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Social Change Model through Teaching of Islamiat for Secondary School Teachers: A Systematic Literature Review

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Abstract

Man is known as a social animal, and his journey from uncivilized to civilized human is only due to education. Means teachers are the main stakeholders to change society. Subject Islamiat in the education system of Pakistan from Primary to secondary school level and even at the higher education have a unique place. Islamiat has two major domains; ethics and virtues. Teachers have the duty to fulfil the needs of the nation, being a model or a subject of social change agent. Social change model based on the four basic elements, i.e. values and beliefs; physical environment; Technology, and diffusion. Teachers, especially the teachers of Islamiat with their pedagogy and course content, infuse and practice the ethics and virtues among their students with the help of creative and critical thinking technique as this technique abled the students to think on the existing things but in a new and critical way.

Key Words: Social Change, Islamiat Subject, Secondary School Teachers.

Introduction

Life is the name of continuous change. This change can be measured in the sense of physical, social, economic, cultural etc. If we talk about the man of just one century before, he may declare us an alien when he see us covering the distances of years in days or hours, physically observing the person who is sitting miles and miles away, aware of far distant places of other continents and even in many cases of other planets, recovering from the deadly diseases by modern treatments and many more and many other inventions of ‘man’. Now a day, hardly a moment passes when social and electronic media don’t report new, or continuing crisis of grave local, national and international importance happened around us. Information and communication technology with the modern modes of travel has shrunken the distances and concerns.

In the general context, this pace of change in the developing countries and particularly in the growing, developing countries is clearly observable. According to [Moore \(1994\)](#), this change is termed a ‘Crisis’. He further added that it’s looking that layman is more aware of this change as compare to researchers and educationists. And this change has to be addressed and has to address in urgency. Rapid changes in the world and especially in the developing countries are the concerns of the whole world, particularly to developed countries as sooner or later those changes affect them too.

To be aware and ready to face such phenomena, developed countries are focusing on and practising different new techniques and patterns in the field of education. In the last two decades, there is massive work on ‘thinking skill’ has been done at the international level and especially in developed countries like Europe, U.K., Canada, Australia and U.S.A. As inter and intra curriculum theme, the thinking approach is adopted in all the schools of Wales and England ([McGuinness, 1999](#)). Higgins in 2005 and Moseley et al also in 2005 argued on thinking skill that it helps to develop the cognitive abilities of the students as well as makes students more independent in their thinking and practicum.

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Background of the Study

While reviewing the relevant literature, social change is occurring in the developed as well as in the developing countries at every moment. This social change affects not only that country but sooner or later the whole world, particularly the developed countries. So, it is the need of the hour to study the basic concepts of changes and how these changes can be polarized as positive changes. In such a scenario, the role of school education for the development of individuals and societies multiplies many times. School education plays a vital role in developing the personality and mindsets of students. In this context, developed countries are focusing on the different thinking skills-based teaching methods to adopt in their institutions and get the desired results from them. It is observed the gap in applying thinking technique at school level teaching. Literature also indicated that the basic cause behind it might be that school teachers are unaware of applying new teaching techniques in their pedagogy. So, if the prospective teachers are taught through creative thinking teaching technique, it will be helpful to develop a positive social change among the school students who are the future of any nation. This study will focus, what is the need for polarized positive social change and how this can be achieved by adopting creative thinking skill in the teaching of Islamiyat to prospective teachers.

Research Questions

The presented study has the aim to get insight into the existing literature on social change initiation and positive social change for developing a theoretical model for secondary school teachers. So, the focus was on the existing literature for developing a theoretical model, and in this context following research questions were set to fulfill the aim of the study.

1. What is the importance and factors of social change?
2. How secondary school teachers identify and impart different parameters of social change through their pedagogy?
3. With the support of existing literature, is it possible to give a model of social change and while developing the model, what should be the basic indicators of the model for secondary school teachers of Pakistan by adopting creative thinking technique?

Social Change

Every society has its own moral rules, set of discipline, sense and wisdom of knowing termed as the value system of the society. Same time society is on inevitable momentum of change - denoted with mechanism's alteration; occurs in every other moment. Change is the acceptance of new ideas leading to development and evolution. Societal change within its values system, cultural symbols, behaviors or social structures are specified as social change. A number of sources can evolve social change, including population growth, demographic variables changes in the ecosystem and contact with other societies. Social change is due to social and nonsocial environment changes. Social change is also caused by political, economic and ideological movements. The meaning of social change in specific is dependent on a social entity ([Wilterdink & Form, 2017](#)).

