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Teaching-Learning And Assessment of Islam and Moral Education Textbook of Class IX And X in Bangladesh

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Abstract

Islam and Moral Education (IME), whether explained as the foundation builder or basement of learning morality, has crucially affected the students by its fundamental conception of morality in academics and real life. Based on this notion, the Education board of Bangladesh has added the Subject “Islam and Moral Education” as an individual must take this subject at the Secondary level to acquire the basic knowledge of Islam and morality. This book is taught to the students of Class IX-X. The fundamental laws of Islam are eternal and immutable. At the beginning of the twenty-first century, these eternal laws of Islam require emphasis for application in the life and activities of students who have experienced tremendous changes interns of aspirations and humanitarian philosophy of life, which Islam advocates so that they acquire values like patriotism, honesty, justice, tolerance, liberalism, the dignity of labor, duties towards family and society, a democratic spirit, a non-communal ideal of life, and the sense of equality of all citizens. This book entitled Islam and Moral Education has been written with this objective. This book is taught and highly been recommended to implement the acquired knowledge from this book to become an ideal human being. This textbook is

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a huge asset in one's quest to learn about morality, its relationship to Islam, and to develop into an enlightened, elegant, endearing, and morally upright person.

Introduction

A famous Greek philosopher Plato once said, "Ignorance is the root of all evil". Which means evil is inherently subjective to ignorance. Thus, we can anticipate that to get rid of the curse of ignorance, we have to be illuminated by the light of education. Humans are the greatest creation of all creations. Since birth, humans are learning in many ways, but we must ensure that the learning has to be constitutive and morality based. By remembering this motion, Bangladesh's Secondary and Higher Secondary board has formulated Islam and Moral Education.

Furthermore, it is expected that, by reading and implementing the knowledge of this book, a student can grow up as an ideal human being. By reading this book, a student can acquire the knowledge of ethics such as Aqeedah (Islamic theology), Shariah (Islamic Laws), Ibadah (Islamic jurisprudence of Islamic rituals), Akhlaq (The practice of virtue morality and manners in Islamic theology), Prophets' and Sufis' biographies, etc.

The Education Levels of Bangladesh

According to the Bangladeshi Education policy of 2010, there are three levels of the Education phase.

Firstly, Pre-school education is available mostly in the cities and some district headquarters. Pre-school education caters to children aged 4-5 and is not part of the formal education system.

Secondly, Primary Level (Class 1- Class 5), i.e., Primary education extends over five years (Grades I-V) and caters to children aged 6-11. Primary education is compulsory (as of 1992) and tuition-free. No certificate is awarded upon completion of the primary education program.

Thirdly, Secondary education consists of three stages: junior secondary (Grades VI-VIII), secondary (Grades IX and X), and higher secondary (Grades XI and XII). Secondary education (Grades VI-X) is offered in junior secondary schools and high schools; higher secondary (Grades XI and XII) is offered in intermediate colleges and intermediate sections of degree colleges. The first public examination at the end of Grade X (the Secondary School Certificate Examination–SSC) must be passed by all candidates seeking to

move to the two-year higher secondary level. At the end of Grade XII there is another public examination. The Higher Secondary Certificate (HSC) is required for admission to first-degree courses and appointment to secretarial positions in government services (*National Education Policy*, 2010).

Pioneer of this textbook

“Islam and Moral Education” this book’s author is NCTB (National Curriculum and Textbook Board, Bangladesh). This book is written by Muhammad Abdul Malek, Dr. Muhammad Abdur Rashid, and Dr. Mohammad Yousuf. This book is edited by Dr. Md. Akhtaruzzaman (Malek et al., 2014).

Publication

The first publication of this book was in September 2012. Its revised edition was published in November 2014.

The objective of Secondary Education in Bangladesh

1. “The main objective of Secondary education is to make the learners fit for entry into higher education by flourishing their latent talents and prospects with a view to building the nation with the spirit of the Language Movement and the Liberation War.”, said by The Chairman of NCTB, Prof. Narayan Chandra Saha.
2. “The main objectives of secondary education are to extend and consolidate primary education; provide students with knowledge of various subjects and develop their potentials and abilities; prepare a skilled workforce for the country’s economic development; and enable the students to take an active part in society as good and responsible citizens.[Source:- www.ibe.unesco.org/sites/default/files/Bangladesh]

The objective of Teaching Islam and Moral Education

The objectives of teaching Islam and Moral Education are: -

1. Islam gives importance to all the areas of man’s personal, family, social, national, and cosmopolitan life. So, teaching religion manifests moral and human values of real life, which is more application-oriented.
2. To develop a positive behavioral change in students’ knowledge, competence, and attitude by introducing Islam as religion.

