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The Reflection of Distance Education on Moral Values on Elementary School Students

Prepare

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Abstract

This study aimed to investigate the reflection of distance education on moral values on elementary school students. The study was conducted by using the historical analysis method that was based on interpreting the past. The study population and sample consisted of previous studies, research and journal articles that were related to the study being discussed. The results were produced to reveal that distance education based on moral values granted the students to obtain ethics, opinions, empathy, kindness, and attention which helped them to become affluent and principled citizens; besides being valuable members in their society; values and ethical education enabled students to become honest, virtuous, and compassionate. Lastly, the study recommended that social, religious, and moral traditions should be a part of school culture, and teachers should be role models for young children. Also, the teachers should be ready to encounter moral questions and encourage students to ask difficult moral questions of their interest. Besides, observing learners' interaction to conform to the excellent moral behaviors advocated by Islam.

Keywords: *distance education; freedom; moral values; ethical teacher.*

هدفت هذه الدراسة إلى معرفة انعكاس التعليم عن بعد على القيم الأخلاقية لدى طلاب المرحلة الابتدائية. أجريت هذه الدراسة باستخدام أسلوب التحليل التاريخي القائم على تفسير الماضي. يتكون مجتمع وعينة الدراسة من دراسات، وابحاث، ومقالات صحفية سابقة تتعلق بالدراسة التي قيد المناقشة. تم إنتاج النتائج لتكشف أن التعليم عن بعد القائم على القيم الأخلاقية يمنح الطلاب اكتساب الاخلاق، والآراء، والتعاطف، واللطف، والاهتمام، مما يساعدهم على أن يصبحوا مواطنين أثرياء بالقيم والمبادئ؛ إلى جانب كونهم أعضاء قيمين في مجتمعهم؛ كما مكنت القيم والتعليم الأخلاقي الطلاب على أن يصبحوا صادقين، وفاضلين، وحنونين. أخيرا، أوصت الدراسة بضرورة أن تكون التقاليد الاجتماعية والدينية والأخلاقية جزءا من ثقافة المدرسة، وأن يكون المعلمين قدوة للأطفال الصغار. أيضا، يجب ان يكون المعلمون مستعدين لمواجهة الأسئلة الأخلاقية الصعبة التي أثارة اهتمام الطلاب. بالإضافة إلى تفاعل الدارسين مما يتوافق مع السلوكيات الأخلاقية المتميزة التي يدعو إليها الإسلام.

الكلمات المفتاحية: التعليم عن بعد؛ الحرية، القيم الأخلاقية؛ المعلمين الأخلاقيين.



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1. Introduction

Mohammad Chowdhury, (2016) indicated that people do not live their lives in moral or ethical isolation but grow up within particular moral traditions. Liberal democracy can only flourish if its citizens hold certain moral and civic values, and manifest certain virtues (Althof & Berkowitz, 2006). Moral values are one of the central concerns of philosophy of education. Over the years, they have been described using a variety of terms - “moral values”, moral education”, “values education”, “ethics and moral values”, and “character education” (Reiss, 1999). Moral values, and ethics are strongly attached to society, spirituality, and culture (United Nations Educational Scientific and Cultural Organization, 1991). Morals refer to human behavior where morality is the practical activity, and ethics describes the theoretical, systematic, and rational reflection upon that human behavior (Churchill, 1982). In the modern era, technology is affecting society in ubiquitous fashion while maintaining its upright position, and both science and technology are also being influenced by society. The rapid advances in science and technology and increased societal complexities also underpin the importance of moral values and ethics and their benefits to society; also, values are linked to beliefs and attitudes and guide human behavior (Rennie, 2007). Moreover, Bruno Ćurko, (March 2015, p. 5) defined that moral values and ethics are the foundation of our human relationship to ourselves and the world around us. The purpose or role of them has always been the preservation of the human being as a person, human dignity, and



In this study, the author also focuses on the online learning sector. So, Atta Ur Rehman Bhatti; et al., (2021) showed that online learning is an adaptive learning method that is widely used during Covid-19 pandemic. This method uses various media that use online systems, such as WhatsApp, Google Classroom, Zoom, and online forums. Applications such as Zoom and Google Meet are a medium that enable video calls with many people. Those media became tools that are commonly used to do online learning. This online learning method also affects one of the society's characteristics, that is the ethics value (Anderson & Simpson, 2007).