Sources of Social Change

All cultures are dynamic, not static, because of that change over time. Although change is stimulated through many factors, Polytechnpanthers (2012) reported six of them as such:

Values and beliefs

social change comes through new beliefs and values in systems of ideology. Ideologies are mostly infused through social movements involving a larger group of people. But sometimes, it can also be the result of how we as a society view things that morphs over time, and there is no official or obvious social movement that spurs our changes.

Technology

Through discovery or invention, new technologies arise that can be patterns of behavior, ideas or material objects.

Population

Change in society through age structure, moving and the size of the population.

Diffusion

The spread of beliefs, objects, ideas and acts between cultures.

Physical environment

Change occurs in water, and natural gas supply or any natural disaster affects natural resources.

Consequences of War

In the least amount of time, war can bring the greatest amount of change.

Significance of Social Change

In a static and unchanging society transferring the cultural heritage to the next generation is the only purpose of education but in a changing society, education serves as a ray of hope. It creates flexibility, prepares people for change, makes adjustments to accept contemporary trends and needs of society ([Thakur, 2014](#)).

Characteristics of Social Change

Some significant characteristics of social change are as follows:

Sociality

Social organizations and social interactions are the core parts of the social process in terms of social relations. So, sociality brings them at one step.

Universal

Social change is a universal phenomenon. It is constantly undergoing change without the discrimination of age, area, belongingness, status, level etc. Mean there is no difference occurring except the rate of change.

Continuous

Social change without any break is an ongoing process a continuous process; otherwise, they become part of exhibition halls or museums.

Inevitable

Human nature has a tendency to bring, accept or oppose change. Human desires are limitless, which always remains to change.

Temporal

Social change denotes time-sequence as a change in a situation at any time and in anything. So, on the basis of time, social change is permanent or temporary.

No uniformity in Change

The rate or as the degree of any occurring phenomenon of social change which has any uniformity or not with social change.

Planned/Unplanned

With the natural or unnatural course of time, social change occurs. If it occurs with the natural course, we call it unplanned, i.e. natural disaster etc. otherwise, it's called planned, i.e. non-accidental or human mind planned etc.

Multi-Causal

Single or multi factors may cause a particular change. To generate change, the technological, cultural,

demographical, biological, physical and many other factors interact.

Reaction Chain

Core factors of society are inter and intra related with social change, which occurs in response to the reaction chain of social change.

Prediction is Uncertain

The process of social change is unpredictable; its rate, degree and time all show uncertainty ([Mondal 2009](#); [Bhat, 2016](#)).

Social Change and Education

In the past, traditional educational institutions and teachers were responsible for transmitting a way of life to the students, and education was not only an instrument of social change but a means of social control. Today, modern educational institutes are not placing much emphasis upon the traditional concept of education as it was not marked by rapid changes rather a static society. In the modern era, education imparts empirical knowledge but became secular too. The roots of social change and developments are grounded in education. The instrument of education is very crucial for improving income distribution, securing economic and social progress. To incorporate desired changes in order to cope with the present changes in society education system needs to be upgraded from time to time. Rather than providing mere theoretical knowledge, it should be having aspects of practical knowledge ([Chakraborty, Chakraborty, Dahiya & Timajo, 2018](#)).

Role of Religious Education in Social Change

In Islamic countries, cultural symbols, behaviors, social structures and values system all these spin around fundamental teachings of Islam derived from Quran and Sunnah. [Tahiri and Zubairi \(2017\)](#) termed such kind of as Islamic education. Islamic education provides the strong foundation of a peaceful environment, complete guidance and direction to establish a pacific social life in the society. Through Islamic teachings, intellectual peak, knowledge for meaningful actions, ethical dimensions, freedom of mind is achieved ([Tahiri & Zubairi, 2017](#)). The core function of Islamic education is students' character building and enables the student to realize their societal responsibilities. It also enhances their confidence for facing the issues and problems in their intimate lives (Jalindery, 2011). Islamic education role in character building is very important. If teachers teach the subject with integrity and dedication with subject mastery, this is a very good subject. It has the ability and force to pursue the right path and control students from doing bad things so, could change the nature of the students ([Saad, 1980](#)).