3. This textbook has been prepared considering that the learners will be sympathetic to family, society, and nation irrespective of the cast and creed of all religions. They will be spirited with patriotism, honesty, righteousness, tolerance, generosity, and understanding dignity of labor, possessing the spirit of democracy and non-communalism.

By reading and understanding this textbook, Islam and Moral Education, learners will grow as good citizens by acquiring moral and social values and not getting involved in activities subversive to the state.

The curriculum of Islam and Moral Education in Bangladesh

The educational course of Islam and Moral Education covers Islam's basic ethics and theology. In the book Islam and Moral Studies, there are five chapters entitled

1. Aqaid and Moral Life
2. Sources of Shariah
3. Ibadah
4. Akhlaq
5. Model Lives.

There is a lot of acquirable knowledge, the basics of moral studies and monotheism. There are 'Tasks' after reading each lesson of a chapter. There are MCQs (Multiple Choice Questions) and Creative questions (including four phases: Cognitive, Analytical, Application, and Higher ability) after each chapter to understand the question pattern of the respective examination.

Assessment System of the Subject

There are 11 Creative Questions in the question set. An examinee has to answer seven questions from 11 questions. Each creative question has four types of sub-questions. The types are knowledge, understanding, application, and higher skill (see cognitive domain of Bloom's Taxonomy). One individual creative question consists of 10 marks. Also, 30 multiple-choice questions are given to be solved. One multiple-choice question consists of 1 individual mark.

Overall sections of evaluation:

An examinee has to answer 7 questions from 11 questions (Creative question)
7×10=70 marks

(30 MCQs multiple choice question) 30×1=30 marks

In total 100 marks

Chapter Wise Summarization of Islam and Moral Education

Chapter 1: - Aqid and Moral Life: Islam does not say a complete code of life. It delineates clearly and impressively the creation and ultimate destruction of the universe. All necessary mundane matters, death, life after death, etc. Islam leaves no area of human life untouched. A detailed study of Islam will enable us to discuss all these matters. This makes the study of Islam mandatory; the jurisdiction of Islam is so extensive a single volume or a specific classroom study is inadequate for this purpose.

Chapter 2: - Sources of Shariat: Islam is not a mere religion. Instead, it is a complete code of life, the aggregate of universal and eternal rules and regulations. Side by side, the issue of faith and all behavioral aspects also have been discussed in Islam. Allah, the most high has provided various rules and regulations and directions of mutual conduct for the utmost welfare of humanity. These rules and regulations vouchsafed by Allah the greatest are called the Shariat. One of Shariat's obligations is to obey Allah's commands and prohibitions, the most High and the Holy Prophet (PBUH), and to owe allegiance to them in all matters. Total success in this world and the Akhirat can be achieved by obedience to these and following them.

Chapter 3: - IBADAT(العبادة): The purpose of the creation of man is the worship of Allah. Allah's commands include offering salat, observing fast, performing hajj, paying zakat and abstaining from His prohibited things such as usury, bribery, body exposure, obscenity, shamelessness, etc., in daily life is called Ibadat. Similarly, mutual fellow feeling and good conduct with one another in the manner shown by the Nabi and Rasul (PBUH) are also ibadat. Basically, obedience and servitude to Allah the Most Great is expressed through ibadat. The well-being of man lies in it.

Chapter 4: - AKHLAQ (الاخلاق): 'Akhlāq' is an Arabic word. It is plural. The singular form is 'Khuluqun'. Its literal meaning is nature, conduct, etc. In

etymological consideration, it implies both good and bad conduct. For instance, we call a man of bad conduct as a ‘characterless person. In the usual sense, ‘Akhlaq’ only denotes good and excellent character. Akhlaq is the total of man’s natures. The thoughts and ideas, mentality and ways of work- all taken together are called character or ‘Akhlaq’. It can include both good and bad natures. In a word, Akhlaq denotes all activities and principles of man.

Akhlaq is of two kinds. Such as-

A. Akhlaq-i-Hamidah

B. Akhlaq-i-Zamimah

The admirable qualities of man are Akhlaq-i- Hamidah, and Akhlaq-i-Zamimah is the name applied to the total of man’s bad habits. We shall know from this chapter about these two types of Akhlaq, with their introduction, importance, merits and demerits, and some good and bad characters.

