

**THE IMPACT OF WEARING RELIGIOUS SYMBOLS AND RELIGIOUS TEACHING
ON STUDENTS' GOOD BEHAVIORS IN WARD SECONDARY SCHOOL: THE CASE
STUDY OF MOROGORO MUNICIPALITY, TANZANIA**

Wolta Matanda* and Euginia Wandela (Phd)

Lecturer, Jordan University College, A Constituent College of St. Augustine University of Tanzania, P. O. Box
1878, Morogoro, Tanzania – East Africa

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ABSTRACT

This study examined how the wearing of religious symbols and religious teaching fosters good behavior among students in secondary schools within the municipality of Morogoro, Tanzania, addressing gaps in the comprehension of how religious teaching and the wearing of religious symbols in schools influence students' behavior in Tanzania's 2023 framework of education policy. Utilizing pragmatic philosophy, convergent design and mixed methods, the study involved 439 participants (5 school heads, 59 teachers, and 375 students) from 6 public ward secondary schools and accessed using convenience, purposive and simple random sampling techniques, whereas data was analyzed using descriptive and thematic analysis techniques. Findings indicated high agreement that religious teachings play an effective role in instilling good behaviors, indicating that religious times facilitate comprehension of ethics, inspire sympathy, foster respect for diversity, and inspire community service, while religious symbols inspire discipline and obedience to rules. It concludes that religious teachings and the wearing of religious symbols have a significant impact on the development of positive behavior, leading to ethical comprehension, sympathy, and academic performance. Recommendations include hiring qualified religion teachers to teach in public schools and integrating systematic religion education into the curricula in order to nurture academically well-prepared and ethically aware students.

Keywords: Religious Teaching, Students' good behavior, Ward Secondary School.

1. INTRODUCTION

Religious education involves teaching that prioritises religion and fosters a wide understanding of the core values and beliefs of a religion. This involves religious beliefs, history, and values education (Watson & Thompson, 2014). The 2023 Tanzanian education policy targets religious education as part of an integrated curriculum. It promotes religious values teaching to enhance moral development and social cohesion among students. The policy enhances the use of various religious teachings to create mutual respect, understanding, and respect among religions, in line with the country's rich religious and cultural diversity. The strategy encourages the values of Ujamaa, unifying and commonalising while supplementing broader educational goals for sustainable development (Khombe Banda, 2025).

In Tanzania secondary education, learners are able to study their religion, whether they are Muslim or Christian. Religious education is guided by the education policy, which specifically focuses on Christian and Islamic education. Under this policy, religious and moral education is

prioritized with the view of producing responsible citizens that have values of unity, love, and integrity. It aims at producing individuals who are responsible and ready to conduct themselves in a good manner (Khombe, 2025).

Good behavior can be described as actions that are ethically correct in society, e.g., respect, honesty, love, helping others, and obedience. Bad behavior, however, is actions that are not desirable in society, e.g., theft and lying (Saputra, 2022). In order for one to possess good behavior, he should possess moral knowledge. Moral knowledge, according to Zagzebski (2022), is not merely a knowledge of what is right and wrong but also an understanding of the internal motivations and intentions behind sound judgments. One of the goals of education in Tanzania is to produce citizens who respect human rights and possess moral virtues like integrity in order to compete both in the local and international labor markets. To achieve this, the 2023 education policy is centered on the accurate provision of religious and moral education in secondary schools.

