Responsibility of family towards teaching ethics and morality for sustainable development in Bangladesh: A critical explanation from Tawhidic paradigm

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Abstract

This paper, through a mixed-method approach (interview and survey questionnaire), investigates the responsibility of family towards teaching ethics and morality to children for sustainable development, specifically in Bangladesh. Reports and studies have shown that children have shown unethical and immorality practices due to a lack of education about Ethics and Morality, similar to those of tertiary-level graduates. This situation becomes an impediment to sustainable development. Malpractices, unethical behavior, and immorality actions are rampant reported in the mainstream news. Eventually, such a situation leads to non-sustainable development. The findings opined that the family has a fiduciary responsibility to teach Ethics and Morality to children. The respondents contended that the value-driven approach through the Tawhidic Paradigm (Unity of God) of teaching ethics and morality empowered society in Bangladesh with high ethical and moral conducts in decisions and actions. This study provides practical implications for policymakers and practitioners for socio-economic policies and practices in Bangladesh for sustainable development. The results of the study are contextually limited by the size of the samples, area, and robustness of the analysis.

Keywords   Ethics, Morality, Children, Sustainable development, Family, Tawhidic Paradigm

Paper type   Research paper

1. Introduction

The 2002 World Summit on Sustainable Development marked a clear and standard definition with the widely used

three pillars of sustainable development: economic, social, and environmental. The Johannesburg Declaration created "a collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillars of sustainable-development, economic development, social development and environmental protection – at local, national, regional and global levels. In so doing, The Johannesburg Declaration on Sustainable Development addressed a running concern over the limits of the framework of environment and development, whereas development was widely viewed solely as economic development. For many under the common tent of sustainable development, such a narrow definition obscured their concerns for human development, equity, and social justice. Thus, while the three pillars were rapidly adopted, there was no universal agreement as to their details. A Web search of the phrase "three pillars of sustainable development" finds a wide variety of environmental, economic, and social pillars with differences most pronounced in characterizing the social pillar. Three major variants of social development are found, each of which seeks to compensate for elements missing in the narrow focus on economic development. The first is simply a generic noneconomic social designation that uses terms such as "social," "social development," and "social progress"The second emphasizes human development as opposed to economic development: "human development," "human well-being," or just "people." The third variant focuses on issues of justice and equity: "social justice," "equity," and "poverty alleviation."

2. Objective(s) of the study

The main objective of this study is to investigate whether the family is responsible or not to teach Ethics and Morality to the children in Bangladesh from the sustainable development perspective. As supplement to this objective, the following specific objectives have been pursued:

    a. To analyze the necessity of Ethics and Morality to achieve sustainable development.
    b. To find out the responsibilities of the family to teach Ethics and Morality.
    c. To suggest some recommendations on the basis of findings.

3. Literature review

This section provides examination of literature on the topic of the study from conventional and Islamic perspectives. The discussion is divided into a few parts. First, it examines the definition and conceptual aspects.

The definition of ethics and morality is the contemporary context is relative. There is no definitive ethical and morality definition. Nevertheless, there is universal value supported by the world community in the forms of human rights and universal values such as justice, fairness, love and respect. Technically, from Dictionary (1988), definesethics as the action of morality. When morality provides rules of behavior, ethics provides the understanding on how to ensure an action is ethical and morally accepted. Ethics manifests the science of morals from the philosophyof human character and conduct. As for morality, it manifests character or conduct considered as good or evil. In other words, before one practices morality, one needs to understand ethics.

In action-oriented context, ethics and morality are in education realm (Uddin, Khan, & Mohammad, 2015; Arefeen, Mohyuddin, Khan, 2020; Arefeen Mohyuddin, Khan, 2020). There are two important elements, cognitive and affective, in the ethics and morality. In other words, ethics and morality are educational because learners could appreciate them cognitively (or by remembering and recalling from the brain) and affectively (or by empathy or will to do in reality). Nevertheless, the action part requires coaching and monitoring (Dark, Harter, Ludlow, & Falk, 2006). In terms of educational context, according to Dark, Harter, Ludlow, and Falk(2006), by the time students reach post-secondary education, they will have already developed a general moral sense. The concern is whether their moral sense is sufficient for ethical situations in the workplace. If not, post-secondary education is expected to close the gap. In order to do this, educators need information about what is missing. Educators can set clear, work-related objectives and use classroom activities to reach those objectives based on an identification of these gaps.

