

Role of Islamic Education in Character Building of Young Generation: A Case Study from Secondary Level Institutes of Karachi

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ABSTRACT

This study investigates the role of Islamic education in character building of young generation. For the purpose contents of the textbook of Islamiyat prescribed by Sindh Textbook Board for the students of secondary level was critically analyzed and a questionnaire consisting four close-ended and two open-ended was served to the teachers teaching Islamic Education at secondary level in public, private, male and female secondary schools of Karachi. Mixed approach was used for the present study. The findings shows that the contents of the textbook are quite enriched with such topics which are useful for character formation of the young generation and the teachers are also satisfied by the included topics in the textbook but they disclosed that because of media and as parents are not performing their desired role, therefore expected character formation is not achieved. In the light of the above findings, it is recommended that the teachers should adopt latest teaching approach for teaching Islamic Education, parents should play the desired role, and media should also give due consideration to its role for character formation of new generation.

Keywords: Islamic education, character building, young generation, secondary level

INTRODUCTION

Islam is a complete code of life, it teaches the believers, how to spend life. It covers almost all areas of life. In National Education Policies, Islamic Education is given much importance, and in National Curriculum-2006, it has been declared compulsory subject from Lower (Primary) to Higher Level (Graduation). Secondary school students are at that level of their life, when they are going through number of physical changes, which are having psychological effects on the their personality and it is found that some children at that level suffer from number of psychological disorders and become rash, disobedient, rude, silent, or isolated, etc. It is the duty of the educators to help the students to cope with such problems and there should be such contents in the textbooks specially the books of religion i.e. Islamic Education, which could helps students not to undergo such situation but if something unfortunately happen in their life they could have ideas to come out. In this case Islamic education could play a very vital role. Pohl (2000) emphasis on community development must not be misunderstood to mean that the study of tradition of Islamic disciplines occupies a diminished of secondary role. His statement indicates that Islamic traditional study could play a very vital role in educating the society. Islamic education helps in complete growth of an individual's personality whereas instruction merely trains an individual or group to do some task efficiently (Al-Attas, 1977). Haj (2005) quotes in her book a statement Abduh regarded religion as the key for defining individual and communal morality. Hashim (1998) writes that it is most apt to consider Harun as the founder who laid the foundation for change in the academic tradition of higher Islamic Studies teacher institution in Indonesia. There are at least three major changes and reforms that he established. First, he changed the lecture system which was traditional and feudal into one that is warmly humanistic through the use of the discussion and seminar method.

STATEMENT OF THE PROBLEM

It is quoted by number of writers and critics that the character of new generation is not up to the expected level, they are not obedient, and respectful as the students of past.

RESEARCH QUESTIONS

Following research questions were raised to solve the problem:

1. What is curriculum of Islamic education at secondary level in Karachi, Sindh?
2. How do the teachers transfer that selected Islamic education to the students?

METHODOLOGY

Mixed approach was used for this research study. Qualitative as well as quantitative methods were used to analyze the research study. The research was based on descriptive study because it describes the selected Islamic Education contents for secondary school students and their effects on character building/attitude of the students. The population of the study was the teachers teaching Islamic Education at secondary level in public and private secondary schools of Karachi.

Procedure

The contents of the textbook were critically analyzed, the textbook contents are divided into three sections i.e. The Holy Quran (with translation), Hadiths, and subjective study. In the first section there are three Surahs from the Holy Quran, Surah Al-Anafal that is full of useful messages for the young Muslims but if we focus only on the verse no. 46:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

That gives message “And obey Allah and His Messenger, and dispute not with one another, otherwise you will show timidity, and your tied strength will depart from you and be patient. Verily Allah is with the patient”. The verse gives lesson of peace and patience. The believers are asked not to fight with each other and are asked to be patient in case of problem.

The second Surah Al-Ahzab, its verse no 9 gives lesson:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِم رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
بَصِيرًا ﴿٩﴾

O you who have believed,you did not see. And ever is Allah, of what you do, seeing. The present verse gives lesson to the young people that they cannot see but Allah always watching their actions; therefore they are advised to be good in their deeds.

The third selected Surah Al-Mumtahanah, its verse no. 8 gives message that:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَنِّلُواكُم فِي الدِّينِ وَلَمْ تُخْرِجُواكُم مِّن دِينِكُمْ أَنَّ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

Allah does not forbid you..... Indeed, Allah loves those who act justly. The present verse gives lesson to keep justice in the society.