Dilger (2021) outlined that Tanzanian Christian and Islamic schools effectively transfer religious education, resulting in graduates with moral values and performing academically. Munyao (2022) indicated that students who pursue religious education in Kenyan public secondary schools were found to exhibit greater moral values, e.g., respect and discipline, compared to those who do not. In Tanzania, Msangya (2025) observed moral values like discipline, cooperation, and a helping spirit among secondary students in public schools. Also, Andrea (2023) observed instances of moral conduct by secondary school students in Morogoro municipality schools like cooperation, respect, obedience to school regulations, and discipline. The prevalence of moral conduct so profusely raises the question of whether religious teachings imparted to the students in school influence their behavior. In order to establish this, a researcher conducted research on how the Christian and Islamic teachings promote good behavior among secondary school students in the Municipality of Morogoro, Tanzania

Statement of the problem

Students' behavior is critical to their lives within and beyond school. These habits are shaped by many factors such as participation, socialization, motivation, school climate, emotional well-being, culture, and development phases. Good behavior is responsible for the quality of the learning environment and can positively impact academic performance and social development (Vongvilay, Fauziati, Ratih, 2021).

In today's rapidly changing world, fueled by globalization, a number of factors shape student behavior, for example, movies, social media, socialization, and religion (Ahmad et al., 2024). The prevalence of moral as well as immoral acts among ward secondary school students was observed by Msangya (2025). Similarly, Andrea and Leandry (2021) and Andrea (2023) and Mezza and Amos (2024) identified such behaviors and their influence on students in ward secondary schools within Morogoro Municipality.

Apart from numerous academic papers that have addressed the existence of immoral and moral conduct among students, most emphasize the importance of promoting positive behavior and eliminating negative behavior without mentioning how religious instruction can improve favorable behavior. The purpose of this study was to fill that information gap by exploring how Christian and Islamic of religious instruction promotes good behavior in Morogoro Municipality ward secondary schools.

Specific objectives

- i. To explore how religious teaching fosters students' good behaviors **inward secondary school**
- ii. To investigate **the influence of wearing religious symbols on students' discipline inward secondary schools**

Significance of the study

This study assists various educational stakeholders, including administrators, teachers, parents, and guardians, in understanding the impact of religious teachings on promoting positive student behavior in ward secondary schools. By grasping how religious education shapes student behavior, stakeholders can develop strategies to enhance student conduct and make informed decisions regarding behavioral management

Scopes and Delimitation of the Study

This study examined the influence of religious teaching on the good behaviors of students in inner secondary schools. This study had one objective: to explore how religious teaching shaped students' good behaviors. This study was carried out in six public ward secondary schools in the wards of the Morogoro Municipality. Five school officials, seven teachers of academic disciplines, fifty-two teachers, and three hundred seventy-five students participated in the study, which was narrowed down to the year 2025 and comprised all the teachers, school officials, and students' inward secondary schools within Morogoro Municipality as the target population. Secondary school students of S1, S2, S3, S4, S5, and S6 from the wards in Morogoro Municipality were included in the study, as were the teachers and the school administrators with varied backgrounds. The study was to take about five months to complete. Sample size was restricted to small numbers of teachers, students, and secondary school administrators, given resource and time constraints. Concurrent gathering of qualitative and quantitative data was the overriding concern here.

Limitations of the Study

The research investigated the manner in which religious instruction, Christian religious instruction and Islamic religious instruction educates students with good behavioursthat seemed to be very broad and that diminished the depth of religious instruction's effect on students' good behaviours. Future studies should be done by examining how either Christian religious instruction or Islamic religious instruction on students' good behaviors.

Secondly, the research results were confined to the cultural context of Morogoro Municipality, Tanzania and could not be applied elsewhere or in another country with a different culture. Another distinct cultural context ought to be studied in the future to have an overall understanding of the research problem

2. LITERATURE REVIEW

Theoretical review

This study utilised Social Cognitive Theory, which was developed by Albert Bandura in the 1960s and Ecological System Theory. The social Cognitive Theory emphasizes the importance of observational learning, imitation, and modeling in behavior development (Islam,2023). Ecological Systems theory was developed by Urie Bronfenbrenner in 1979. The main elements of

ecological system theory are Microsystems and mesosystems. Exosystem, Macrosystems and Chronosystem (Bronfenbrenner, 2000).