That is this study attempts to figure out some of the responsibilities of the family to teach ethics and morality to their children before they go to the post-secondary education. Accordingly, much of the attention in family ethics has focused on the rights and duties of parents (although it should be mentioned that some still take exception to couching family ethics in the language of rights). These include rights and duties towards existing children, but also rights and duties towards prospective children.

Some scholars have also been interested in the rights and duties of children, both younger and adult children, whereas others have taken an ethical interest in familial relations other than those between parents and children. A closely related set of questions concerns the value of the family, what good and bad it may bring for its members and for society as a whole, as well as the value of parenting and of childhood. Here we should mention

in particular the influential work of Harry Bright house and Adam Swift, culminating in their 2014 book, Family Values: The Ethics of Parent-Child Relationships. According to Robert, Parris, and Leiserowitz(2005), most importantly sustainable development is defined as how we practice it. The practice includes the many efforts at defining the concept, establishing goals, creating indicators, and asserting values. But additionally, it includes developing social movements, organizing institutions, crafting sustainability science and technology, and negotiating the grand compromise among those who are principally concerned with nature and environment those who value economic development, and those who are dedicated to improving the human condition.

Josephson's Institute of Ethics (2012) outlines what they call the Six Pillars of Character.

- Trustworthiness - Be honest. Don't deceive, cheat or steal. Be reliable - do what you say you'll do. Be loyal.
- Respect - Treat others with respect. Be tolerant of differences. Use good manners, not bad language.
- Responsibility - Do what you are supposed to do. Use self-control. Be self-disciplined and accountable for your choices.
- Fairness - Play by the rules. Take turns and share. Be open-minded. Don't take advantage of others.
- Caring - Be kind. Be compassionate. Express gratitude. Forgive others. Help people in need.
- Citizenship - Do your share. Stay informed; vote. Be a good neighbor. Obey laws and rules. Respect authority. Protect the environment.

Furthermore, according to Hussani, Muhammad, Chiroma, Onunze, and Ibrahim (2021), the quest for a sustainable world in which man and other life in the environment would co-exist in a flourishing manner now and in the future has prompted the need to determine the effects of morality and ethics on sustainable development. However, theoretical reviews and analyses have revealed that ethical values are the basis of decision-making and action in accordance with ideal accepted in a given moral system. Such values are promoted through ethical principles which would assist to transform the behavior of the people in the society.

Ethics and morality from Tawhidic paradigm are not separated. Tawhidic paradigm provides the basis for Islam. Academically, Islam has three main components, namely faith (*aqidah*), practice (*shariah* and *ibadah*), and ethics (*akhlak*) (Ismail, 2004; Ismail & Sarif, 2011). Figure 1 depicts three main components of Islam.
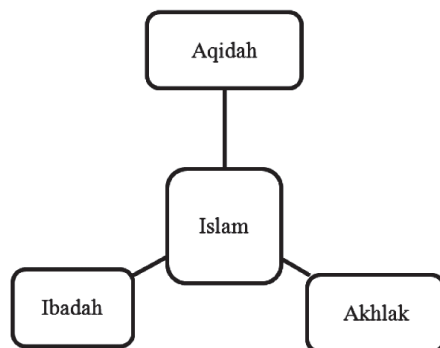
Figure 1: Three main components of Islam. (Source: Ismail, 2004; Ismail & Sarif, 2011)

The three components are not separated. When a Muslim performs prayers (shalat), the three components are in action simultaneously (Ismail, 2004). The recitation and action of prayers must comply to faith, practice and ethics (Ismail & Sarif, 2011). In other words, from the starting of the prayers, the recitation, the sequence of actions, until the end of the prayers, must comply with the three components of Islam. Likewise, in transactions, buying and selling in supermarket, the three components of Islam are in action.

