

Moral Development of Students at Elementary Level: Content Analysis of Islamiyat Textbook Grade VIII

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Abstract: The ongoing struggle is crucial to counteract the disintegration faced by many in contemporary society, as well as to eliminate discrimination, racial bias and social inequalities that perpetuate the injustices and inequities characterizing our world. We undertook this study to scrutinize the textbook Islamiyat's content, particularly the knowledge and values, for the eighth-grade, with the aim of fostering the moral development of students. Khyber Pakhtunkhwa's Islamiyat textbooks served as the sole focus of the study. This qualitative study employed the interpretive paradigm and utilized content analysis to examine Islamiyat at the eighth-grade level. The researcher utilized Imam Ghazali's Islamic philosophy and Kohlberg's moral development theory as the theoretical foundation for this investigation. We gathered data from the Islamiyat textbook for grade VIII in the academic year 2022–23. The researchers manually analyzed the data using content analysis and coding methods. The research pinpointed the themes of moral development that emerged from the contents of textbook Islamiyat grade VIII which were; Quran and Hadiths. These themes encompassed fundamental beliefs, acts of worship, Uswa Hasanah, the importance of global values, Islamic history, and the inculcation of moral values in contemporary society. The study advised revising the textbook to correct certain technical errors and enhance its utility for students' moral development.

Keywords: Moral Development, Eighth Grade, Islamiyat Textbook, Qualitative Content Analysis.

Introduction

Background of the Study

Education, intertwined with faith, is the most essential component of any society. A person's desire for faith must be peaceful and stable (Faizi et al., 2020). Rituals are commonly employed to characterize practices associated with faith (Matheson, & Matheson, 2000, pp.32–33). In other words, they are routine actions that have a moral impact. From this perspective, Islam is not merely a religion with specific religious ceremonies but a complete factual system of guidance and communication in all aspects of life (Faizi et al., 2020). Linking religion with education aims to provide pupils with the foundation of information they will require throughout their lives. Linking religion with education is also a challenge for Muslim instructors who have been imparting 'knowledge concerning Islamiyat have never tackled the problem of 'being Muslim,' which is contrary to the objectives of Islamic education of instructing children concerning being Islamic (Bhatti, 2017).

"Being a Muslim" entails understanding that the Qur'an is the supreme power of individual liberty and that one of its main goals is to liberate people from the shackles of social conversation and autocracy (religious, political, economic, or any other). Furthermore, achieving the Islamic ideal of peace entails seriously adopting the Quranic commandment and embarking on a public and personal path. According to the Qur'an, peace is a pivotal factor of stability or assurance where one is independent of insecurity and

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stress. It is formed when humans strive to be just amongst themselves and with everyone to follow the spiritual requirement to live righteously. The continuous struggle is essential to combat the disintegration to which most people are exposed in the modern age, as well as to eradicate discrimination, racial prejudice, social inequalities, and other types of authoritarianism that contribute to the injustices and inequities that distinguish the world in which we live (Hessin,1990).However, moral education is a comprehensive terminology to describe all education that strives to promote students 'interpersonal and ethical development (Schuitema et al., 2008). So, in this regard, teaching objectives (wat you are going to teach i.e contents) is the most significant elements of moral education. Furthermore, such elements can determine "what" in moral education based in the curriculum (Schuitema et al., 2008). Regarding justice and human welfare issues, the moral domain creates a universal core set of values. The basis of sociomoral education is the evolution of these moral conceptions. However, there are many facets to the social realm. Morality and the norms and verified presumptions held by the society define what is right and wrong. Promoting moral reasoning in addition to conceptual development is necessary to give students the ability to navigate the sociomoral world and reach moral conclusions in challenging circumstances, convention and individual liberties (Nucci, 2001). In this regard, before the formation of Pakistan, the madrasah system guided the new generation in learning to read the Holy Quran (Nazira), and character-building was thought to be the sole role of the family. However, with the creation of Pakistan in 1947 and the approval of the Objective Resolution in 1949, Islamiyat was properly introduced as a subject concerning character building (Shams, 2018). Moral development is characterized by the following traits: equality, rule comprehension, and interpersonal cooperation. An understanding of rules is an area in which moral development takes place. A gradual transition to cooperative morality occurs as children engage with others, gain emotional intelligence, see different people follow different rules, and develop perspectives. Children reach this developmental stage when they understand that people make rules and are subject to change. Making decisions regarding what is right or wrong is known as moral reasoning (Woolfolk, 2006, p. 114).

Regarding morality, moral development is the process by which individuals have a growing understanding of what is appropriate and inappropriate. The human moral sense is generally understood to incorporate a shift from basic and limited definitions of right and wrong to more sophisticated methods of establishing moral distinctions, as the concept of "development" suggests (Dorough, 2011). Similarly, moral development is the procedure by which children acquire appropriate attitudes and behaviors regarding members of society, grounded in societal and cultural norms and rules and regulations (Mammen, & Paulus,2023). Moral development is one of the most crucial features of personality development. Consequently, it is one of the foremost goals of society and education. Morality is developed according to society. Within a society, an inadequately adjusted person is someone whose societal growth has been impacted for whatever reason, and they start acting immorally (Zaveri, 2016).