Empirical literature review

Current studies revealed the extensive influences of religious education on learning and moral growth among primary school pupils. Sya'bana et al. (2024), discussed the contribution of religious education to academic achievement among primary school students. They examined how incorporating religious teachings can enhance learning achievement and support positive behavioral development of the students. The findings in their study indicated a positive correlation between religious education and improved learning outcomes, and that such educational practices positively impact students' academic achievement and moral development. In addition, Komariah and Nihayah (2023) assert that religion shapes people's character and personality, which is similar to the study of Sultana (2024), which examined the influence of religion on students' social behavior and lifestyle by looking into the various religious beliefs and how they influence their interactions, values, and day-to-day practices. The study offered empirical evidence illustrating how religious affiliations significantly shape students' lifestyle decisions moral decisions, and social circles;

Sultana asserted the need for such awareness by stakeholders in education to ensure that they provide learning environments that are respectful and sensitive to plural religious backgrounds, and yet inclusive, while promoting acceptable social behavior among students. This was corresponding to the study of Smith (2024), which emphasized the existence of a positive correlation between religious teaching, specifically Christian teaching, and moral or ethical values. Smith's research illuminated the relationship between religious practice and moral and ethical growth. Smith was aligned with the study of Hidayah et al. (2021), which found that the practice of worship has a positive and significant relationship with the discipline of students, which helps to foster academic achievement.

Furthermore Under the qualitative method, Komariah and Nihayah (2023), studied the influence of Islamic religious education on Indonesian students' character, the study demonstrated that Islamic religious education fosters the character and personalities of students, similarly from the United States Kunzman (2012), carried out an inquiry for a general overview of the connection between religious studies and the morality of public school pupils, in this study the researcher used a qualitative methodology and found that religion practices influenced the moral values of students. On building it, another Brazilian study was conducted by Rios and Freire (2021), which aimed to address the relationship between religiosity and the smoking habit of students at an adolescent age. Qualitative method was utilized in the study to address the relationship between religiosity and the smoking habit of students, and identified that students with high religiosity never smoke and perform well in their studies.

In addition, another study conducted by Thelma, Mutepuka, and Phiri in Zambia. (2023), to analyze the effect of religious education on students' behavior. The study confirmed that religious education has a positive influence on students' moral values such as respect, their study was corresponding to study of Mwakawele (2015) in Zambia which examined attitudes and moral practices in senior secondary schools and their impact on decision-making, the study utilized a qualitative approach, the study found that moral practices emanating from religious teaching offer students the ability of clear decision making.

In addition, Dilger (2021) conducted research in Tanzania to establish how Muslim and Christian schools impact the moral values of students. The study applied the qualitative method to determine how Muslim and Christian schools affect the moral values of students. From the research findings, both Muslim and Christian schools promote

Moral values among students. A similar study by Teizazu et al. (2023) investigated a faith-based approach to puberty education. The researcher used social learning theory and a qualitative approach. The researcher established that faith-based approach, once incorporated in adolescent education, promotes moral value and enables students to understand themselves better.

Komariah and Nihayah (2023) discuss the relationship between students wearing religious symbols and discipline. Komariah and Nihayah's study acknowledged that religious symbols consolidate a student's identity and sense of belonging to their religious group, resulting in commitment to values like morality and discipline. The religious symbols also provide a moral code, as the students are more likely to feel obligated to abide by moral regulations represented by the religious symbols. On building on it, Francis et al. (2018) contended that wearing religious symbols would heighten the sense of belonging and identity among the students. Thus, this sense of belonging will lead to conformity to the values and practices promoted by one's religion. In church schools, such symbols are characteristic of a framework that promotes discipline and moral behaviour and hence provides an environment in which the students feel it is their duty to follow the moral teachings of their religion. In addition, McKenna and Francis (2017) discuss how UK Muslim students view wearing religious symbols in school and how it affects behaviour and discipline. McKenna and Francis disclosed that wearing religious symbols fosters identity and belonging, positively affecting students' discipline and behavior.

