. Most of the participants responded that their teachers teach them about forgiveness. The majority of respondents agreed their teachers teach about kindness in class. Most of the respondents agreed that our teachers teach us about honesty. The majority of respondents agreed that teachers teach us about truthfulness in class. Most of the respondents agreed that our teachers teach us about morality in class. More than half of the respondents agreed that our teachers teach us purity of life. Most of the students agreed that our teachers teach us about compassion in class. More than half of the participants agreed that our teachers teach us about courageousness. The majority of students agreed that our teachers teach us that life is the gift of God and we should not waste it. Many participants agreed that our teachers teach about submission to God. A maximum number of the participants viewed that teachers teach us about truthfulness. Most of the participants viewed our teachers as teaching us about conformity in class. Many of the respondents viewed that teachers teach us about social sensitivity. Most of the participants remained neutral to the statement. The majority of the participants responded that teachers teach us about discipline in class. Most of the respondents thought that teachers taught us about cleanliness in class.

## **Recommendations**

Based on the findings, the following recommendations were made.

1. The government and policymakers may develop content related to the inculcation of values among students.
2. The teachers may give extra time for the inculcation of values among students.
3. Teachers' training workshops might be arranged to promote religious, moral, and social values among students.





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