Islamiyat and Moral Development

Islamiyat's education can help students because it gives them the tools to assess and enhance their quality of life. We all think that change is a result of education. It is only useful if it inspires students to grow in morality, spirituality, and personal integrity. In comparison, Islam exhorts us to mold our beliefs to benefit people and society. To achieve this, we need to increase public awareness of Islamic values through education. Increasing public awareness about Islamic values is only possible if textbooks use Islamic principles and parents and teachers play a significant role in shaping their children's moral and spiritual development. Additionally, our curriculum and textbook are essential to our students' moral and spiritual growth as well as the development of their character (Thakur et al., 2022). Likewise, elements of the primary goal of the curriculum are not being met by Punjab's secondary schools' ethical and moral teaching (Sabir& Nasir, 2014; Riaz, 2011; Awan, 2012; Mahmood & Aziz, 2018; Shakil & Akhtar, 2012 as cited in Alvi et al., 2020). As a result, this study recommended a detailed examination of the existing national textbook Islamiyat gtrade VIII for the session 2022-23 along with the inclusion of universally accepted standards, including justice, equality, tolerance, bravery, respect for law and order, and individual rights (Alvi et al., 2020). Similarly, several key Islamic values, morals, and attitudes were reflected in the textbook's content for classes six to eight, which were unity, tolerance, equality, covenant fulfillment,

justice, sincerity, piety, truthfulness, punctuality, and is characterized by good morals like purity, service to the people, rights of worship, love of one's homeland and people, and national unity (Siddique, & Khawaja, 2021).

In this regard, Elementary education is regarded as fundamental and mandatory in many countries. It offers the building blocks for secondary and upper secondary education and helps raise the literacy level (Shami & Hussain, 2006). Whether the curriculum or textbook, value-based content will help share universal values that will further promote morality in elementary school students.

So, this Study was carried out to analyze the Islamiyat textbook concerning the moral development of students at the elementary level.

Objective of the study

1. To examine contents to be taught (Knowledge and values) of grade VIII Islamiyat for students' moral development.

Theoretical Framework

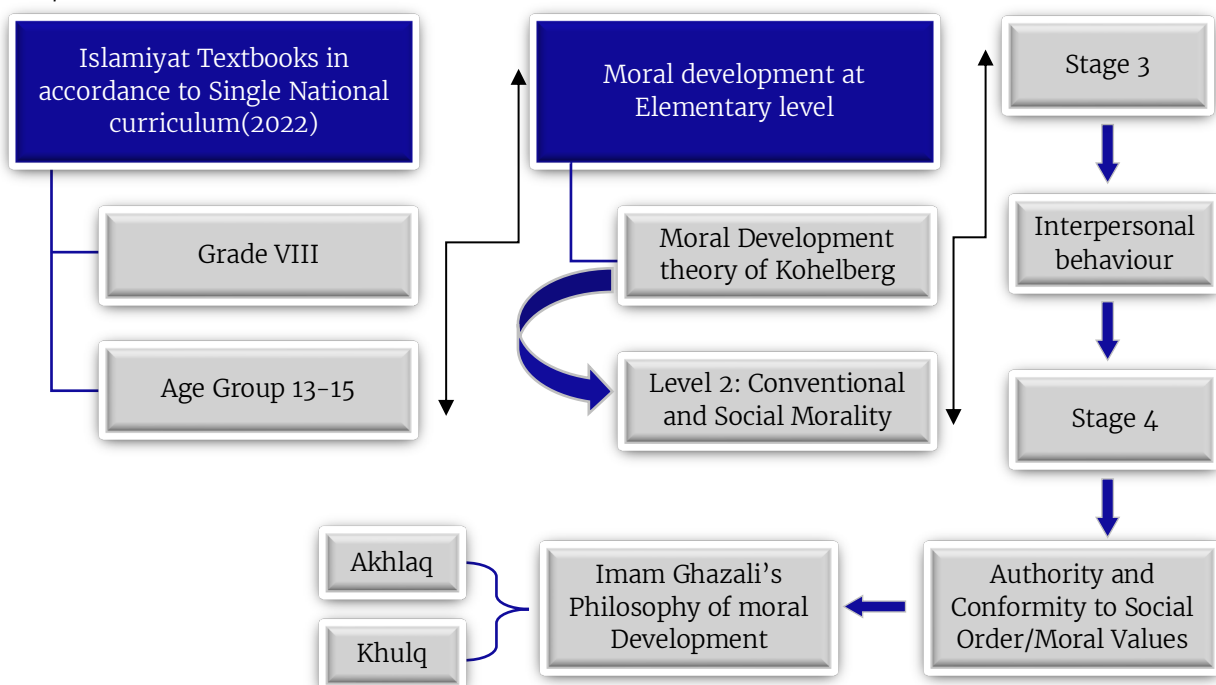
Kohlberg asserted that moral development is a continuous process. He postulated three levels of moral development, the second of which is conventional and social morality (Masitah, 2020), and its stage 3 interpersonal behavior and 4 authority and conformity to social order are associated with particular characteristics of the class VIII age group. Children consider values like equality, justice, human solidarity, and rights when they reach adolescence, or the conventional stage of development, as reported by Kohlberg (Kanam et al., 2020).

Similarly in the light of the Islamic philosophy of ethics and specifically of Al-Ghazali claims that akhlaq, the art and science of people's inner being, is defined as attributes and traits that are consistent with ways of behavioral application. He further claims that such science is divided into two distinct aspects: akhlaq (the appearance of acts planted in the soul) and Khulq (the physical). Al-Ghazali also suggests that Islamic ethics instruct the human spirit to conduct itself effectively, perform what is beneficial, and avoid misconduct (Ebrahimi, 2017).