Furthermore, Buore, Ouma, and Mwitia discussed the role of the Christian religion in student discipline in Catholic-sponsored public secondary schools in Loitokitok, Kajiado County in Kenya. In their study, they determined that Christian teachings and values significantly influence students' self-discipline, moral development, and their behavior in general. The study identifies that religious behavior, such as church attendance and praying, is among the determinants of good school climate, causing the students to obey rules and regulations. Furthermore, Delviany et al. (2024) examined the correlation between religious behavior and disciplinary behavior in the development of the religious personality of high school students. Through their study, they found that encouraging religious behavior instills discipline among the students, which facilitates their academic achievement.

3. METHODOLOGY

This research utilized a pragmatic philosophy as well as a convergent mixed design to gather quantitative and qualitative data. The setting in which the research took place was Morogoro Municipality within Tanzania, with the population being all ward secondary schools, head teachers, teachers and students. Simple random, purposive as well as convenience sampling method were employed in choosing the sample from the target population. Reliability and validity of the data collection tool were established. In qualitative tools, peer debriefing and pilot testing were conducted to ensure validity and reliability. Validity of the quantitative tools was checked post-piloting with SPSS statistical computation. The Cronbach's alpha value obtained in this case, which was 0.828, was within acceptable limits. Statistical Package for Social Sciences (SPSS) was used to analyze the quantitative data. Qualitative data analysis was done using thematic analysis.

The rights of the participants were upheld by considering permission letters, informed consent, as well as anonymity and confidentiality throughout the research.

4. FINDINGS AND DISCUSSION

This section presents, analyses and discusses the findings concerning the influence of religious teaching and wearing of religious symbols on fostering students' good behaviours

Table 1. Teachers' and Students' responses on the influence of Religion teachings and wearing of religious symbols on students' good behaviours in wards secondary school

S/N	STATEMENTS	SD F. %	D F. %	N F. %	A F. %	SA F. %	M(Sd)
1	The teaching in religious periods helps students to understand the importance of ethics	5(1.2)	10(2.3)	10(2.3)	200(46.8)	202(47.3)	4.37(.749)
2	The teaching in religious periods encourages students to be more compassionate toward others	8(1.9)	14(3.3)	15(3.5)	197(46.1)	193(45.2)	4.30 (.838)
3	Religious teaching in school promotes respect for diverse beliefs and values among students	1(0.2)	4(0.9)	8(1.9)	198(46.4)	216(50.6)	4.46 (.69)
4	The discussion in religious periods motivates students to engage in community services	5(1.2)	17(4)	12(2.8)	205(48)	188(44)	4.30(.804)
5	Wearing religious symbols promotes a sense of discipline among students in school	22(5.2)	18(4.2)	22(5.2)	174(40.7)	191(44.7)	4.16(1.053)
6	Students who wear religious symbols tend to follow school rules more closely	31(7.3)	43(10.1)	27(6.3)	167(39.1)	159(37.2)	3.89 (1.218)

Key: M=Mean, Sd=Standard deviations=Strong disagreed=Disagree, A=Agree, A=Strong agree
Source: Field Data (2025)

Data from Table 1 shows that most participants agree and strongly agree with the high mean score of 4.37 that religious periods help students understand the importance of ethics. In addition to that Table 1 shows that most of the respondents agree and strongly agree with the high mean score of 4.46 that religious teaching in school promotes respect for diverse beliefs and moral values among students. This discloses that most teachers and students acknowledge the importance of religious teaching in developing students 'moral principles (ethics).

These findings were supported by information which were obtained from head of schools

During the structured interview when asked do religious teaching during religion periods in school promote moral values among students, one of the head of school pointed out:

The government give as a directive that each school to have two religious periods with a total of eighty minutes in a week and all students should attend, the true is that when students attend in those religion periods tend to develop good behaviors because they are preached about being a good person who can treat other in a good way as he or she is want to be treated.