1.1 Statement of the Problem

The intention of this study was to explore the reflection of distance education on moral values on elementary school students. The study was descriptive in nature, using historical analysis method. In the light of this intention, Abbas Batikh (2023) said that not much research focuses on the relationship of online learning and dissipating ethics and moral values of students. This motivates author to further research into the effects that may happen in the future. Therefore, I picked this topic as my research subject. This research is expected to find the relationship between online learning and the level of manners of students and finding potential effects that may happen if students hardly implement ethics and moral values in life. The author also gives suggestions with the happening situation and offers possible solutions that can be used to help and lessen the future potential problems (Abbas Adam 2023). Based on the explanations above, the author aims to find the relationship between online learning and ethics and moral values and try to find possible solutions to the problem.

As a result, Gearhart (2001, p. 2) opined that the need for ethics is born of the “psychological distance” that arises from the absence of face-to-face interaction within an online community of e-Learners because we can't see or hear the other person in the

exchange. This can be easily addressed by drawing up policies for students to comply with and incorporating online ethics as part of the institution's curriculum (Gearhart, 2001 & Brown, 2008, p. 3). For instance, e-Learners are expected to be independent, self-paced and self-directed (Kabilan, 2014). Personal motivation, self-discipline and commitment are the basic traits of a good student, and they apply no less to the one who studies online. The absence of face-to-face interaction deems it necessary that e-Learners are “not hindered by the absence of visual cues in the communication process” (Kabilan, 2014, p. 18).

Therefore, Pembayun Retno A. S., et al., (2020). stated that the school environment has a set of rules and ethic codes that regulate students' behavior and attitude. One of them is the ethics when meeting with a teacher and the manner when sitting in the class. So, on distance education, these rules hardly can be implemented because distance education does not let students and teachers confront and the classroom is not as the same as offline learning. This means that ethical codes are ineffective since they cannot really be executed. As a result, students hardly accustom themselves to good manners and obeying rules in society. One of the effects is that students fell asleep during online learning (Ernyta et al., 2020).

1.2 Purpose and Objectives

This study aims to explore, the reflection of distance education on moral values on elementary school students, then presenting a suggest vision for this study to develop and promote it through analyzing its dimensions, the ways of development, and methods. Thus, the objectives as follows:

1. To study the current state of moral development in elementary schools.
2. To assess the impact of value education in the promotion of moral character.
3. To find out the effects of gender in moral development.



1.3 The study Questions

The study seeks to answer the following questions:

1. What are the benefits of moral values and ethics on students' behavior?
2. What justifies the need for moral values and ethics in distance education?
3. Do teachers' moral conduct serve as a good example to students attending at elementary schools?

1.4 Significance of the Study

According to a theoretical point of view, the importance of a study is attributed to the importance of studying moral values of elementary school students and society. Also, this study preoccupies educators, sociologists, economists, politicians, and others. In the light of implementing point of view, it is hoped that the results of this study will be useful in developing educational plans and programs. Moreover, it is very significant for English language teachers at the elementary schools as well as those who are teaching at the intermediate and secondary schools. It is also very necessary for supervisors, educational administrators, and syllabus designers of English language. It is most common for the technical stakeholders, besides the staff of universities and those who want to know how to overcome the moral values problems.

1.5 Limits of the Study

The study was limited to reveal studying reflection of distance education on moral values on elementary school students in the period (2000-2023).