Proposed Theoretical Framework

Figure 1

Proposed Theoretical Framework



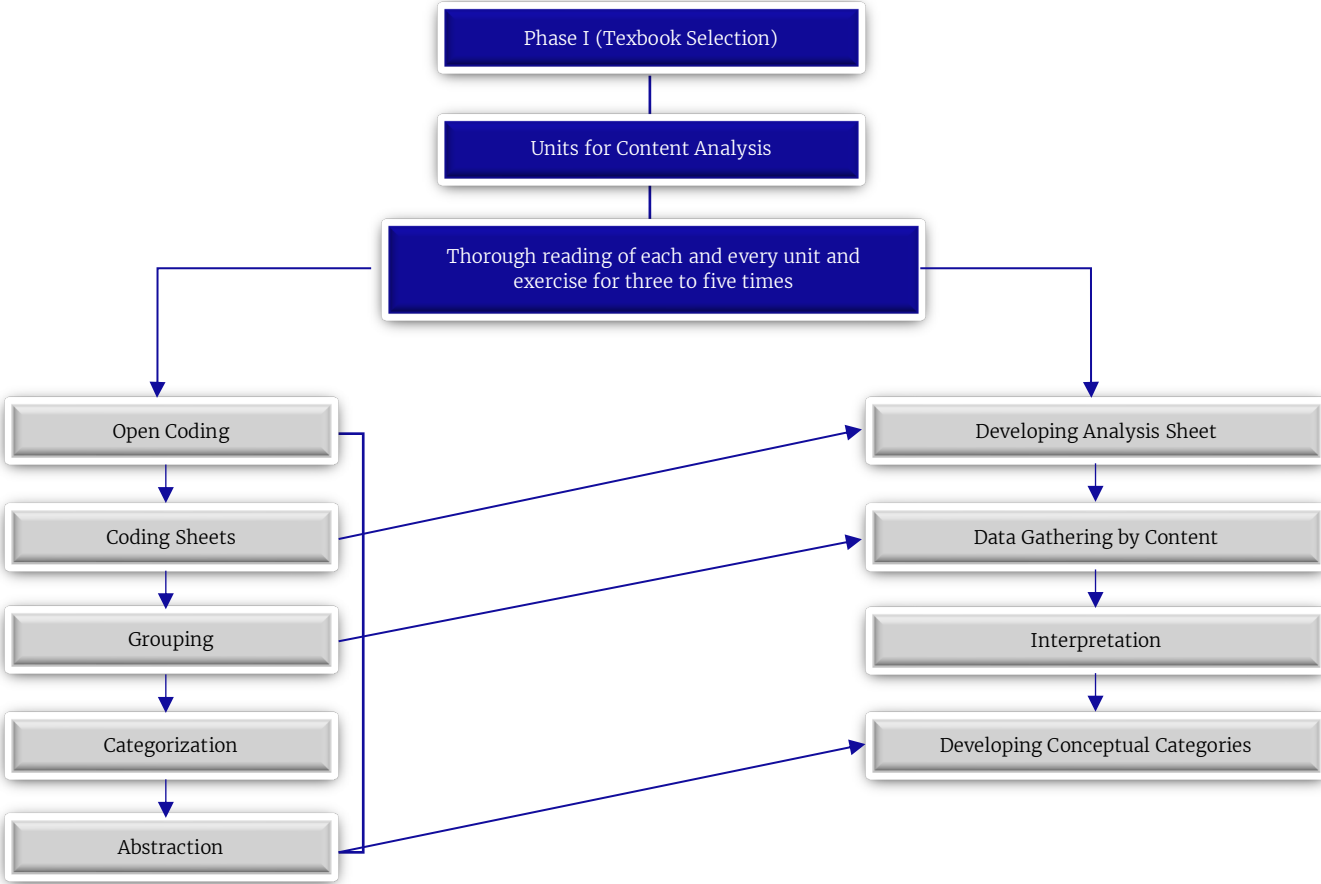
Methodology of the Study

Qualitative research can be compared to a complex fabric with microscopic threads, many shadings, various materials, and unique component combinations. This fabric is difficult to describe properly or with ease. Many names, including interpretivist, positivists, constructivists, feminists, methodologists, postmodern thinkers, "with a heart," and naturalistic researchers, were employed to characterize these frameworks (Creswell, 1997, p.13). Research using an interpretive approach is known as interpretivism, qualitative research, or phenomenological research. Additionally, they emphasized that interpretivism does not require precise objectives and does not depend on quantitative or statistical examination of information or arguments (Gichuru, 2017). "Phenomenology" is the scientific investigation of perceivable phenomena. In qualitative inquiry, "phenomenology" has multiple interpretations (Williams, 2021).

So, this was the study used a qualitative research methodology that integrated phenomenology and interpretative paradigm as a strategy for inquiry. The content analysis method was utilized to examine the content of the grade VIII textbook Islamiyat regarding the moral development of grade VIII students. Content analysis is a method by which vast sets of written material from numerous domains can be handled and employed as supporting documentation. As there is no single clear, "correct" technique to conduct content analysis, this creates difficulty. This process includes open coding, categorization, and abstraction (Elo & Kyngäs,2008). So, for this study the researcher employed the steps of Elo and Kyngas (2008).

Figure 2

Content Analysis process (Elo, & Kyngäs, 2008)



Data Collection Source and Sample

In light of the interpretive paradigm's significance, numerous scholars have highlighted interpretivism as a tendency in research methodology that supports the application of qualitative techniques for collecting data (Thanh & Thanh, 2015). This study additionally incorporates qualitative methods for gathering data, including theme and coding procedures to analyze the textbook's content. Data related to moral development for grade VIII students was collected from the textbook of Islamiyat of Khyber Pakhtunkhwa.