Another participant who was academic teacher said that “When students attend in religion periods, they develop good characters”. Furthermore, another academic teacher pointed out that “religion teachings are important in promoting respects and discipline among students. And other academic teacher insisted that “The religion teachers are very important in teaching religious in school making students have good behaviors by teaching them how to behave while in school, but those religion teachers just volunteer to teach students, the government does not pay them”.

Also, when the head of schools asked, if Tanzania's national education policy highlights religious teaching inward secondary schools; one head of school said:

Yes the Tanzania education policy says we should have two religious periods which take eighty (80) minutes per week and these periods are compulsory, each ward secondary school should include this period in the school timetable, and if the external supervisor comes to your school and not see the religious period in the school time table the head of school will be accountable for that by writing a letter and explain why there is no religion period in the school time table.

These statements highlight the significance of religious periods and teachings in government schools for promoting moral values such as discipline, respect, and integrity, ultimately enhancing students' good behaviors also the finding identified the presence of challenge of religious teachers to be not hired in the government school. Apart of the challenges which face religious teachers in school but the findings still show they have big contribution in religious teaching which help to enhance good behaviors among students of ward secondary schools.

This finding aligns with a study by Essayed, Lestari, and Brougham (2023), which demonstrates how religious education aids in forming moral and ethical principles. The findings also support the Ecological System Theory, suggesting that religious education provides a direct environment for teaching and reinforcing these moral values.

The study also serves to support the Social Cognitive Theory (SCT), which asserts that students observe their classmates and teachers practicing moral behaviors and engaging in ethical conversation. Second, SCT emphasizes observational learning, by which observing religious stories, religious teaching, and religious teacher as a role model enhances similar behavior. These observations' moral norms are internalized and utilized for self-regulation in decisions, making it probable to cultivate inclusive attitudes when diversity is observed and disseminated.

Furthermore, data from Table 1 show that a majority of participants agree or strongly agree, with a high mean score of 4.30, that instruction during religious periods promotes greater compassion among students. This may stem from their religious teachings, which emphasize love among students regardless of differences. When students cultivate love for one another, they develop compassionate hearts.

Additionally, data from Table 1 indicates that the majority of respondents, with a high mean score of 4.30, agrees and strongly agrees that discussions during religion classes encourage students to participate in community service. Community service refers to unpaid work aimed at

benefiting the community through volunteering or organized activities, such as assisting those in need (Hart, Atkins & Donnelly, 2006).

Furthermore Table 1 indicate that the majority of participants acknowledge the significance of religious teachings in fostering a compassionate attitude towards others and participating in community service, such as visiting orphanages and assisting those in need. This likely stems from religious teachings that emphasize the importance of helping those less fortunate, as it is believed to attract blessings from God.

These findings are also reaffirmed by data collected from the interviewing of academic teachers. When asked whether religious education makes students compassionate towards others, one of the school principals responded:

Students in their religious groups sometimes they even organize themselves and contribute some money in order to visit orphans' centers, and also when one of their religion group members have a problem, they have a tendency to pay a visit in order to console him or her. "On building on it, another participant said that "Students in their religious groups insist on helping each other as means of obtaining blessing from the God.

These words emphasize how vital religious education or teaching is in giving a feeling of serving society and helping others. The students can assist each other academically and socially, and if they assist one another with their studies, it contributes to the academic success of many.

These findings align with Sukiman, Suyatno, and Yap (2021), that religious education gives learners a foundation on which they can build values of compassion and love. By integrating religion into the curriculum, learners are instilled with these values, and it enables them to demonstrate them in their lives. By being compassionate towards one another, learners take care of one another, and this supports learners' academic pursuits, resulting in individual academic achievement.

Furthermore, these results support the Educational Social Theory (EST), which assumes that religion has a tendency to promote altruism and social responsibility. If schools link religious education to real community work, then students are more likely to view such work as morally imperative. The results also support the Social Cognitive Theory (SCT), which assumes that religion classes can provide role models—i.e., religious and community leaders—who engage in compassion. As students develop moral agency, they begin to feel a sense of responsibility to be kind and caring to others. SCT also suggests that students are more likely to act if they believe they can make a difference, and that behaviour is guided by reinforcement and self-efficacy. Religious education might thus enhance students' sense of mission and their belief that helping others is both expected and valuable.