1.6 Intellectual Framework of the Study

This requires talking about reflection of distance education on moral values on elementary school students, then addressing its concept, objectives, dimensions, entrances, and methods through



research and previous studies, besides journal articles that are conducted to this study as follows:

2. Literature Review

The study is incomplete without reviews of related studies that are relied on a historical analysis method which interprets the past. Therefore, we have gone through many articles that are conducted by several researchers (Ahmad Alsewiket (2022). In other words, literature study aims to obtain the basics and opinions in writing that have been done previously by studying, analyzing the literature and information which is certainly related to the problem being studied (Wira Agung Abrar, 2020). Thus, according to the idea of getting benefit, we have to take from different authors and scholars where we find full ideas that we can use. Literature review is also a paper method carried out by studying and collecting literature from various sources, ranging from articles to journals (Rahmi et al., 2021).

2.1 Ethics in e-Learning

Ng. Alvin, Vighnarajah & Chuah, Kee Man (2021, p. 3) stated that ethics in general was defined as a code of behavior, usually that of a particular group, profession or individual (Collins Essential English Dictionary, 2003). In the field of education, ethics was significantly rooted in the concern with equal access to education by anyone regardless of gender, nationality, ideological differences and physical or mental disabilities (Toprak et al., 2010). At the same time, ethics informed the code of behavior that guides the conduct of the members of an educational institution. (Anderson & Simpson, 2007) explored the ethical issue in online environment and have highlighted the complexity of dealing with it due to online discourses that could go across physical and cultural boundaries. For example, in a face-to-face classroom, the teacher can ensure, to some extent, that the works students submit are their own especially

when hand-written assignments are called for.

This, however, becomes a challenge in an e-learning environment as there is no way the e-teacher can positively validate if the assignment submitted online is truly the work of the students or that of someone else. As such, there is an urgent need to enforce conformity of ethics in e-Learning. Besides the obvious fact that every human endeavor requires the observation of some basic norms to succeed, the fundamental rationale for ethics in e-Learning lies in the fact that the online community of e-Learners come from various backgrounds, both local as well as international. Individual learning factors such as differences in age, cultural, academic, political, and religious backgrounds, coupled with differing attitudes towards e-learning necessitate that some ground rules be laid down to ensure that all are on the same page of thought. To this end, the creation of “a satisfactory interpersonal relationship and cooperative attitude among learners” is critical (Kabilan, 2014, p. 11).

2.2 Moral improvement

Atta Ur Rehman Bhatti, Ph.D. Scholar, et al., (2021, p. 2) explain that moral improvement of an individual infers the advancement of various characteristics for which educational program gives adequate chances (Gupta, 2014). As indicated by their investigation, a portion of the significant good characteristics which should be packed in schools are sense of pride and wish to regard others, self-control, genuineness in deeds and words, obligation cognizance and sympathy, honesty, and nobility. Moral improvement is the cycle of appropriate advancement in conduct and disposition towards different citizenry which depends on social, accepted practices, laws, and rules.

The part of school in moral improvement of kid is significant. Different good characteristics can be encouraged in



understudies by sorting out different curricular and co-curricular exercises by the instructor. Instructor may weight on numerous ethical characteristics like love, discretion, honesty, and penance and so forth, while training various subjects like social investigations, morals, dialects, and others. Moral advancement is anything but a characteristic endowment of man; however, it relies upon the idea of the preparation and encounters to which he/she is exposed at home, in the school, in the area and in the public on the loose. The youngster great good character might be created by the persistent endeavors of both the home and school. It would be inconvenience's day when the ethical structure of numerous thoroughly crumbles (Crain, 2016).

2.3 E-Learners and E-Teachers

Ng. Alvin, Vighnarajah & Chuah, Kee Man (2021, p. 7) also confirm that the ethical conduct of members of the online community of e-Learners starting with the e-Teachers. Recognizing that e-Teachers function as the “enablers of learning and not solely transmitters of knowledge” (Kabilan, 2014, p.26). Unlike students in the traditional classroom, e-Learners are expected to be independent, self-paced and self-directed (Kabilan, 2014). In this case, personal motivation, self-discipline, and commitment are the basic traits of a good student and they apply no less to the one who studies online. The absence of face-to-face interaction deems it necessary that e-Learners are “not hindered by the absence of visual cues in the communication process” (Kabilan, 2014, p. 18). Furthermore, they must be comfortable enough to disclose personal details online and share experiences when these are called for.