Social Change through Islamic Education

Islam, being a universal religion, is the religion of the modern era too. At the same time, the Teaching of Islam is not for a time period, so the universality of the religion makes it a religion of not only all eras of the world as well as for all times. Teaching and learning process in its all formats (formal, non-formal and informal) base on two basic things skill and knowledge. The teaching of Islamiyat provides both above-mentioned things to the students. As [Amir, Tahir and Ahmad in 2017](#) opined that to pace with the age of technology, it is a dire need for the teaching of Islamiyat that should be based on modern trends of pedagogy. In the regard basic source of Islam is Quran, and it clearly indicates by saying that who have the knowledge and who don't have, are they deemed equal? (Surah39:9). Teachings of the Holy Prophet ﷺ also focus on the learning as well as on the new learning as his ﷺ saying quoted in Ibn e Majah (A book of Hadith) for every Muslim acquisition of knowledge is compulsory. In the teachings of light of Quran and Hadith, the change in the civilizations is unblemished. The contribution of Muslim scholars and scientists highlights the concrete background and foundations of social change not only in the past but also in the present and truly for the future too.

Social Change initiation through Teaching of Islamiyat

Subject Islamiyat in the education system of Pakistan from elementary to secondary level and even at the higher

education level have a unique place. It is treated as a compulsory subject from beginning to graduation level (1-14) as cited by [Dehraj and Mahesar in 2018](#). To maintain the Islamic faith and values, the subject consists of needed information. Its great impact on society cannot be underestimated. [Riaz \(2014\)](#) further highlighted that civic education being a most fundamental component of any society is beautifully integrated into the practical lives of students through teaching the subject of Islamiat. From childhood to adulthood and adulthood to youth, students remain in touch with the subject of Islamiat, which ultimately grows them with the needs of positive social change through theory, and society is the practical place of it.

The importance of getting an education has manifold appeals in Islam. It starts from getting the awareness and leads to mould the character of individuals of the society, which ultimately lead to a peaceful and model society. Character building and getting reaching the level of intellectualism are the subparts of education here too. Remain submissive to Allah Almighty while showing them respect and helping the society members are also integral parts of education in Islam ([Rosenthal, 2007](#)).

The teaching of Islamiat in Pakistan

Foundations of Pakistan are based on the teaching of Islam. Pakistan is the only country in the world that came into being on the philosophy of Islam. That's why since its establishment, every educational policy focuses on the subject of Islamiat as an integral part of the curriculum from foundation classes to higher education level in different perspectives. The philosophy behind it is that citizens of Pakistan should be educated and trained to practice their lives in accordance with the Quran and Hadiths of Holy Prophet ﷺ. According to the National Education Policy of Pakistan (1998-2010), from grade 1 to 14, the subject of Islamiat is compulsory for every Muslim student. At the same time, Nazira Quran (to recite the Quran by seeing) become the obligatory part from level 1 to 8. To learn by heart, Urdu or English translation of particular verses of Holy Quran offered at secondary and higher secondary school level in Pakistan. Formal Higher Education Level (M.A. or B.S.), Competitive Examinations for the Federal Civil Services (CSS), Professional degrees like MBBS or B. Sc. Engineering only be qualified only if the candidates pass Islamiat as a compulsory subject.

There are three mainstream education systems in Pakistan, i.e. Private sector education system, the public sector education system and Deeni Madaris (Religious education system). Deeni Madaris are founded and worked on the pure education system of Islam and Islamic jurisprudence while public and private education system are operated on secular education system. Elite academic institutions are private sector institutions, but even then, their (Public and Private Sector Schools) exam system is under one board which are known as the Board of Intermediate and Secondary Education (BISE). As well as their offered curriculum is also designed and approved by Federal or Provisional Curriculum Wings under the Ministry of Education. Federal and Provincial textbook boards prepare the textbooks from Pre-Nursery to Higher Education Level as guidelines given by the Federal or Provisional Curriculum Wings. Curriculum Wing repeatedly emphasized the need for a defined set of Islamic Values to inculcate a pure Islamic soul through the offered curriculum. In and after 1979, the government of Pakistan emphasized the "Islamization of Education" through the country. In short leading life according to the teachings of Islam is the main purpose for the establishment of Pakistan ([Ziring, 1984](#)).