Table 1 data indicates that the majority of respondents agree and strongly agree, as evidenced by a high mean score of 4.16, that wearing religious symbols instills a sense of discipline among school students.

These findings may be due to the fact that students feel the moral values that the symbols represent, as gleaned from their religious teachings. There are also values such as respect and discipline that are highlighted, and therefore it is assumed that the students wearing these symbols will carry these values.

This finding was supported by qualitative information from the head of schools during an interview when asked, does wearing of religion symbols promote a sense of discipline among students, and one head of the school responded:

It is true that when students wear symbols of their religion, such as the hijab, they feel they are required to act in ways that align with their beliefs. By doing this, many students, although not all, develop good behaviour at school, which helps us as teachers when guiding them. However, there are a few students who misuse the hijab; for instance, two students have had disciplinary issues for wearing the hijab while not being Muslims, to gain easier access to places without being recognised and engaging in inappropriate behaviour. Nevertheless, these students are few, and most who wear the hijab are respectful and tend to avoid bad conduct at school.

Another one of the participants, who was an academic teacher, said *"If students wear the hijab, they feel shy to engage in bad manners"*

These statements show how students value their religious beliefs. They know that when you wear any religious symbol, you represent that religion, so you should be embedded with the principles, rules, and instructions of that religion. By doing so, these students who wear religious symbols see that they have responsibilities of doing good and being good representatives of their religion. This finding aligns with the study of Hopkins and Greenwood, R. M. (2013), which disclosed that when students wear religious symbols, they develop a high sense of accountability for their actions to align with their religious beliefs.

These findings also align with ecological systems theory, where the proximal environment of the school, where children wear religious symbols, directly influences behavior. When school culture promotes such values that are associated with religious discipline, such as respectfulness, these symbols serve to remind one of embracing and portraying such behaviors. Values are reinforced through interaction between various Microsystems, such as family and school; when both of these reinforce religious discipline, wearing these symbols might increase behavioral expectation congruence. School culture and people's attitudes are shaped by social values and cultural norms around religion and discipline. Where religion is linked to morality, religious symbols at school play the role of social regulation and identity affirmation.

These findings are further supported by social cognitive theory, which states that students can equate religious symbols with self-regulation and expected behavior, particularly once they observe peers or authority figures wearing them and displaying controlled behavior. Religious symbols can thus be used as moral anchors and behavior cues evoking students to behave, through the regulation of their actions in line with internalized values. People, according to Social Cognitive Theory, actively interpret and internalize perceived norms and are not passive recipients; students learn to expect good outcomes from the public exhibition of religious symbols when schools reinforce such behavior positively and reinforce disciplined behavior.

Furthermore Table 1 shows that most of the participants strongly agree and agree with the high mean score of 3.89 that Students who wear religious symbols are more likely to adhere to school rules strictly. This means widespread agreement among school teachers and students that whenever pupils wear symbols that identify their religion, they are more likely to follow school rules very closely, this could be because of religious teachings that when you believe in God, you should be a good person who does the right thing

This finding was backed by qualitative data gathered from school heads during structured interviews. When asked whether students who wear religious symbols adhere more closely to school rules than those who do not, one of the academic teachers responded that.

. "Many students who wear hijab try to follow the school rule more closely in order to portray good image of their religion." Another head of school explained:

It is true that when students wear symbols of their faith, such as the hijab, they are forced to conduct themselves in keeping with the belief. By doing this, many students, but not necessarily all, develop good behavior in school, and this is beneficial to us teachers in guiding them.