Tawhidic paradigm manifests oneness of God or unity of God in all aspects of life. Technically, Tawhid refers to the statement of faith that there is no God but Allah and Prophet Muhammad peace be upon him as messenger of Allah. Once this statement is pronounced, one has embraced Islam as religion. However, in academic context, Tawhidic paradigm is taking the attribute of the statement of belief into unity of action (Ismail, 2004; Ismail & Sarif, 2011). It does not mean by taking Tawhidic paradigm, one is embraced to Islam. In fact, there is no compulsion to embrace Islam. In organizational context, statement of faith is always related to vision, mission and objectives of organization. There is a need to have the statement faith for organization to focus on activities that can attain the goals in short term as well as long term.

Tawhidic paradigm also provides the understanding of roles, duties and functions of human. Technically, human has two important roles, namely servants of God and vicegerents of God. Both roles are done simultaneously. As a servant of God is to surrender oneself to the rules and teachings, in which the service cannot be done elsewhere, but in this world. When the service is performed in this world, one needs facility to do so. For example, a Muslim is obliged to pay zakat. Zakat is only eligible when one has

wealth. In order to have wealth, one has to make effort to generate wealth. The effort can be done in this world. This action manifests vicegerent's work.

4. Methodology of the study

Although this study has been conducted mainly based on primary data but some secondary data were also collected from the secondary sources e.g., published books, journals and internet.Population and sample: primary data were collected from Gulshan area, Dhaka. All together 120 respondents were the sample for this study. For the purpose of data collection, the judgmental sampling procedure was used to collect the sample units from guardians and parents who were willing to respond to the questionnaire. The data drawn, then analyzed by using Statistical Package for Social Science (SPSS) and presented in a descriptive way. Questions are designed in Five-Points Likert Scale, where 5 indicates highly agree, 4 indicates agree, 3 indicates neutral, 2 indicates disagree, and 1indicates highly disagree.

5. Analysis and findings

This section presents the findings of the study. First, on the demographic factors of respondents. Second, on the conceptual understanding of ethics.

5.1. Demographic factors of respondents

This study developed questionnaire based on the results of interviews with experts, policy makers and practitioners. The study solicited the opinions of the respondents through personal interview on the responsibility of family in teaching ethics and morality to family members and children so that the children will be ethical and responsible citizens of Bangladesh for sustainable development. The respondents have suggested a few actions for parents and family members to play active and proactive roles in teaching ethics and morality to children.

The input from the interview results became the basis for the questionnaire. Prior to distributing the questionnaire, the instrument has been validated by experts and practitioners. These experts were excluded from the pilot and actual fieldwork. Then, the study conducted a pilot study. The two stages are essential to assure the validity of the instrument.

After being validated and pilot-tested, the study sent this self-administered questionnaire to respondents that have been derived on convenient basis. There is no specific population is identified. In other word, this study is based on non-probability sampling. After a few weeks of duration given to respondents, finally, the study received 120 respondents. From descriptive statistical analysis,

(a) Gender: Out of the 120 samples of guardians, 59 respondents that means49.17 % respondents are male, and 61 respondents that means 50.83 % respondents are female.

(b) Education: Out of the 120 samples of guardians, 18 respondents that 15 % respondents' educational qualification is SSC, 28 respondents that means 23.3 % respondents completed HSC, 39 respondents that means 32.5 % respondents completed Under Graduation, 35 respondents that mean 29.2 % respondents completed Post Graduation.

(c) Marital Status: Out of the 120 samples of guardians, 18 respondents that means 15 % respondents' marital status is Single, 23 respondents that means 19.2 % respondents' marital status is Married- but no children, 79 respondents that means 65.8 % respondents' marital status is Married and have children. Table 1 summarizes basic descriptive analysis of the respondents.