In section-2 of Hadiths, the Hadith-2 on page 85 gives lesson to young people that they need to get education as education is obligatory for them. The translation of the Hadith is as under:

“The seeking of knowledge is obligatory for every Muslims (Male/Female)”

Another Hadith-7 on page no 88 of the textbook carries messages for the readers that (Translation):

“Those who are not merciful with younger and respectful to the elders are not from us”

The above Hadith teaches the young people that they need to be respectful to the elders and they need to take pity on the younger. On the same page of the textbook the Hadith-8 teaches not to take bribe, Hadith-10 teaches how to talk with others.

The section-3 of the textbook has many topics for the young readers, among those some are typically for the character formation of the readers. The topic given on page-105 again discusses the importance of knowledge. The topic given on the page-109 teaches that it is obligatory for every Muslim to share (Zakat) to poor from their income. The information on the page-112 gives lesson to the young readers that they need to keep their body clean.

الطُّهُورُ شَطْرُ الْإِيمَانِ

Translation, “Cleanliness is the part of faith”

The topic given on the page-115 teaches young Muslims to be patient.

For quantitative data, the teachers teaching Islamic Education at Secondary level in public, private, male and female were asked to respond to the questions asked in the tailor-made questionnaire. The instrument was served in 300 secondary schools. The recollected questionnaires were 289. The demographic detail of the respondents is as under:

Table 1. Teachers status of schools

S. No.	Ownership	No of Participants	Percentage
1.	Public	107	37.02%
2.	Private	182	62.97%

Table 2. Gender wise status of teachers

S. No.	Specification	No of Participants	Percentage
1.	Males	98	33.91%
2.	Females	191	66.08%
	Total	289	100%

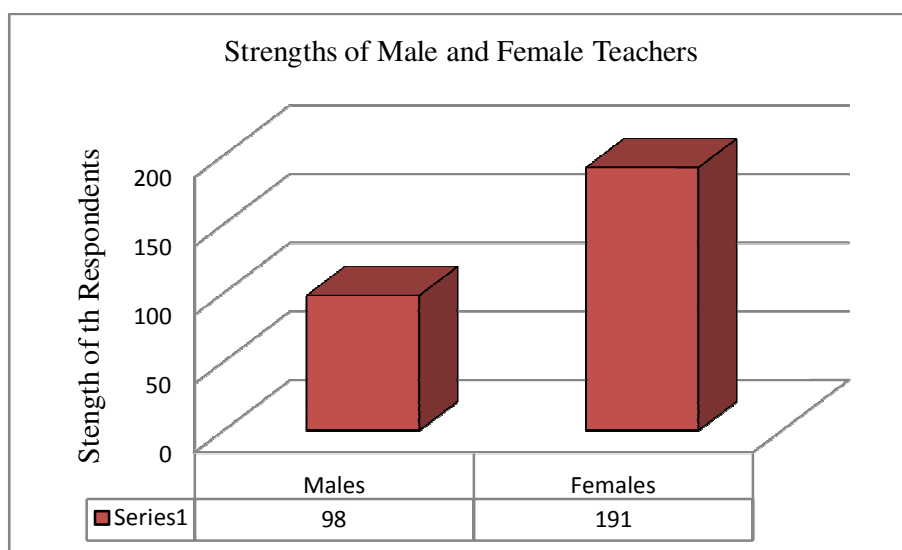
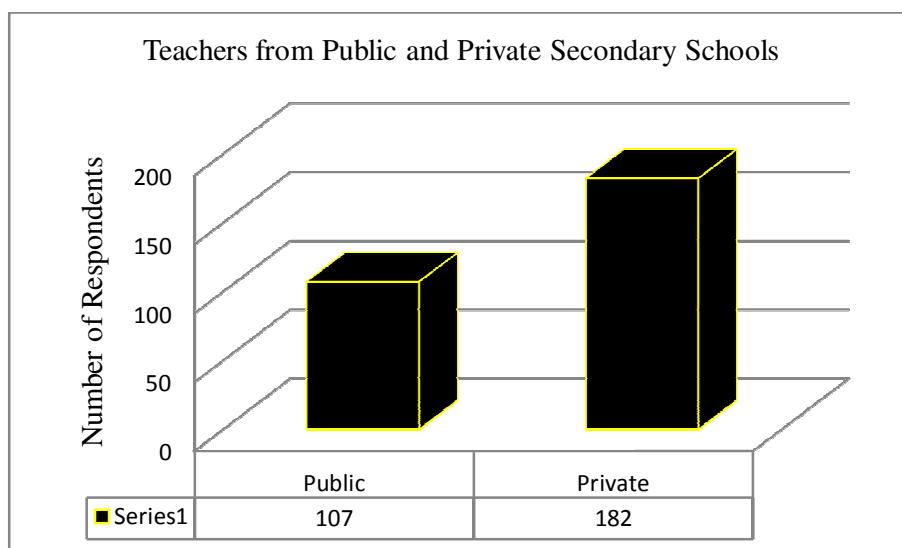
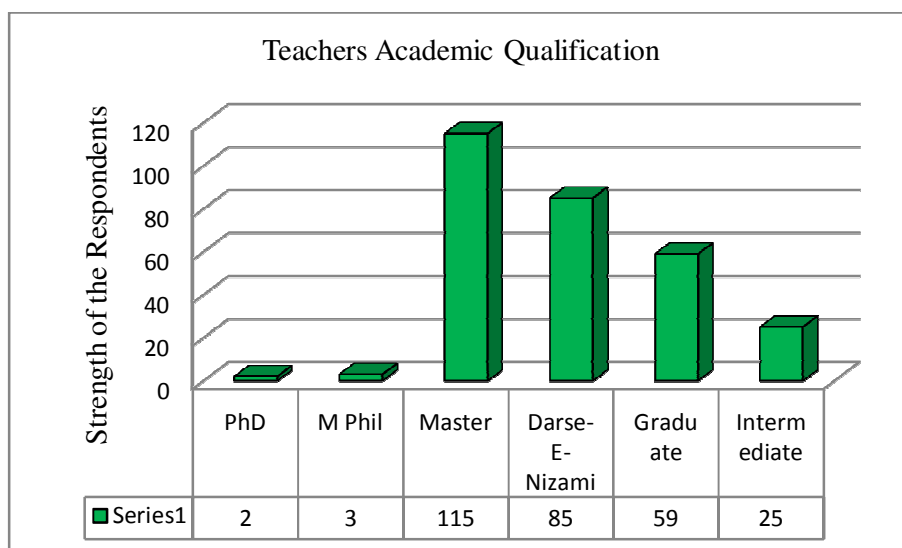
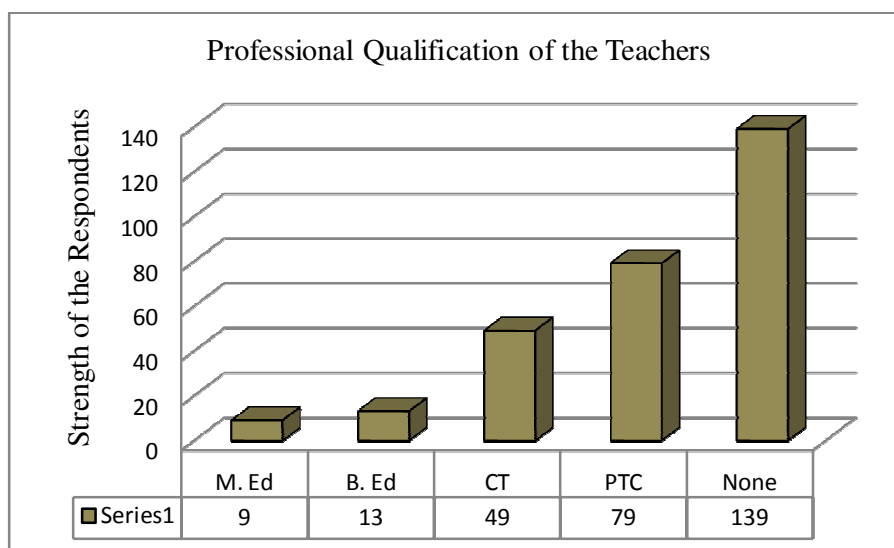


Table 3. Academic Qualification of Teachers

<i>S. No.</i>	<i>Academic of Qualification</i>	<i>No of Participants</i>	<i>Percentage</i>
1.	PhD	2	0.69%
2.	M Phil	3	1.04%
3.	Master	115	39.79%
4.	Darse-E-Nizami	85	29.41%
5.	Graduate	59	20.41%
6.	Intermediate	25	8.65%