Table 1*Textbook of Islamiyat for Grade VIII*

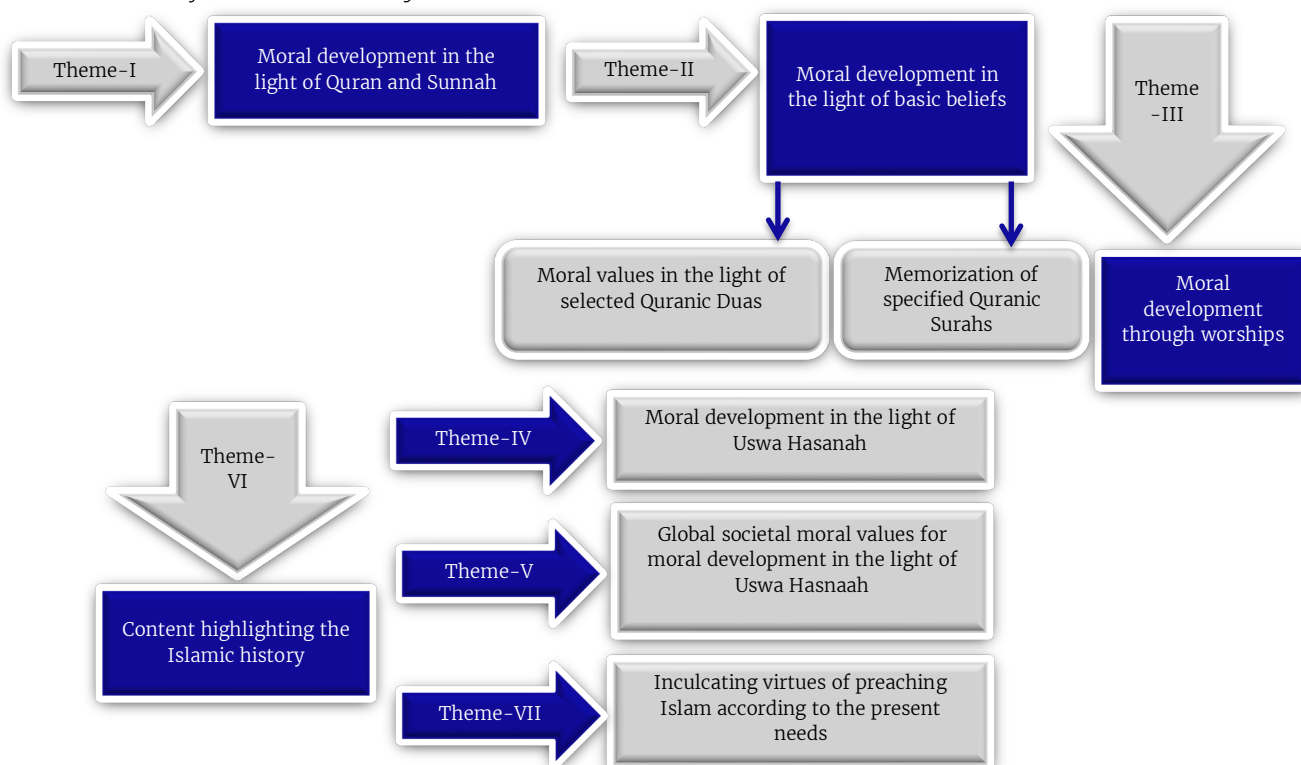
Content	SNC 2022-23 Khyber Pakhtoonkhwa Textbook Board, Peshawar
Total Chapters	Seven
Total Pages	132
Composing and Design	Adil Company Lahore
Edition	Test

The researcher analyzed the Islamiyat textbook specifically the contents (knowledge and values) to be taught. First, the existing Islamiyat of Grade VIII textbook was analyzed thoroughly regarding contents to be taught, for students' moral development. Furthermore, this study looked at the material in the Islamiyat textbook for grade VIII with particular emphasis on the moral development of the students. The researcher attentively read the grade VIII Islamiyat textbook three to five times. The researcher expanded a perspective of the whole. Following the study's objectives, the researcher read the material and recorded the findings in a content analysis sheet.

So, a moral development codebook (MDCB) was created based on the contents of the grade VIII Islamiyat textbook regarding the contents to be taught (knowledge and values) for the moral development of grade VIII students. This codebook included an extensive list of moral ideals based on the grade VIII textbook of Islamiyat. First, the researcher developed open codes based on the contents of the grade VIII textbook of Islamiyat. Similarly, experts evaluated the codebook created in light of the literature review and the Islamiyat textbook for the moral development of grade VIII students. The experts assessed the text's presentation of meaning's authenticity and ability to identify moral development values accurately.

Furthermore, with expert's feedback, the first draft of the codebook was revised. The codebook was further improved with the help of the pilot research to examine the textbook. Using conceptual constructs, or categories, that accurately designated the established meanings in the selected context was the final step in demonstrating validity. The selected conceptual framework and the categories' validity were intimately tied. Conclusions were drawn (Creswell, 2009).