Table 1. Basic descriptive analysis

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
Gender	120	1.00	1.00	2.00	1.50	.502	.252
Education	120	3.00	1.00	4.00	2.75	1.03	1.076
Marital status	120	2.00	1.00	3.00	2.50	.7446	.555
Valid N	120						

(Note: All together gender, education and marital status)

5.2. Ethical concept

This part presents the findings on the ethical concepts. Firstly, almost 100 respondents that means 84% respondents agreed that ethics and morality are important for their children. 2.5% and 14.2% respondents consequently disagreed and not sure about the importance of moral and ethics for children.

Secondly, among all 90 respondents that means 75% respondents agreed that their children are learning ethics and morality and 14.2% respondents are not sure about it and 4.2% respondents are disagreed with it and 6.7% respondents are with little bit.

Thirdly, 46 respondents indicates that 38% respondents think that family is responsible to learning ethics and morality and 41 respondents that means 34.2% respondents think that educational institutions are responsible to teach ethics and morality to the children. Rest of the respondents that means 27.5% respondents think that society is responsible to teach ethics & morality to children. Fourthly, 64 respondents that means 53.3% respondents

believe that 10 years to 15 years is the most important time to learn ethics & morality and 28 respondents that means 23.3% respondents believe in both 1 to 10 years and 15 to 20 years is proper time to learn ethics and morality. Finally, 97 respondents that means 81% respondents agreed that ethical value helping students to improve sustainable development and 14.2% respondents are not sure and rest of respondents are disagreed with that. Table 2 summarizes the feedback of respondents on the concepts of ethics.

Table 2. Feedback of respondents on the concepts of ethics

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
Is Ethics and Morality important for your children?	120	2.00	1.00	3.00	1.30	.70765	.501
Are the children learning Ethics and Morality properly?	120	3.00	1.00	4.00	1.60	1.11068	1.234
Who is the most responsible for learning Ethics & Morality to your children?	120	2.00	1.00	3.00	1.89	.80748	.652
Which time is the proper time for the children to learn Ethics & Morality?	120	2.00	1.00	3.00	2.00	.68599	.471
Is Ethical value helping students to improve sustainable development?	120	3.00	1.00	4.00	1.38	.82180	.675
Valid N (listwise)	120						

(Source: The above data are the research findings from the SPSS analysis which was conducted for this research in 2018)

5.3. Outcome of ethics and morality practices
This part presents the feedback of respondents on the outcomes of ethics and morality practices.

First, about 73% respondents agreed that, because of ethical value children learn right behavior and 25% respondents are neutral and about 4% are disagreed with it.Second, about 80% respondents agreed that those children who learn ethical value make happy family and 19% respondents are neutral about 3% respondents are disagreed with it.Thirdly, 81 % respondents agreed that ethically developed children treat everyone equally and 20% respondents are neutral and 3% respondents are disagreed with it. Fourth, 84% respondents agreed that ethically developed children look after their family and 15 % respondents are neutral and 3% respondents are disagreed with it.Fifth, 84% respondents agreed that who get the ethical value become the secure family member and 15% respondents are neutral with it.Sixth, 86% respondents believe that ethically developed children will

reduce corruption in future and 13% are neutral and rest of are disagreed.Seventh, 88% respondents believe that ethically developed children become good citizen and 15 % respondents are neutral with it and 1 % respondents are disagreed with it. Eighth, 84% respondents agreed that ethically developed children make the society better and 16% respondents are neutral with it and 1% respondents are disagreed with it. Ninth, about 87 % respondents agreed that the children who get ethical value improved economic condition of family and 13% respondents are neutral and1 % respondents are disagreed with it.