Using Howard Gardner’s 5 Minds for the Future, (Camuse, 2010) suggested how each of these minds (disciplinary, synthesizing, creating, respectful and ethical) existing amongst members of an online learning community (both teacher and student) may be ethically guided to produce the desirable behaviors

expected. For example, the desirable behavior for an e-Teacher with an ethical mind should include providing accurate information and description of oneself, modelling and teaching ethical behaviors, and implementing an assessment system that measures student achievement fairly.

Ade Aini Nuran, Ph.D., (2019, pp.3,7) makes clear that ethics presents the relationship of the human to itself, it is a question about the sense of life and what is right and what is not. (Josefova Alena, 2016). Ethics helps categorize different values such as integrity discipline and honesty among others and apply them in daily lives. It relates with (Chuah, Kee Man, 2017) concretely, it implies that in any classroom situation, no less the virtual classroom, both learners and teachers are expected to know and follow the acceptable ethical norms creating an educational atmosphere that is conducive to optimal teaching and learning; everyone knows his / her role and has the obligation to exercise it. Based on this statement, ethics in the learning process is the relationship between teacher and student involvement that affects the learning process to run smoothly. A student who has good ethics is a student who can respect and fulfill the rules given by the teacher. Therefore, discipline is one of obligation that student's ethics needed. Since there was a pandemic, the learning process was carried out online. In this process, the researcher found a case that there was a lack of effective online learning implementation process, and this could occur because one of them is an imbalance of ethics between teachers and students.

However, the object of research is the students' ethics. Based on code ethics suggested by Gearhart (2001): (I) honesty, (ii) keeping your word, (iii) respect for others, and (iv) fairness. And several theories about ethics that involve honesty, discipline, and students' engagement, then there are 4 points that will be the researcher's value on students' ethics in online classroom through a

questionnaire, namely (1) honesty, (2) discipline, (3) confidentiality, (4) responsibility. Therefore, based on the analysis of the research result that have been conducted, all the aspects to examine students' ethics are still normal as well as in classroom which bad and good behavior are involved during online learning process. Indeed, there are many ethical values, that must be applied by students and lecturers.

Almost all students still wear polite clothes, pay attention to the teacher, are active in learning, get on time, discipline, respond, take a note what the teacher says, although sometimes not all of them participate in learning at home some of them do other activities but still follow online learning. So, they can still be said have good ethics. So based on the hypothesis, it couldn't acceptable, because based on the data collected from 42 students as a sample, they are still in the category of having ethics that have moral values, do not underestimate ethics, and even have a good impact on learning that is effective.

However, it could be that the inaccuracy of the instruments used in collecting data may result in inappropriate research results. Moreover, during online learning students' ethical attitudes can still be said to be good and it all depends on the learning system that the teacher provides when the learning takes place, the teacher must better understand the character of the students which the ego level is still high. The teacher should be able to bring good atmosphere in online class. The teacher also should treat the student fairly and more understanding. The students also should be more active and participated in online class so that they can be noticed by the teacher.

2.4 Teaching Practices in Sciences

Mohammad Chowdhury, Ph.D., (2016, p. 8) said that fostering morals, values, ethics, and character education through teaching practices in sciences needs paying regard that values and



ethics should not be taught directly to students as some students may be sensitive and react in different ways. However, the proper nurturing of intellectual honesty in students' minds will help to enrich their faculty of knowledge, morality, values, and ethics. This view aligns with the guidelines provided by National Science Education Standards (National Research Council, 1996). Morals and values can be fostered (UNESCO, 1991) through a myriad range of teaching techniques such as: role-play, drama, simulation, educational games, debates, discussions, projects, group work, educational visits, interviews, brainstorming; and utilizing the resource materials using poems, stories, songs, photographs, posters, and slogans. Other teaching techniques involve project assessments, group work evaluation, observation techniques, interviews, pre-test, post-test, anecdotal records, and audio-visual evaluations (Churchill et al., 2013). These techniques effectively help teachers to evaluate the students on critical engagements with important issues while considering the morals, values and ethics of science and other life-worlds. The purposes of science lessons can be realized through the pursuit of examination processes (e.g., decision-making and evaluation of evidence) rather than only considering content knowledge (Ratcliffe, 2007). Teaching may particularly focus on the articulation of limited domain of scientific values, and how they can be integrated or linked to other values (Allchin, 1999) existing in the societal domain.