Findings of Textbook Islamiyat Grade VIII

Figure 3*Themes Derived from Content Analysis*

Theme I: Moral Development in the light of Quran and Hadiths

Sub Theme I Moral Development in the light of selected Quranic Duas

- "Moral development in the light of selected Quranic Duas" in the textbook Islamiyat grade VIII focused on values for students' moral development. Surah Baqarah Ayat 286 conveyed moral values connected to responsibility according to strength, such as asking Allah Almighty for protection from troubles, forgiveness, mercy, and help against disbelievers. The Dua of Prophet Moosa A.S highlighted the importance of clear presentation and asking Allah Almighty for guidance to convey their message as Prophet of Allah Almighty to the people to whom he was appointed. Trust in Allah Almighty was also highlighted, as it strengthens faith and allows students to be satisfied during hard times and continue working hard. The Dua of Yunus A.S. was also highlighted, which was not explicitly represented by title but was mentioned as a Quranic dua. This dua emphasized the importance of trust in Allah Almighty and the need for students to be open to knowledge and presentation skills to effectively convey their message.
- The Islamiyat grade VIII textbook provided a Tasbih (تسبیح), which is the moral value of praising Allah Almighty. However, the textbook lacked a heading for Tasbih in chapter 1, which should be added under the heading of Tasbeehat. Tasbeehat (تسبیحات) helps students develop morals and utilize their time in practical activities.
- The textbook Islamiyat grade VIII also elaborated on Twelve Allah names (اسماء الحسنی), which covered areas such as strengthening belief in the oneness of Allah Almighty (توحید) and developing morally developed individuals. These characteristics foster personal development and train individuals to be empathetic and accountable to society. Teaching these names helps develop truthfulness and enable students to perform at their best, helping to praise.

Sub Theme II Moral Development in the Light of Hadiths

- The textbook presented eight hadiths (احادیث) for moral values, including the first Hadith for the moral value of modesty. Haya' (حیا), or modesty, is a significant Islamic principle that fosters virtue and prevents immoral or improper behaviour. Other societal moral values were elaborated in Hadiths were, good talking as charity (صدقة) as it invites students towards Islam, doing good, and avoiding evil. However, only translation was portrayed in the textbook. Another Hadith stated that a Muslim is similar to a building, with one component strengthening others. This concept is significant for building strong relationships among students and fostering a sense of unity within the Muslim Ummah. Subsequent Hadith found emphasized the ethical value of charity for assisting those who are less privileged within society. Another Hadith highlighted the value of visiting the patient and the reward of heaven for the person who visits the patient. Succeeding Hadith emphasized the importance of guardianship and accountability, guiding students and teachers to become exemplary guardians who uphold the principle of accountability to Allah Almighty. The textbook Islamiyat presented another Hadith which emphasized the importance of fulfilling one's responsibilities which was found significant for students, teachers, children, mothers, and citizens of the Islamic society. By understanding these Hadiths, students can develop a deeper understanding of the teachings of the Prophet Muhammad ﷺ and contribute positively to their society.
- Other moral values included thanking Allah Almighty for happiness and patience in hard times, the importance of Aafiyah dua (عافیت دعا), which encompassed holistic well-being, health, wealth, and protection from harm. The translation of Aafiyat Dua provided moral values of asking Allah Almighty for success and well-being in both the world. This is significant for moral upbringing and understanding the significance of well-being in both worlds. Teachers may ask students questions about their intentions to be successful and respected in all they accomplish and to avoid penalties in the Hereafter. The cited dua is to have success and dignity and to be safe from the penalties of the hereafter. By obeying Allah and the Sunnah, students will gain insight and comprehension of the moral implications of every situation, aiding in their development as decent people. Additionally, they can prevent evil by asking for protection from dishonour in both worlds. The textbook also emphasized the importance of clothing in maintaining warmth and comfort. Dua for the guest was

also included for enabling students to accept the invitations by following the moral values of thanking them and asking dua for them.

Theme II Moral Development in the light of Basic Beliefs

The Islamiyat textbook for grade VIII session 2022-23 focused on beliefs (اعتقاد), which included the belief of fate (تقدیر), life after here (آخرت), contemplation in the life after here (تفكير آخرت), and fear of Allah Almighty (خوف الہی).

- The content analysis highlighted the importance of discipline, trust, and sovereignty of Allah in the light of the belief of fate (تقدیر), as well as the misconceptions about the belief of fate and choosing the right and wrong path. The content analysis also provided the interrelationship between the belief in fate and planning, emphasizing the significance of planning and moral values like hope, patience, trust, and satisfaction.
- The textbook Islamiyat covered; the belief in life after here, highlighting the importance of accountancy, rewards, punishment, justice, transformation in attitude, and developing habits of truthfulness, trustworthiness, charity giving, respect for time, bravery, patience, responsibility, the importance of a sense of accountability, becoming good doers, and developing wisdom, Allah's fear in the light of Quranic verses and hadiths, and the examples of Companions Hazrat Ali R.A. and Imam Hasan R.A. were highlighted.

Theme III Moral Development in the light of Worships

- The "Worships" (عبادات) section of Islamiyat of Grade VIII focused on the true meaning of worship, including physical and financial (مادی و مالی عبادت) aspects.
- The content analysis highlighted the importance of zakat (زکوٰۃ) and usher (عشر) as financial (مالی) worships along with their spiritual and material and societal benefits, as well as consequences for disbelievers. The textbook Islamiyat also discussed the universality of zakat for the societal prosperity, love and brotherhood.
- The textbook Islamiyat Grade VIII highlighted Pilgrimage for international unity and peace, the historical view of Pilgrimage (حج), their importance in the light of Quran and Hadiths (قرآن و حدیث), and their obligation based on financial status.
- The true meaning of worships was provided as centered on obeying Allah Almighty and including inner and outer actions (physical, financial, and spiritual aspects). The content analysis Islamiyat covered in this section generally the areas such as fasting (روزہ), zakat (زکوٰۃ), pilgrimage (حج), asking duas from Allah Almighty, praising Allah Almighty, truthfulness, respect for parents, relationship with relatives, fulfilling promises, goodness towards neighbours, orphans, travellers, and animals. The content analysis Islamiyat also emphasized the fear of Allah as the source of all worship, sincerity in worship, and the rights of humans in the light of Hadiths. The text also emphasized the equality of human beings and no preference due to status was highlighted. Overall, the content analysis Islamiyat highlighted the significance of worship in developing a sense of love, unity, and sympathy in students for international peace and harmony.