**Table 4. Professional Qualification of Teachers**

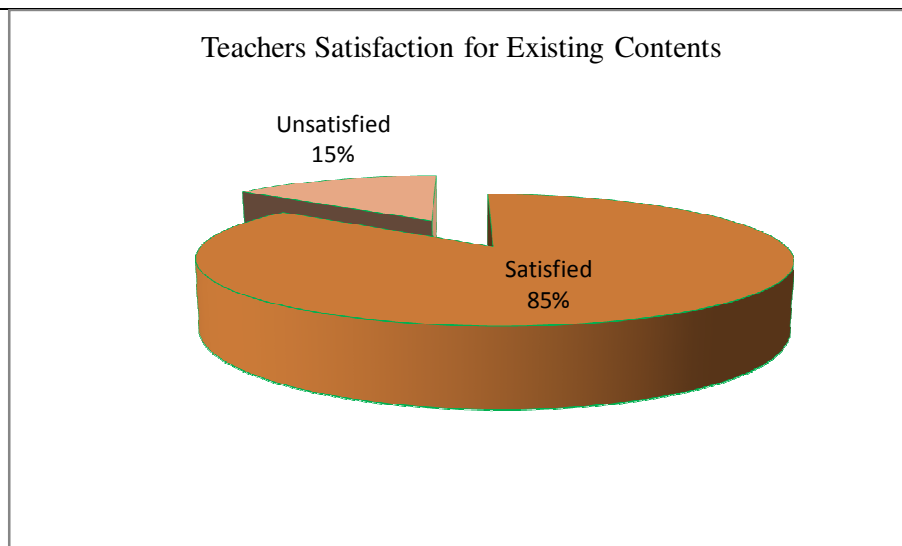
S. No.	Professional Qualification	No of Participants	Percentage
1.	M. Ed	9	48.09%
2.	B. Ed	13	27.33%
3.	CT	49	17.99%
4.	PTC	79	6.57%
5.	None	139	48.09%



In response to the first question majority of the respondents showed satisfaction for the presented contents selected for the students of secondary level, only few (15%) respondents showed dissatisfaction for the existing contents of the textbooks used to teach Islamic Education to the students' secondary level.

Table 5. Teachers satisfaction from contents of textbooks.

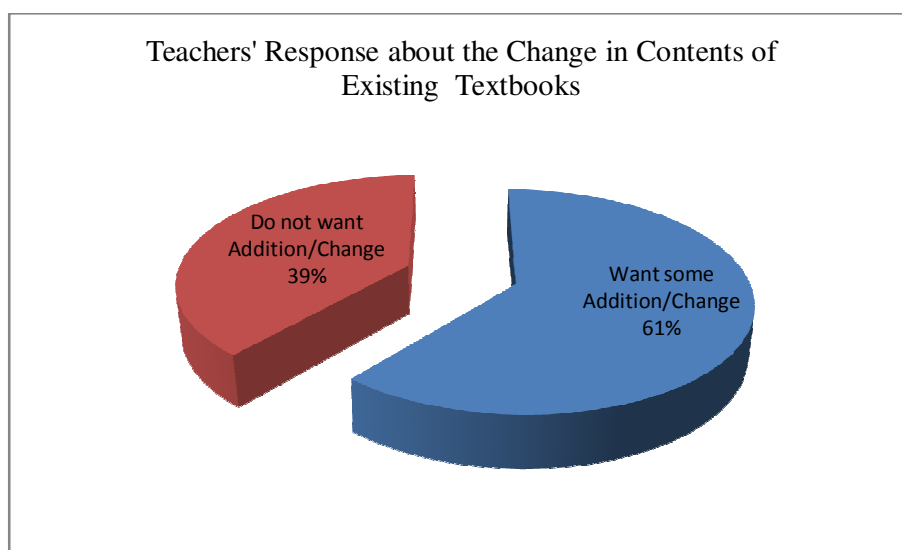
<i>S. No.</i>	<i>Specification</i>	<i>No of Participants</i>	<i>Percentage</i>
1.	Satisfied	247	85.46%
2.	Unsatisfied	42	14.53%



In response to question two a majority of the respondents selected the option 'Yes', it was totally opposite answer to the first question, means they are satisfied but they want change/add some more contents in the textbooks.