2.5 Overview of Ethics and Assessment

One of the more pervasive issues that an educator faces is the "age-old "concerns about ethical practices in assessment (i.e., cheating)" (Abbott, Siskovic, Nogues, and Williams 2000). In fact, recent studies are indicative that academic dishonesty is on the rise. For example, 80 percent of students admitted to cheating on an exam. Furthermore, 50 percent of them did not believe cheating was necessarily wrong, and 95 percent of those who had cheated, said



that they had never been caught (Kleiner and Lord 1999). Such statistics clearly indicate the pervasiveness of cheating in our schools, specially at the elementary ones. On online assessments, instead of developing codes or passing erasers, students pass private emails, which instructors have no means of intercepting. In some cases, students can also download an assessment, look up the answers before actually taking it, and share those answers with classmates. Instead of using crib notes or writing answers within the margins of the textbook or on the desktop, students simply use the "verboten" sources during the assessment. According to Hinman (2000), there are three possible approaches to minimizing (online) cheating and plagiarism: first, there is the virtues approach. The virtues approach seeks to develop students who do not want to cheat. Second is the prevention approach, which seeks to eliminate or reduce opportunities for students to cheat and to reduce the pressure to cheat. Finally, there is the police approach, which seeks to catch and punish those who do cheat. According to Hinman (2000), policing, when employed consistently, can also serve as a preventative measure. Although each approach is essential to curtail academic dishonesty in online assessment, the scope of this paper focuses on prevention by discussing four key strategies for minimizing academic dishonesty in online student assessment.

The first strategy for minimizing academic dishonesty in online student assessments is to acknowledge the disadvantages and find ways to overcome them. The first and most serious disadvantage is the instructor's inability to ascertain who is taking an online assessment. Combating this problem will require a multi-faceted approach. The first line of defense is to utilize a log-in system (Illinois Online Network). As an extra precaution, it is advisable to have a log-in system for online assessments. The username and password for the assessment should only be



disseminated just prior to the assessment being made available and change for each online assessment. A final disadvantage to online assessment is the technological difficulties that instructors and students will undoubtedly face. Sometimes a student may try to use such difficulties to his/her advantage, complaining that the computer "crashed" while taking an assessment. One possible remedy to this problem is to use courseware, such as WebCT, that tracks the time, duration, and number of attempts that a student accesses an assessment. Multiple accesses for short durations are suspect.

The second strategy for minimizing academic dishonesty in online student assessment is to take the necessary time to design effective online assessments. The Illinois Online Network offers some sound advice for designing effective assessments, such as asking mastery-type questions which require the student to know the subject matter, requiring students to relate the subject matter to their own personal/professional/life experiences, and focusing on the process rather than a final product. An example of a process-oriented assessment would be to require students to submit thesis statements, outlines, and rough drafts so that they can see the project grow. Assessments should also be oriented toward higher ordered thinking skills, requiring application, evaluation, and synthesis rather than mere factual recall. In "Writing Multiple Choice Items Which Require Comprehension" (Dewey 2000), maintains that "it is possible to construct multiple choice questions that are not readily guessed, and which therefore require a student to comprehend basic factual material." The key, however, is for the instructor to understand the "rules of thumb" that students employ to take a multiple-choice test, such as picking the longest answer, never selecting an answer which has the word "always" or "never" in it, or selecting an answer that includes a related word. In his paper, Dewey outlines a procedure for constructing an effective multiple-choice test that will "out smart" such devious strategies. Dewey's



paper is quite useful, considering that there seems to be a tendency toward objective testing in an online environment, since they are automatically graded, and provide immediate feedback to the students (Cooper 2000).