Teaching techniques of Islamic Education

According to [Haynes \(2009\)](#), the majority of Islamic Education teachers from different religious schools opted to teach via textbook and memorization. While some of the other teachers used discussion, questioning and answering technique and modern technique of teaching, such as demonstration. Certainly, the teachers have the freedom to choose effective and other appropriate technique that suits to the needs of the students and has compatibility with the environmental situation. According to [Jaime et al. \(2009\)](#), for in-class exercises, many techniques can be used, such as collaborative learning and active learning. Whereas [Aziz, Ibrahim, Shaker and Nor \(2016\)](#) have listed the following techniques for teaching Islamic Education.

Lecture Method

The most common and old teaching method, especially in the teaching of religious studies (Islamiat). It's a one-way teaching method which is most frequently adopted in the public school of Pakistan for a long.

Question-Answer

Another one-way teaching method frequently used by the majority of teachers in Pakistan. Mostly religious teachers have religious background and content of the books are also mostly based on beliefs and values in Pakistan. So, they feel it convenient to ask questions from students and respond to them.

Role-play

It is the most important method in teaching, but in religious teaching, it's adopted very off and on. May the reason to adopt this reason be as the content based on beliefs and values, and the characters are highly pious. So in rare cases, this method used in the teaching of Islamiat.

Story-telling

Gives simple examples of the subject content, which are easy to understand and remember well by the students.

Drilling Technique

It is used when to have to repeat the facts or to achieve a skill such as pronunciation as through this, students listen, see and think the meaning of the words according to context.

Discussion Technique

At high classes, teachers also adopt this method. In it, teachers discuss the beliefs and values with their students and try to impart the true social norms of the society and also clear the concepts of the students.

Brainstorming

As compared to other techniques, can encourage broad, creative and critical thinking, particularly suitable to train students how to present their views responsibly in broader perspectives towards many things.

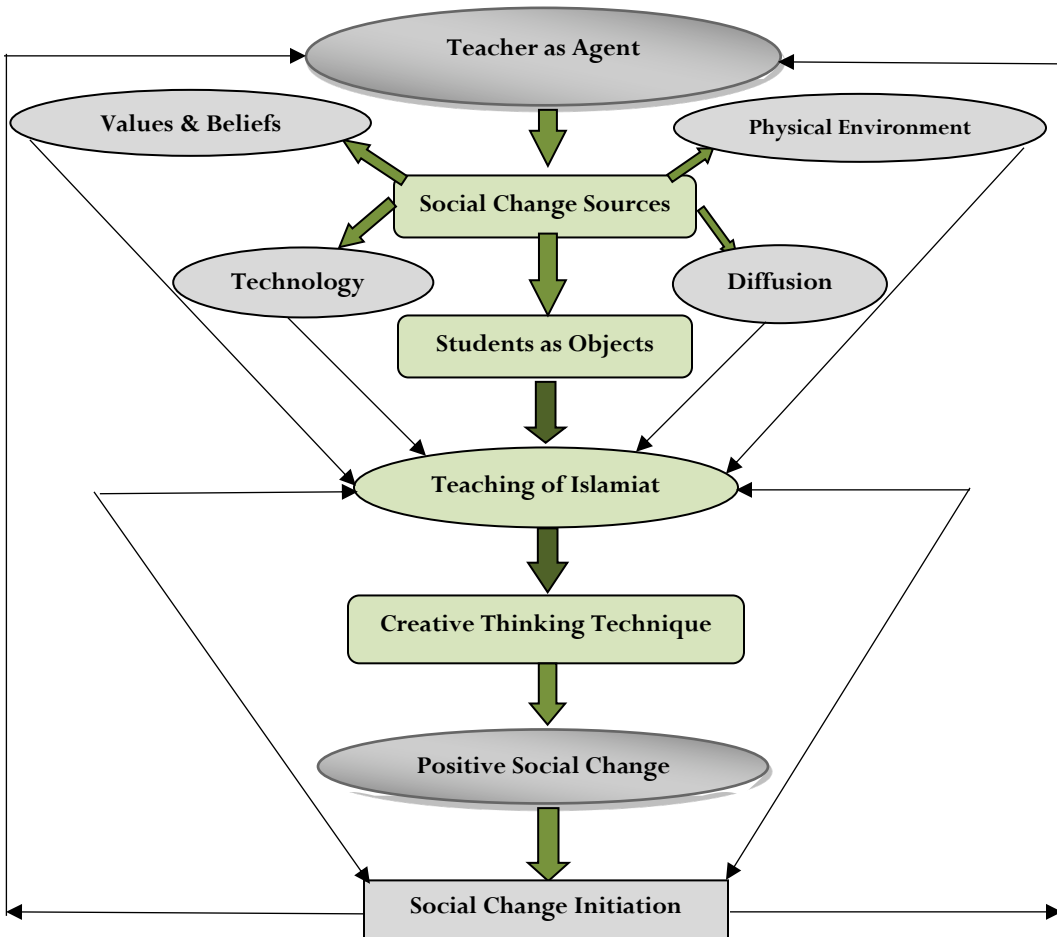
The teaching of Islamic Education and Creative and Critical Thinking Technique