Theme IV Moral Development in the Light of Uswa Hasanah

- The textbook Islamiyat described the moral development of students in the light of the virtues of Prophet Muhammad (ﷺ) (اسوہ حسنہ), focusing on the universality of Prophet Muhammad (ﷺ) preaching, his appearance, and his moral virtues. It highlighted the importance of understanding the teachings of the Prophet (ﷺ), such as the universality and the conciseness of his teachings, and the significance of his letters to kings for preaching Islam. The textbook also emphasized the role of Muslims as the best Ummah in the world, and the Prophet (ﷺ) as a role model in preaching Islam.
- The textbook Islamiyat also discussed the physical appearance of the Prophet (ﷺ), which was described as "Exceptional beauty" and "Muhr I Nabuwat (مہر نبوت)."

- It also highlighted the moral virtues of the Prophet ﷺ, such as charity, truthfulness, fulfilling promises, best-talking manners, tolerance, patience, forgiveness, bravery in battles for Islam, modesty, justice, trustworthy, and virtues during Islamic battles (غزوات).
- The textbook also discussed the ideology of Islamic society in the light of the virtues of Prophet ﷺ (اسوه حسنه), including the maintenance of beliefs, societal relationships, and rights and duties. It also highlighted four specific societal teachings of the Prophet ﷺ: the veil (حجاب), modesty and purity (عفت), meeting rules with non-chaperons (غير محرم), and rules for entering others' homes.

Theme V Moral Development in the Light of Global Societal Moral Values

The textbook Islamiyat analysis found global societal moral values for moral development in the light of the virtues of prophet ﷺ (اسوه حسنه). It emphasized the importance of understanding the virtues of the Prophet ﷺ, the importance of modesty (حيا), and the role of family and companions of Prophet ﷺ in embodying these values.

- The content analysis of Islamiyat grade VIII focused on global societal moral values, including equality, Islamic brotherhood, and immoral acts harming society. The main values identified included national and international identity, equal rights of human beings, superiority due to piety, and family is a source of recognition. Islamic worship, and the teachings of the Prophet ﷺ, importance of Islamic brotherhood and unity, highlighting the bases of Islam, such as the Quran and Sunnah, and the similarity of Muslim ummah in societal values, the struggle for Muslim unity and brotherhood, including examples of the struggles of the Prophet ﷺ, companions R.A of Prophet ﷺ, and the need for practical steps for developing a sense of Islamic unity and brotherhood were found in the textbook Islamiyat grade VIII.
- Overall, the content analysis emphasized the significance of equality and Islamic brotherhood and unity in maintaining national and international peace. The content analysis of the Islamiyat textbook grade VIII focused on the immoral acts harming society, such as suspicion (بدگمانی), greed. Suspicion considered a great sin and lie, with harms such as harming society, creating sectarianism, damaging unity, and fostering an aggressive society. Practical steps for avoiding suspicion provided putting oneself in the shoes of others, asking dua from Allah Almighty, remembering Allah Almighty, responding good to bad, dua for safety against satan, asking forgiveness from the affected person, and maintaining an optimistic opinion about others. Greed and expectations (طمع) for extra wealth were discussed, with the harms of excessive love for wealth leading to forgetting Allah and the worldly benefits of wealth and sons were provided. Muslims instructed to live as visitors in this world, with examples given from the life of Prophet ﷺ. To reduce greed, students must know and understand the following ways: wealth is the division of Allah Almighty, inspiration for life after here can reduce greed for worldly wealth, expecting more than need is harmful, obeying the teachings of the Quran and Sunnah can reduce greed for wealth, thankfulness for available things, patience and trust in Allah Almighty, awareness of one's obligations in this world, and the reality of this world's and life after here were found another mode of reducing greed.
- Human rights and moral development were also highlighted, with the content analysis explaining the rights of patients, orphans, and disabled persons in the light of the Quran and Sunnah. Patients' rights included care, encouragement, dua for their good health, and financial assistance if needed. The benefits of fulfilling patient rights were also found, such as the promise of healing and the importance of understanding and respecting the rights of others. The content analysis of Islamiyat grade VIII focused on the rights of orphans, disabled individuals. It emphasized the importance of caring for orphans' financial rights, food, and property rights, as well as fulfilling their basic needs. Rewards for well-wishers were found, such as the reward of heaven with Prophet ﷺ (PBUH). Disregarding these rights can lead to the penalty of hell and consumption of fire within their bellies. The content analysis also highlighted the rights of disabled people, emphasizing the importance of being well-wishers, sympathizing with them, and helping them. It also emphasized the need to avoid; dishonouring disabled people, considering them idle, and dishonouring their self-respect. The

textbook also highlighted the arrangement of special education and skills and the avoidance of taking difficult work from disabled people.

- Societal moral values for purchasing and selling were also provided. It outlined the importance of good manners in purchasing and selling, the prohibition of claiming others' property without permission, using *ḥalāl* materials, and prohibiting forbidden items like wines, gambling, and drugs. Moral principles for purchasing and selling included mutual agreements, right to revoke agreements before separation, owning moral principles, and fulfilling contracts. Immoral acts in purchasing and selling can result in ending of Allah's blessing, exclusion from Muhammad's *ummah*, destruction, and oppression. The societal moral values associated with buying and selling were provided crucial for the moral development of students, evaluating their devotion to virtuous Islamic principles in purchasing and transactions.