The third strategy to reduce academic dishonesty is to rotate the curriculum by assigning original assignments and readings, or even considering alternative, project-based assessments which require creativity. Obviously, the less frequently instructors modify assignments and assessments, the easier it becomes for students to share graded papers from previous semesters.

The fourth final strategy to minimize academic dishonesty is to provide students with an academic integrity/dishonesty policy. According to (McMurtry 2001), instructors should take the necessary time to discuss their academic policy with their students. Unfortunately, a recent study reveals that few instructors take up the topic of academic integrity/dishonesty with their students. In (Dirks 1998, p. 18), only "15 percent of the syllabi collected had academic policies in them." In developing an academic integrity/dishonesty policy, (McCabe and Pavela 1997), identified 10 principles of academic integrity, some of which have been addressed to some extent in this paper: 1. Affirm the importance of academic integrity. 2. Foster love of learning. 3. Treat students as ends in themselves. 4. Promote an environment of trust in the classroom. 5. Encourage student responsibility for academic integrity. 6. Clarify expectations for students. 7. Develop fair and relevant forms of assessment. 8. Reduce opportunities to engage in academic dishonesty. 9. Challenge academic dishonesty when it occurs. 10. Help define and support campus-wide academic integrity standards.

2.6 The Previous Studies

Regarding the results of previous studies and research related to the study being discussed, the recent studies were as follows:

The first study was conducted in Malaysia, (2022) by Lay Huah Goh, Ph.D., et al., HELP University, Kuala Lumpur, Malaysia. The study is *on Children's Perceptions of Their Moral Values Using an Online Picture-Based Values Survey*. This study employed a quantitative research design and quantifiable data from participants. Data were analyzed using SPSS Statistics 26, SPSS AMOS 24, and SPSS Text Analytics 4.0. The study used a convenience sample of 109 Malaysian children (54.1% male) between the ages of eight to eleven from an international school in Selangor, Malaysia. Amongst the total number of children, 53 were Grade 4 children and 56 were Grade 5 children. The instrument design was adapted from the Animated Values Instrument (Collins et al., 2016) and the content of the values was adapted from the core values in the Malaysia Moral Education framework (Vishalache, 2010). As results, fourteen moral values were included in this study, examples of the values are: respect, honesty, kindness, responsibility, and humility, among others. So, teaching virtues and morals promote in students these traits: empathy, compassion, kindness, and social knowledge about human rights. The study utilized a picture-based values instrument via an online survey Findings revealed that there was a significant difference between the children's perception of the level of their current values and that of their perceived ideal of the values. The children's perception of the level of their current values generally rated lower than that of their perceived ideal of the values. The study recommends proactive intervention of careful listening and discourses to provide the stimuli to narrow the gap between the pupils' existing perception of values and their ideal values. Also, Multiple methods, including quantitative and qualitative approaches, may be employed to delve deeply into the values of children. Future



research may explore interventions to bridge the gap to enhance the values held by the children so that they can develop into balanced individuals who can better handle the demands of the 21st century.

The second study was done in Indonesia (**March 2020**) by Pembayun Retno A. S., et al., Faculty of Humanities, Airlangga University, Surabaya, East Java, Indonesia. The study aimed to identify *the Effects of Online Learning on Students' Ethics and Moral Values*. This study uses a qualitative method and a quantitative method in the form of an online survey using Google Forms. This quantitative method has been distributed through the WhatsApp platform from November 29 – December 5, 2021. The survey has been filled out by 30 respondents with a predetermined age range and from various cities in Indonesia. Various data gathered and connected with each other and proven that online learning gave more freedom for students and students themselves used it to do impolite and improper acts towards teachers and during online classes. In normal face to face class situations, students have more pressure on ethics therefore they think twice about doing improper acts, but the freedom of online learning altered that, especially during the emergence of the Covid -19 pandemic, which has changed many sectors of life, including education. Various countries have adapted to the online learning system as a response. However, online learning also came with price. So, author aims to find the relationship between online learning and students' behavior including ethics and morality. Thus, finding a possible solution as an effort to minimize the effect and possibly prevent unexpected things in the future. From the survey that has been conducted, it can be concluded that many students no longer follow cultural values and rules in online learning such as wearing polite clothes, sitting politely, using polite language, etc. Many of the participants felt unsupervised so they felt free to do whatever they want.