Finally, respondents believe that the children who get proper ethical value achieve sustainable development for both family and country and % respondents are neutral with this statement and % are disagreed with it. The Table 3 summarizes the feedback of respondents on the outcomes of ethics and morality practices, as follows;

Table 3. Feedback of respondents on the outcomes of ethics and morality practices

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
Children learn right behavior	120	4.00	1.00	5.00	3.77	.74993	.562
Make happy family	120	4.00	1.00	5.00	3.93	.74171	.550
Treat everyone equally	120	4.00	1.00	5.00	3.90	.73793	.545
Look after family	120	4.00	1.00	5.00	4.02	.69164	.478
Secure meaningful member	120	3.00	2.00	5.00	4.00	.61488	.378
Reduce corruption	120	3.00	2.00	5.00	4.07	.62393	.389
Produce good citizen	120	3.00	2.00	5.00	4.13	.63422	.402
Make society better	120	3.00	2.00		4.10	.68349	.467
Improve economic condition of family	120	41.00	2.00	43.00	4.50	3.60439	12.992
Achieve sustainable development	120	3.00	2.00	5.00	4.17	.66941	.448
Valid N (list-wise)	120						

(Source: The above data are the research findings from the SPSS analysis which was conducted for this research in 2018)

In conclusion, the outcomes of ethics and morality practices are worthwhile to the family, society and the country. It is not in terms of tangible, but also intangible outcomes. According to Ismail and Sarif (2011), any good outcome is desirable and universally accepted.

5.4. The importance of ethics and morality to children
This section presents the findings on the importance of ethics and morality to children.

First, almost 100 respondents or 84% respondents agreed that Ethics and morality is important for their children.2.5% and 14.2% respondents

consequently disagreed and not sure about the importance of moral and ethics for children.

Second, among 90 respondents or 75% respondents agreed that their children are learning ethics and morality and 14.2% respondents are not sure about it and 4.2% respondents are disagreed with it and 6.7% respondents are with little bit.

Third, 46 respondents or 38% respondents think that family is responsible to learning ethics and morality and 41 respondents or 34.2% respondents think that educational institutions are responsible to teach ethics and morality to the children. Rest of the respondents that means 27.5% respondents think that society is responsible to teach ethics & morality to children.

Fourth, 64 respondents or 53.3% respondents believe that 10 years to 15 years is the most important time to learn ethics & morality and 28 respondents that means 23.3% respondents believe in both 1 to 10 years and 15 to 20 years is proper time to learn ethics and morality.

Fifth, 97 respondents or 81% respondents agreed that ethical value is helping students to improve sustainable development and 14.2% respondents are not sure and rest of respondents are disagreed with that.

Sixth, about 73% respondents agreed that because of ethical value children learn right behavior and 25% respondents are neutral and about 4% are disagreed with it.

Seventh, about 80% respondents agreed that those children who learn ethical value make happy family and 19% respondents are neutral about 3% respondents are disagreed with it.

Eighth, 81 % respondents agreed that ethically developed children treat everyone equally and 20% respondents are neutral and 3% respondents disagreed with it.

Ninth, 84% respondents agreed that ethically developed children look after their family and become secure family member also make better society when they grownup. Rest of are neutral and disagreed.

Tenth, 86% respondents believe that ethically developed children will reduce corruption in future and 13% are neutral and rest of are disagreed.

Eleventh, 88% respondents believe that ethically developed children become good citizen and improve Economic condition of family and 12% respondents are neutral and 1 % are disagreed.

Finally, about 86% respondents   believe that ethically and morally developed children are achieving sustainable development for the country and 13% respondents are neutral with it and rest of them are disagreed.

In conclusion, ethics and morality are important subjects to be taught to children at home as well as schools by parents, teachers and members of the society. According to Ismail and Sarif (2011), teaching and learning of good values are embedded in human natural instinct. Any wrong doing gives inconvenient to anyone. However, one may deny such feeling in exchange or trade off with other material things.