Theme VI Moral Development in the Light of Islamic History

The Islamiyat Grade VIII textbook found a comprehensive analysis of Islamic history, focusing on the Prophet's *ṣalāh* family and companions R.A, and their contributions to moral development. The content analysis covered moral development in the light of Islamic battles, the virtues of the Prophet's *ṣalāh* family and companions R.A, and the contributions of notable personalities in Islamic history.

- Moral development in the light of Islamic battles (غزوات) were provided essential for preaching Islam, protecting the Muslim state, and reacting towards enemies of Islam. The content analysis also highlighted the bravery of Hazrat Ali R.A., the champion of the battle in Khyber (غزوہ خیبر), and Hazrat Khalid R.A.'s bravery and planning of the battle of Mota (غزوہ موتہ). The textbook Islamiyat grade VIII included the family and companions R.A in Mashaheer I Islam but the researcher described the family and companions R.A in the history of Islam while the other Muslim thinkers, Sufi saints and conqueror under the heading of (مشاہیر اسلام) -
- The virtues of the family of Prophet *ṣalāh* were also discussed, with the importance of understanding the position and role of the Ummat-ul-Momineen R.A in the Quran. The teachings of the mothers of believers guide the Ummah in obeying religious laws. The textbook Islamiyat found the virtues, disposition, family background, and love of the Prophet *ṣalāh* for Hazrat Imam Hussain R. A and Hasan R. A. The moral values from the life of Imam Hussain R.A included passion for worship, fear of Allah, regular prayer, fighting for unity and consensus among Muslims in Karbala (کربلا), fighting for the establishment of the Caliphate (خلافت), standing against an unjust ruler, and trust in Allah Almighty in the storms of life.
- The companions R.A (صحابہ کرام) of Prophet *ṣalāh* included Hazrat Abdullah Masood R.A (Razdan I Rasool (رازدان رسول ﷺ) the best in Understanding the Holy Qur'an and the most profound Qur'anic reciter, piety and worship), Hazrat Maaz Bin Jabal R.A (participant in all the Islamic battles, writer of revelation, the best Quranic recitations, knowledgeable about what is lawful and unlawful (ḥalāl and ḥaram) in the Ummah in the light of Hadith (جامع ترمذی: 3790) and the best companion of the Prophet *ṣalāh*), Hazrat Abuzer Ghaffari R.A (bravery, honesty, and foresightedness, most truthful person, Greatest worshipper, pious, departs from material wealth, departs from greed, Islam was his life), Hazrat Salman Farsi R.A (being loved and recognized by Prophet *ṣalāh* as a member of his family, departure from the worldly life, and earning according to his struggle). All contributed significantly to the moral development of the Ummah.
- Mashaheer-e-Islam (مشاہیر اسلام), encompassed virtues of Sufi saints, ulama, scholars (مفکرین), and conquerors, aims to foster students' moral development. Sufi saints (صوفیائے کرام) like Hazrat Moyeen U Deen Chasty R.A, Hazrat Mujaddad Alaf Saani R.A, and Hazrat Fareedu Deen Ganj Shakar R.A were cited as reformers, preachers, worshippers, hospitable, sincere, affectionate, generous, and teaching people to obey the way of Allah and Sunnah. The textbook Islamiyat, grade VIII, elaborated on the moral and jurisprudential achievements of selected scholars and thinkers for grade VIII students. Imam Ghazali R.A. has the virtues of; being knowledgeable, a worshipper, hating the life of double standards, and paying attention to the purity of nafs. The textbook Islamiyat showed that Hazrat

Imam Ghazali R.A had many services in the field of education, which were highlighted as; The education and moral development of children is the foremost duties, Children are the sacred trust of Allah with parents, Appreciation of children is significant in the good deeds, avoid beating children, teaching seating and interaction manners with others is significant for children, the opportunity of games is significant for children after school hours. Sheikh Abdul Haq Muhdis Dehlawi R.A characteristics were elaborated as; struggling against the bedghat (بدعات) (creation of false methods in Islam) and specifically the bedghat of deen I Ilahi (بدعت دین الہی), reformer of the society in general, letters to the official persons for inviting towards sunnah, Shah Wali Ullah Muhddas Dehlawi R. A service for Islam were elaborated, i.e., guiding the Muslim Ummah in the fields of politics, education, development of Hadith, introducing Sihahi Sitta (صحاح ستہ) in the curriculum of the religious madrassa, guiding Muslim ummah to always attach with the religion Islam in the difficult phases of life. The virtues and services of Muslim conquerors (فاتحین), including Sultan Noor U Deen Zangi R.A., Salah u deen Ayyubi R.A., and Sultan Muhammad Faith R.A were provided that all contributed to the supremacy of Islam. The textbook Islamiyat also highlighted societal moral values based on Sunnah, focusing on the family of the Prophet ﷺ (اہل بیت), companions R.A (صحابہ کرام), Sufi saints (صوفیاء کرام), ulama (علماء کرام), and thinkers (مفکرین), and the role of Muslim conquerors (فاتحین) in achieving Islam's supremacy.