With the passage of time, pedagogy for different subjects is also changing. The same is the case in the subject of Islamiat. Once, this subject teaching was considered passive teaching, but the modern techniques and methods changed this classic concept. There are many new different techniques applying now a day in Islamiat teaching, and the one among the new ones is the Creative and Critical Thinking Technique. Rational and clear thinking, which opens new paradigms of the subject, is known as creative and critical thinking. It involves precise and systematic thinking and follows scientific reasoning and the rules of logic. Generating alternative possibilities with new and beneficial concepts is a matter of creativity (Lau, 1968). The reasoning is involved both applying and enabling creative thinking, as creative thinking provides a spark to reasoning (Butterworth & Thwaites, 2015; Ali, Nazir, Shaheen & Burki, 2016). Asyafah (2014) is of the view that to create a conducive learning environment, conveyance of ideas and concepts of one's thoughts through precise and in a perfect manner, facilitate creativity, promote problem-solving in learning and understanding of new concepts. However, human resource, time, facility, learning materials and learning objectives are considered as the five basic factors of teaching and learning in creative and critical thinking technique.

The use of creative and critical realism in religious education seeds positive social change with the help of the subject of Islamiat. Creative and Critical Thinking Technique applied in the pedagogy for the subject of Islamiat enables to infiltrate the Islamic ideology and jurisprudence among the students in the true manners for uplifting their standards of life (Wright 2007). The Central educational aim across the curriculum is the development of creative and critical thinking skill. Creative and critical thinking is durable and portable as hoped that students' critical thinking skills will be applicable to a wide range of subjects and last long after they leave the classroom. As creative and critical thinkers, they will be more successful personally and professionally and become better citizen (Jeffrey, 2015).

Proposed Social Change Model through Teaching of Islamiat for Secondary School Teachers

In the education system of Pakistan, expectations about teachers for the students are very high. To overcome those expectations and to meet the challenges of the modern world creative and critical thinking approach may have the potential to meet the set and upcoming dares. A creative and critical thinking approach in the subject of Islamiat is designed that student may be able to explore new dimensions of concepts critically, whether to fulfil self needs or to contribute to the community (Hussien, 2007). Therefore, it is the need of the hour for mounting the beliefs of future of the nations as well as for characterizing the students, the subject of Islamiat and the concerned teachers has a big responsibility. And such a kind of responsibility can be overcome only through the applying of creative and critical thinking technique (Hashim, 2007). Above all, Islamic education teacher not only functions to produce knowledgeable and skilful students but, more than this, works to develop good manners among pupils (Hashim, 2007; Tamuri, 2007).



The above-mentioned model is based on the teacher's ability to be and being a model or agent of social change. School is considered the laboratory of society. Schools have an obligation to produce the future of the nation. And in schools, teachers are major stakeholders. They have the duty to fulfil the needs of the nation, being a model or a subject of social change agent. The social change model based on the have four basic elements, i.e.

values and beliefs, physical environment; Technology, and diffusion. Here, students are playing their role as the object of social change as they work as they guided by the teachers. The subject of Islamiyat is the core subject in the education system of Pakistan. From basic education (pre-primary and primary) to higher education, it remains plays its role as a compulsory subject. The subject of Islamiyat has two major domains; ethics and virtues. And these are also the major domains of social change in any society. Teachers and especially the teachers of Islamiyat with their pedagogy and course content infuse and practice the ethics and virtues among their students. While, its talk about pedagogy with the changing paradigms, creative and critical thinking technique is one among the most valued technique of teaching. With the help of creative and critical thinking technique, students are able to think about the existing things but in a new way, which may be critical or not but surely be creative and in many times innovative. And it is the core of the teaching of any subject and especially the subject of Islamiyat. Ultimately, it refers to social change and considerably to positive social change. Finally, it leads to the practice of social change initiation. Further practices are implicated in highlighting the results of the social change model based on the creative and critical thinking technique for the teachers of Islamiyat at the secondary and higher secondary school level.

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