6. Recommendations

This part provides the recommendation based on the findings and discussion. First, there is a need for awareness onthe importance of moral and ethics for children. This awareness makes them aware the benefits by practicing ethics and morality. Second, any disagreement whether ethics and morality can be taught formally or informally should provide alternative means to handle it. Otherwise, the new generations of the citizen will be molded into mixed perspectives. Third, family should play the role of teaching ethics and morality and every educational institution should teach students according to ethical and moral values. Fourth, the age of 1 year to 15 years is the crucial time for children to learn ethical and moral value. So, every family should take care of their children and teach them proper ethical value which helps to achieve sustainable development. Firth, the respondents who are not sure about ethical value helping students to improve sustainable development they should attend study about ethical and moral values. Sixth, the respondents are neutral about that their children are learning right behavior they should implement different strategy for develop behavior of their children. Seventh, a few respondents think that sufficient just for their children learn ethical values. However, they could not realize that they should teach more about moral lesson to make happy family. Eighth, parents are teaching ethical values but they are not sure about their children that when they grownup they will treat everyone equally. So, respondents should be sure that, who learn good values will not disappoint them. Finally, respondents should be sure about which children who learn ethical value and get best lesson about moral value from family and educational institutions they will Reduce corruption, become good citizen, improve economic condition of family and country and also achieve sustainable development of country.

7. Conclusion

Family is the primary learning and training source for every child where the parents are teacher and teach the first valuable lesson to the children and family can play the key role to teach the ethics and morality by playing a role model towards their children which eventually help the country to achieve

sustainable development. Children can learn from their family how to treat others with respect, differentiate right or wrong and carry this value throughout their lives. From family every child learn lesson and implement it through behavior. Love, share, care, sacrifice, and respect to others all things children learn from the family and in future they show it. If children get proper ethical and moral lesson in future, they will turn into an asset for both of family and country. Children are important part of a successful family because they make the great role of the family when grownup and ethical and moral value can develop themselves. After that they can lead the nation and achieve sustainable development for the country. Educational institutes shouldhelp children to become ethically developed and also should guide them and show the difference between right and wrong and should make them perfect for the rest of the life so that they can be successful person.Since, 1 year to 15 years is the most crucial time for the children to learn the ethical values, this research recommends that Moral and Ethics must be inculcated in the children's mind from the very beginning of their life. Furthermore, Educational institutions, society, friends circle also should circulate the ethical values which also can play the significant role to achieve sustainable development in the country.

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Appendix: Sample Questionnaire

Responsibility of family towards teaching Ethics and Morality

1. Gender: ☐ Male ☐ Female
2. Education: ☐ SSC ☐ HSC ☐ Under Graduate ☐ Post Graduate
3. Marital Status: ☐ Single ☐ Married- but no children.
   ☐ Married- and have children
4. Is Ethics & Morality important for your children? ☐ Yes ☐ No
   ☐ Not Sure
5. Are the children learning Ethics & Morality properly? ☐ Yes ☐ No
   ☐ Little ☐ Not sure.
6. Who is the most responsible for teaching ethics & morality to your Children?
   ☐ Family ☐ Educational Institutes ☐ Society
7. Which time is the most proper time for the children to learn Ethics and Morality?
   ☐ 1 year to 10 years. ☐ 10 years to 15 years. ☐ 15 years to 20 years
   ☐ 20 years to 25 years.
8. Is Ethical value helping students to improve sustainable development?
   ☐ Yes ☐ No ☐ Not sure

What do you think about the outcome of ethics and morality practices of a family?

Please put tick mark	Highly disagreed	Disagreed	Neutral	Agreed	Highly Agreed
1. Children learn right behavior					
2. Make happy family					
3. Treat everyone equally					
4. Look after family					
5. Secure meaningful member					
6. Reduce corruption					
7. Produce good citizen					
8. Make society better					
9. Improve economic condition of family					
10. Achieve sustainable development					

If you have any comment regarding ethical practice of a family.

Table 1. Is Ethics and Morality important for your children?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	100	83.3	83.3	83.3
No	3	2.5	2.5	85.8
Not sure	17	14.2	14.2	100.0
Total	120	100.0	100.0	

Table 2. Are the children learning Ethics and Morality properly?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	90	75.0	75.0	75.0
No	5	4.2	4.2	79.2
Little bit	8	6.7	6.7	85.8
Not sure	17	14.2	14.2	100.0
Total	120	100.0	100.0	

Table 3. Who is the most responsible for learning Ethics & Morality to your children?

Frequency	%	Valid %	Cumulative Percent	
Family	46	38.3	38.3	38.3
Educational Institute	41	34.2	34.2	72.5
Society	33	27.5	27.5	100.0
Total	120	100	100	

Table 4. Which time is the proper time for the children to learn Ethics & Morality?