Table 6. Teachers Response about change in contents of Texbooks

<i>S. No.</i>	<i>Specification</i>	<i>No of Participants</i>	<i>Percentage</i>
1.	Want some Addition/Change	177	61.24%
2.	Do not want Addition/Change	112	38.75%



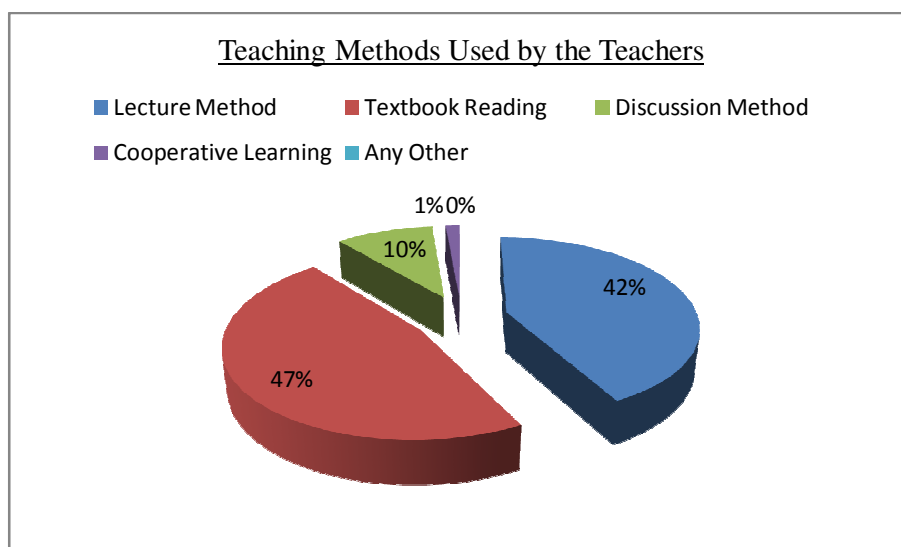
In response to question three the respondents gave number of ideas which were grouped as under:

Some more Hadiths, incidents from the life of the Holy Prophet, and more verses from the Holy Quran related to the character formation should be included in the textbook.

In response to the question four, the respondents chose the options as per their practice or understanding, which are shown in the table as well as graph.

Table 7. Teaching methods adopted by teachers

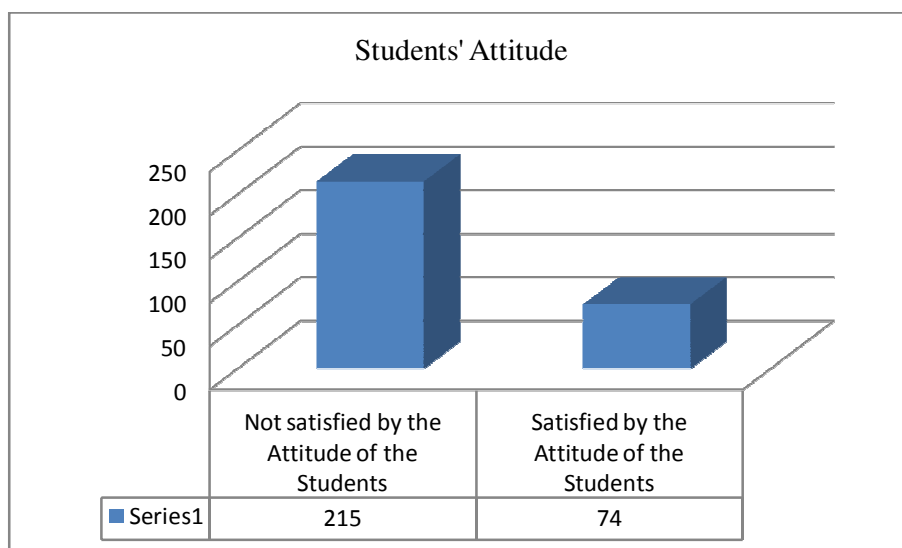
<i>S. No.</i>	<i>Specification</i>	<i>No of Participants</i>	<i>Percentage</i>
1.	Lecture Method	122	42.21%
2.	Textbook Reading	135	46.71%
3.	Discussion Method	28	9.68%
4.	Cooperative Learning	4	1.38%
5.	Any Other	0	0%



In response to question five, majority of the respondents chose the option 'No', which indicates that attitude of the students is not up to the expectations or required standards. The responses are of the respondents are given in the table and graph below:

Table 8. Status of students attitude

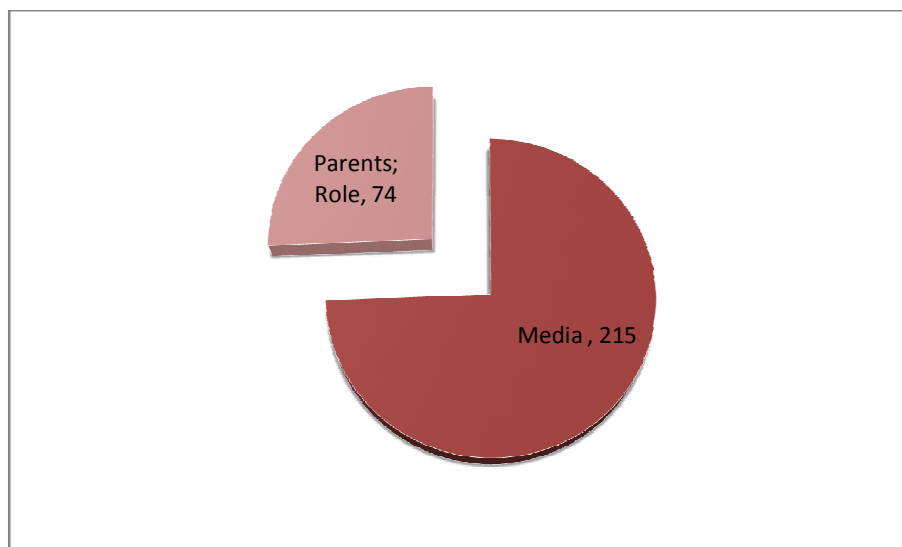
<i>S. No.</i>	<i>Specification</i>	<i>No of Participants</i>	<i>Percentage</i>
1.	Not satisfied by the Attitude of the Students	215	74.39%
2.	Satisfied by the Attitude of the Students	74	25.60%



In response to question six the respondents who showed dissatisfaction about the expected attitude of the students shared ideas showing reasons behind the unwanted attitude of the learners, which are listed as under:

Table 9. Expected attitude about media and parents

<i>S. No.</i>	<i>Specification</i>	<i>No of Participants</i>	<i>Percentage</i>
1.	Media	215	74.39%
2.	Parents	74	25.60%
	Total	289	100%



DISCUSSION AND CONCLUSION

When we study the contents of the textbook, we find that the issues related to the character formation i.e. peace (do not fight with each other, Surah Al-Anafal), do not do wrong because Almighty Allah is watching our all actions (Surah Al-Ahzab), do justice (Surah Al

Mumtahanah), get knowledge (Hadith-2), give respect to other (Hadith-7), honesty (Hadith-8), mannerism (Hadith-10), helping needy (topic of Zukat, on page-109), and cleanliness etc are discussed in detail, if the readers will act upon the teaching then they will become useful citizen with great admirable character.

Just to measure the outcomes of the selected contents, the collected data from the served questionnaire was analyzed. It is found from the collected data that majority of teaching staff at secondary level of education are female, teachers are holding Master degree and Darse-E-Nizami (39.41% & 29.41%) respectively, a large majority is teaching at this level without any professional degree/certificate, most of the teachers are satisfied by the contents of the textbook, in response to the question related to any addition needed in the textbook, most of the teachers favored for addition, a large majority of the teachers are using out dated methods of teaching i.e. lecture/textbook reading approach (42.21% & 46.71% respectively), most of the teachers were not satisfied by the attitude of the students, and they have blamed media and parents (74.39% & 25.60% respectively).

RECOMMENDATIONS

On the bases of above findings, discussion and conclusion, it is recommended that:

1. Professional education should be made mandatory for the teachers teaching Islamic Education.
2. Teachers should change their teaching approach as per need of the modern time.
3. Media should play its role in character formation of the young people.
4. Parents should play their role in character building of their children.

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APPENDIX-A

ROLE OF ISLAMIC EDUCATION IN CHARACTER BUILDING OF
YOUNG GENERATION: A CASE STUDY FROM SECONDARY
LEVEL INSTITUTES OF KARACHI

Questionnaire

Qualification (Academic/Professional): -----

Type of School: ----- (Public/Private)

School Name: -----

Note: Choose the suitable option as per your opinion or practice and express your ideas in words, where you need.

1. Are you satisfied by the contents of Islamic Education Textbook? -----
(Yes/No)
2. Do you think some more ideas should be added in the Islamic Education textbooks? ----- (Yes/No)
3. If 'Yes' then please mention, what should be added in the contents? -----

4. How do you teach the selected contents of Islamic Education in Class? -----
----- (Deliver Lecture/ Make the students read the text/ Use discussion Method/ Cooperative Learning). Any other -----
5. Are you satisfied by the attitude of the learners? ----- (Yes/ No)
6. If 'No' then what is reason behind the unwanted behavior of the students? -----