The third study was conducted in Malaysia in (**September 2021**) by Dr. Hazlina Abdullah; et al., Faculty of Major Language Studies, University Sains Islam Malaysia. This study aimed to investigate *Basic Ethics for Online Teaching and Learning: The Islamic Perspective*. Therefore, the author indicated that during the period of COVID-19 pandemic, online education is not only becoming necessary but also increasingly popular. This means there is a need to also have a guideline for online education. According to (Moore ,1989, pp.2-3 & Swan 2001) in relation to distance or online education, as a minimum, educators need to agree on the distinctions between three types of interaction: learner-content interaction, learner-instructor interaction, and learner-learner interaction. This study poses an analysis of the said components of interaction related to online teaching and learning. This study also examines ethics and its importance in relation to Islam (Benson & Samarawickrema, 2009). It further states the Islamic perspectives of online teaching ethics, which will function as a theoretical model of Islamic online teaching. The model is explained by describing and illustrating relevant Islamic teachings and principles derived from the Quran and Hadith (Tamrin Amboala; et al., 2011). Some discussion has been made regarding why Muslim educators should implement the code of ethics specifically in online education. No doubt, technology absolutely has provided a broad range of options and alternatives for distance or online education. As a result, it is critical for instructors to adhere to specific Islamic-compliant teaching norms, as education in Islam strives to attract and bring all humankind closer to the Creator. According to Ibn Jama'ah (in Muhammad Said Husin, 1995), everybody participating in the teaching and learning process should be motivated only by God (Allah). Also, the capacity of the instructor to 'see' and lead the learners is a critical requirement for efficient online learning. Yet, it would be much better if the guiding was conducted from the Islamic lens (Moore, 1989). In the light of



results, the recommended that observing learners' interaction to conform to the excellent moral behaviors advocated by Islam (Latefah Alkanderi, 2001,p. 128). ; ensuring that the content provided to students is correct and truthful; relating Allah S.W.T., the Creator, to the content; giving some autonomy to students; assuring both teachers' and learners' privacy; treating students with consistency, fairness, and integrity (Mohsen Farmahini F., 2012).

2.7 Journal Articles

Articles 1: Pakistan Journal of Distance & Online Learning Volume: III, Issue II, (2017, p.11). *Ethical Conduct of E-Learners and E-Teachers in Online Learning Community Ng*, by Alvin Frederick Sze Syn, et al., (2017) who indicate that, the ethical conduct of an online community is guided by both institutional policies and communal agreement. So, the results revealed that effective teaching-learning participation in an online learning community necessitates both students and instructors to strike a balance of respect and tolerance with one another. In this perspective, participation in an online learning community does not differ much from participation in a conventional face-to-face classroom. When all members cooperate and agree to ethically conduct themselves in their respective roles as e-Learners and e-Teachers, effective learning occurs, and the objective of education is attained. In conclusion, this paper conforms to the conviction that the basic intention of e-Learning is respectable and in any such good endeavors, it is crucial that a sound code of ethics is not only put in place but also unreservedly adhered to. The ethical conduct of an online community is guided by both institutional policies and communal agreement. When all members cooperate and agree ethically to conduct themselves in their respective roles as e-Learners and e-Teachers, effective learning occurs, and the objective of education is attained. In this case, the study recommends that the teacher should be able to bring good atmosphere in online class and treat the student fairly and more understanding. The students also



should be more active and participated in online class so that they can be noticed by the teacher. This is not a one-off process but a continuous endeavor. If 21st century education is about adapting to constant changes in a globalizing world through acquiring the skills and knowledge necessary to make one relevant and useful for society, then online education is one means to acquiring these skills. Yet, the race to equip oneself must not compromise the ethical conduct so necessary for the communal good. Only if there is a balance of both can the society be said to be truly progressive.