	Frequency	%	Valid %	Cumulative Percent
1 to 10 years	28	23.3	23.3	23.3
10 to 15 years	64	53.3	53.3	76.7
15 to 20 years	28	23.3	23.3	100.0
Total	120	100	100	

Table 5. Is Ethical value helping students to improve sustainable development?

	Frequency	%	Valid %	Cumulative Percent
Yes	97	80.8	80.8	80.8
No	3	2.5	2.5	83.3
Not sure	17	14.2	14.2	97.5
Missing	3	2.5	2.5	100
Total	120	100	100	

Table 6. Children learn right behavior

	Frequency	%	Valid %	Cumulative Percent
Highly disagreed	3	2.5	2.5	2.5
Disagreed	1	0.8	0.8	3.3
Neutral	29	24.2	24.2	27.5
Agreed	74	61.7	61.7	89.2
Highly agreed	13	10.8	10.8	100.0
Total	120	100	100	

Table 7. Make happy family

	Frequency	%	Valid %	Cumulative Percent
Highly disagreed	1	0.8	0.8	0.8
Disagreed	3	2.5	2.5	3.3
Neutral	22	18.3	18.3	21.7
Agreed	71	59.2	59.2	80.8
Highly agreed	23	19.2	19.2	100.0
Total	120	100	100	

Table 8. Treat everyone equally

	Frequency	%	Valid %	Cumulative Percent
Highly disagreed	1	0.8	0.8	0.8
Disagreed	3	2.5	2.5	3.3
Neutral	24	20.0	20.0	23.3
Agreed	71	59.2	59.2	82.5
Highly agreed	21	17.5	17.5	100.0
Total	120	100	100	

Table 9. Look after family

	Frequency	%	Valid %	Cumulative Percent
Highly disagreed	1	0.8	0.8	0.8
Disagreed	1	0.8	0.8	1.7
Neutral	18	15.0	15.0	16.7
Agreed	74	61.7	61.7	78.3
Highly agreed	26	21.7	21.7	100.0
Total	120	100	100	

Table 10. Secure meaningful member

	Frequency	%	Valid %	Cumulative Percent
Disagreed	1	0.8	0.8	0.8
Neutral	19	15.8	15.8	16.7
Agreed	78	65/0	65/0	81.7
Highly agreed	22	18.3	18.3	100.0
Total	120	100	100	

Table 11. Reduce corruption

	Frequency	%	Valid %	Cumulative Percent
Disagreed	1	0.8	0.8	0.8
Neutral	16	13.3	13.3	14.2
Agreed	76	63.3	63.3	77.5
Highly agreed	27	22.5	22.5	100.0
Total	120	100	100	

Table 12. Produce good citizen

	Frequency	%	Valid %	Cumulative Percent
Disagreed	1	0.8	0.8	0.8
Neutral	14	11.7	11.7	12.5
Agreed	73	60.8	60.8	73.3
Highly agreed	32	26.7	26.7	100.0
Total	120	100	100	

Table 13. Make society better

	Frequency	%	Valid %	Cumulative Percent
Disagreed	1	0.8	0.8	0.8
Neutral	19	15.8	15.8	16.7
Agreed	66	55.5	55.5	71.7
Highly agreed	34	28.3	28.3	100.0
Total	120	100	100	

Table 14. Improve economic condition of family

	Frequency	%	Valid %	Cumulative Percent
Disagreed	1	0.8	0.8	0.8
Neutral	15	12.5	12.5	13.3
Agreed	67	55.8	55.8	69.1
Highly agreed	37	30.8	30.8	100.0
Total	120	100	100	

Table 15. Achieve sustainable development

		Frequency	Percent	Valid Percent	Cumulative Percent
	Disagreed	1	.8	.8	.8
Valid	Neutral	15	12.5	12.5	13.3
	Agreed	66	55.0	55.0	68.3
	Highly agreed	38	31.7	31.7	100.0
	Total	120	100.0	100.0	