These complaints show how religious practice such as the wearing of hijab for Islamic students play a part in strengthening their moral characteristics, which indirectly help them follow school rules effectively. By following these rules, students are able to focus more on education and leave aside distractions that would hinder them from achieving success. In addition, following school rules assists educators to manage and teach with ease while instilling discipline among pupils as well as a conducive learning environment that in turn yields better academic performance.

According to Delviany et al. (2024), there is a strong correlation between students' academic success and students' good behaviours, such as discipline and respect. Following school rules demonstrates discipline, and since these students typically put a lot of effort into their studies, most of them achieve well academically throughout their educational journey.

These findings align with ecological system theory, with regard to Ecological System Theory which emphasize on the effect of the environment that surround the student, students who wear religious symbols often operate in their immediate environments, such as their families, schools, and religious communities, which strongly emphasize good behaviors such as respect and discipline, adherence to rules, and respect for authority. These environments have a direct impact on their behavior. Also, on side of students to obey the school rules, with regard to ecological system theory, a system of reinforcement that encourages adherence to the rules is created when the values of the home, the church, and the school align. Students who wear religious symbols may be internalizing a message that is consistent across these contexts.

Religious practices such as religious teaching which also insist on wearing of religious symbols in the larger society shape attitudes toward obedience, respect, and moral behavior. Therefore, Students' behavior in structured settings, such as schools, may be influenced by their wearing of religious symbols. .

Additionally, this result supports the Social Cognitive Theory (SCT) that religious symbols may serve as role models for those in their school or religious communities who place a high importance on following the rules. After witnessing these role models do so, they are inspired to follow school rules. Moral responsibility, obedience, and self-control are frequently emphasized in religious teachings. Wearing religious symbols can make students more aware of their actions and serve as a reminder to behave according to those values, including abiding by school regulations. Wearing religious symbols can affect how students behave by influencing the expectations of others, including peers and teachers. A cycle of rule compliance can be strengthened by rewarding disciplined behaviour.

In summary the findings show that religious teaching helps students to understand the importance of ethics, encourages students to be more compassionate toward others, promotes respect for diverse beliefs and values among students, and motivates students to engage in community services, also the findings show that, Wearing religious symbols and religious teaching promotes a sense of discipline among students in school, and Students who wear religious symbols tend to follow school rules more closely, when students follow the school rules indicate the degree of good behavior.

5. CONCLUSION

Based on the research findings, the study concluded that religious teaching has positive impacts on students' good behavior; however, there are some challenges which were discovered in this study, such as.

- i. The religious teachers are not hired to teach in an inner secondary school; those teachers who teach volunteer completely
- ii. Some students are discouraged from wearing their religious symbols, which are very much known, such as wearing the hijab

The study provides significant proof that religious teaching and the wearing of religious symbols play an important part in developing favourable behaviour among ward secondary school pupils. The study indicates that religious education not just makes learners acquainted with moral values but also increases empathetic feelings, tolerance for difference, and the feeling of community service. High mean scores on various statements indicate high consensus among teachers and pupils that religious teaching contributes positively to moral development.

6. RECOMMENDATIONS

- i. Since religious teachers play a vital role in helping students develop their moral character and succeed academically, as well as in helping students become good government leaders with moral values and a fear of God, the government should employ them to teach in government schools. By putting these suggestions into practice, schools can establish a setting that encourages moral growth and academic success, which will ultimately help students both during and after their academic careers. A thorough strategy that incorporates religious activities into the curriculum will support the development of well-rounded people who are not only successful academically but also morally and socially conscious.
- ii. In addition, head teachers ought to establish a setting that values and encourages wearing religious symbols while controlling them by verifying who is permitted to do so according to their faith. Teaching the school community about the benefits of these symbols for accountability and discipline could be one aspect of this project. Promoting religious expression among students can help them feel proud and included, which is crucial for their academic and personal growth
- iii. Future research should be conducted to investigate the impact of either Christian or Islamic religious teaching on students' academic achievement.
- iv. Further research on this topic should be carried out in another unique cultural context for the sake of getting a comprehensive understanding of this research topic.

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