Articles 2: The Turkish Online Journal of Educational Technology (April 2010, p.8), volume 9 Issue 2. *Ethics in E-Learning*, that's carried out by Assistant Prof. Dr. Elif Toprak, et al., who emphasize that all the findings and literature point out to the astonishing fact that institutions should have e-Learning policies, guides on especially legal issues like preventive privacy, plagiarism, and copyright. In this sense, there need to be some regulations about cheating /plagiarism attempted by the students. The students' and instructors' opinions are different about the regulations for cheating/plagiarism. As mentioned in the methodology, online courses are not the core material of the program in case-study; students are not obliged to attend to these online courses. Because of this flexibility, students do not think they can be punished when they fail to follow the etiquette rules and/or cheat. However, it is a fact that developing online courses requires certain amount of time, money, and effort. The instructors mention that some obligations are necessary for more effective and efficient use of online courses. However, instructors also state that students' participation to the online courses should not be taken into consideration in student assessment. The final subject among the legal issues is related with getting students' permission when using and sharing students' personal data. The institutions should inform students beforehand about whether they intend to share students' personal data, text



dialogs or not. Private e-mails should not be forwarded to third parties, without permission. Both students and instructors agree with this assertion. As final words, feedback by all the users of the online courses is vital for the design processes; not limited with the ethical issues only. This study has been realized to evaluate the opinions of students and instructors about the learner diversity and behavioral/legal regulations related with ethical issues of e-Learning.

3. Materials and Methodology

This study relied on the historical analysis method which is defined as a type of research that is used to interpret the past; present the limitation of the topic; build the topic step by step on evidence; document sources; let the first and the last paragraph reflect each other; and reach independent conclusions. Therefore, this method was used to bridge the scientific gap in the light of studying the reflection of distance education on moral values on elementary school students. The study population and sample consist of previous studies, research and journal articles that are related to the same study. The number of the previous studies is (3) and the number of the research is (5), whereas the number of journal articles is (2). According to these instruments, the study reveals the following results, and recommendations:

3.1 Results

According to the previous studies, research and journal articles that were conducted in the field of the study, that were analyzed and discussed, in the light of which the results are produced to know the impact of distance education on moral values of elementary school students. So, the results were revealed as follows:

1.Teaching virtues and morals promote in students these traits: empathy, compassion, kindness, and social knowledge about human rights.

2. Effective teaching-learning participation in an online learning community necessitates both students and instructors to strike a balance of respect and tolerance with one another. So, if there is a balance of both can the society be said to be truly progressive.
3. There was a significant difference between the children's perception of the level of their current values and that of their perceived ideal of the values.
4. There are many students no longer follow cultural values and rules in online learning such as wearing polite clothes, sitting politely, using polite language, etc. Many of the participants felt unsupervised so they felt free to do whatever they want.

3.2 Recommendations

Recommendations were extracted from previous studies that were well selected, analyzed, interpreted, and discussed, in order to tell educators, technical stakeholders, and those who concerned with the educational matter, that there is a reflection of distance education on moral values of elementary school students. Therefore, the study recommends the following:

1. The teacher should be able to bring good atmosphere in online class and treat the student fairly and more understanding. The students also should be more active and participated in online class so that they can be noticed by the teacher.
2. Social, religious, and moral traditions should be a part of school culture and teachers should be a role model for young children and develop conceptual tools in the context of teaching morals, values, ethics, and character education in the sciences.
3. Teachers should be ready to encounter moral questions and encourage students to ask difficult moral questions of their interest.
4. When all members cooperate and agree ethically to conduct themselves in their respective roles as e-Learners and e-Teachers, effective learning occurs, and the objective of education is attained.



5. Observing learners' interaction to conform to the excellent moral behaviors advocated by Islam.
6. Treating students with consistency, fairness, and integrity; then relating Allah S.W.T., the Creator, to the content.

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