Theme VII Inculcating the Virtue of Preaching Islam According to the Needs of the Present Age

Inculcating the virtue of preaching Islam according to the needs of the present age were found. It emphasized the duty of Amar Bil Maroof Wa Nahi Anil Munkar (أمر بالمعروف والنہی عن المنکر), which was the duty of Prophets A.S and Prophet Muhammad ﷺ as Khatim Nabiyeen (خاتم النبیین). The textbook also provided the three modes of preaching: avoiding evil through the hand tongue or considering immorality as bad in one's heart. The textbook also discussed the importance of social media in moral development, covering domains of knowledge and understanding. It emphasized the importance of spreading truth, verifying knowledge, and avoiding immoral values while using social media. The textbook also discussed the moral principles for the application of social media, the rewards and punishment for preachers of good and bad, as well as the importance of avoiding immoral acts while using social media.

Conclusions

The study concluded that the textbook of Islamiyat provided a comprehensive guide for students to develop their moral values and character through the teaching of the meaning and translation of selected Quranic surahs, verses and sunnah duas. The "Moral development in the light of Quran and Sunnah" section of the Islamiyat of Grade VIII focused on strengthening beliefs, nourishment of societal moral values, Uswa Hasana, and events of the past. The textbook also provided a Tasbih, the moral value of praising Allah Almighty, which helps students and enable them to perform at their best. The textbook presented eight hadiths for moral values, including for modesty, good talking as charity, the guardianships and accountability, avoiding prejudice. These Hadiths were important for developing a sense of unity among students and strengthening their relationships as one Muslim Ummah by understanding these hadiths, students can develop a deeper understanding of the teachings of the Prophet Muhammad ﷺ and contribute positively to their society. The inclusion of this section has implications for the moral development of students. The Quran and Hadith emphasized the importance of reciting duas, taking responsibility for one's life, and strengthening belief in Allah Almighty. They also emphasize the need for patience, truthfulness, and understanding the consequences of one's actions. The teachings of modesty, generosity, and charity were crucial in maintaining a strong relationship among students. The textbook also covered beliefs, such as the belief of fate, life after here, contemplation in the life after here (آخرت), and fear of Allah Almighty.

Fate (تقدیر) belief was a key aspect of Islam, focusing on discipline, trust, and the sovereignty of Allah. It involved choosing right and wrong, hope, and satisfaction in life as well as the interrelationship between the belief in fate and planning. Life after (آخرت کی زندگی) here was a concept that emphasized the accountability of actions, rewards, punishment, justice, respect for time, bravery, wisdom and preparation

for life afterhere. The "Worships" (عبادات) section of the textbook focused on the true meaning of worship, including physical and financial aspects (بدنی و مالی عبادات). It discussed the universality of zakat and usher (زکوٰۃ و عشر) as financial worships, their spiritual and material benefits, societal benefits, and consequences for disbelievers. Zakat was described as a source of purification and wealth, and obedience to Allah and Sunnah teachings. Pilgrims (حاجی) were encouraged to practice sincerity, love, brotherhood, unity, and equality. The content analysis covered areas such as pilgrimage (حج), asking duas from Allah Almighty, praising Allah Almighty (اللہ کی تعریف), truthfulness, respect for parents, relationship with relatives, fulfilling promises, goodness towards neighbours, orphans, travellers, and animals. Uswa hasanaha (اسوہ حسنہ) and moral development were also important aspects of Islamic society, including tawuheed (توحید), prophethood (رسالت), lifeafterhere (آخرت کی زندگی), and khatmi nabuwaat (ختم نبوت). These values emphasized respecting others, maintaining rights and peace. Islamic society's ideology included tawuheed, prophethood, lifeafterhere, brotherhood, and unity. It emphasized the importance of avoiding immoral acts, such as suspicion (بدگمانی) and greed. The virtues of the companions, family of Prophet ﷺ were for students' moral development. Similarly, the textbook Islamiyat concluded the virtues of pious personalities for moral upbringing of students. The use of social media for the right purposes and following the principles of morality were also elaborated. The current content analysis of Islamiyat textbook grade VIII codes is connected with Al Ghazali's Islamic philosophy of moral principles, emphasizing akhlaq (the art and science of one's inner self) and khulq (physical appearance and moral virtues), advocating for positive activities and the avoidance of wrongdoing. Similarly, the researcher employed the Moral development theory of Kohlberg served as the theoretical underpinning for this study, namely level 2 (conventional and social morality, stages 3 and 4) concerning authority and conformity to social order/ethical ideals. The societal moral values identified in the study were pertinent to Kohlberg's moral development theory, while all moral development codes with sub codes were reinforcing the research's methodology in accordance with Islamic ethical philosophy of Imam Ghazali.

Recommendations

Based on the findings and conclusions, the researcher recommended;

- The national textbook wing needs to revise the Islamiyat textbook for the sessions of 2022-23 regarding the addition of a heading to each Quranic Dua as Dua of Yunus AS, tasbeehat (تسبیحات), and critical concepts for each Quranic verse and hadith.
- Similarly, the virtues of the family of the Prophet ﷺ and companions RA need to be added to Islamic history instead under the title of mashaheer I Islam. The differences between justice and equality may be included. The contents about Umra may be added.
- Students need to bring moral development contents into action for society's betterment at the local, national and international levels.
- Teachers may perform their role as practical Muslims and role models for students' moral development while teaching the contents of Islamiyat for grade VIII. They need to teach social media to motivate students towards the preaching of Islam in the light of the present age needs.

Recommendations for Future Researchers

1. This study was conducted to analyze the textbook Islamiyat Grade VIII for students' moral development. So, content analysis of Islamiyat and classroom practices of moral development of students through the subject of Islamiyat at each grade level may be conducted.

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