Chapter 5: -Model Lives: ‘Model’ has the Arabic synonym ‘Uswa’. ‘Model’ signifies what can be copied, imitated, and followed in such matters as mannerisms, rules, acceptable conduct regulations, etc. The great man’s activities followed to make life perfect and successful are called Ideals of life. Hazrat Muhammad (PBUH), the last and final Prophet and Messenger of Allah, is the best model for our life. As Allah the Most High says in the Qur’an:

"Surely, there is for you the best model in the life of Rasulullah (PBUH)."
(Sura: Al-Ahzab, Ayat: 21)

Besides this, our ideals are also the excellent qualities of those great men who earned glory as noble men by following the path of the Holy Prophet (PBUH) and who inspired and encouraged humanity to follow the right path. The traits of ideal lives: Two traits characterize such lives, such as a) Positive (Acceptable) qualities and b) Negative (rejectable) qualities.

Among the acceptable and positive qualities, some are enumerated as a happy combination of: (a) honesty, faithfulness, liberality, forbearance (b) self-control, benevolence, charity, sympathy, tolerance, humility, and tenderness (c) discipline, mutual amity, impartiality, forgiveness, justice, etc.

Among the rejectable and negative traits are (a) jealousy, malice, murderous instinct, and egoism (b) grandeur, fraudulence, deceitfulness, back-biting, falsehood. (c) intolerance, factionalism, communalism, injustice, oppression, rape, shamelessness, and all other evil traits.

Learning Outcome

After reading the first chapter entitled “Aqaid and Moral Life”, students will:

- Get an introduction to Islam and interpret the importance of Islamic studies;
- Know the relationship between Faith and Islam as the basic seven matters related to Iman and practice them;
- Feel inspired to repose faith on the fundamental issues associated with Iman and practice;
- Describe the impact of belief in divine monotheism and familiarity;
- Explain the significance of Tawhid;
- Explain the concepts of unbelief (Kufr),
- Partnership with Allah (Shirk) and hypocrisy (Nifaq), their consequences and also describe the way of avoiding them:
- Know how to prevent unbelief, partnership with Allah, and hypocrisy in practical life;

After reading the Second chapter entitled “Source of Shariat ”, students will be able to:

- Describe his conception of the Shariat and its sources and the importance of Shariat;
- Narrate the brief history of the preservation and compilation of the Quran and Hadith;
- Explain the number of Makki and Madani suras and narrate their features;
- Narrate the importance and excellence of the recitation of the Al-Quran;
- Recite from memory the selected suras correctly;
- Narrate the teachings of the selected suras alongside their meaning and background (Shan-i-Nuzul);
- Inspired to implement the teachings of the selected Suras in their own life;
- Narrate the meaning and teachings of ten selected Hadith;

- Explain the importance of Hadith in acquiring such virtues as patience and tolerance;
- Feel inclined to build up a life characterized by human and moral values in the light of the teachings of the select Hadith;
- Narrate the introduction and rise of lima;
- Narrate the nature/type of Qiyas;
- Discuss the various terminologies of the Shariat;

After Reading the Third chapter entitled “Ibadat”, students will be able to:

- Get an idea about Haqqullah (duties to Creator) and Haqqul Ibad (duties to the created) and narrate the method of performing them;
- Identify Haqqullah (duties toward the Creator), Haqqul Ibad (obligations toward the creations) and apply this properly in practical life;
- Narrate the introduction and importance of Salat;
- Narrate the importance and teachings of Sawm (Roza);
- Explain the role and significance of Zakat
- Narrate the idea of Hajj and its rules;
- Narrate the teachings of Hajj for acquiring brotherhood, sense of discipline and morality;
- Narrate the rights of the helpless and the poor;
- Explain the relationship between the owner and workers;
- Narrate the idea of ilm (knowledge), its kinds and importance;
- Narrate the characteristics of a student and qualification of a teacher;
- Narrate the idea about student-teacher relationship as well as that of education and morality;
- Narrate the idea, types and importance of Jihad;
- Explain the difference between Jihad and terrorism and the evil consequences of terrorism;
- Feel compelled and obliged to lead a terrorism-free and humanistic life by realizing the difference between Jihad and terrorism;
- Proceed to build a moral and humanitarian life by observing the basic Ibadats;

After reading the Fourth chapter entitled “Akhlaq”, students will be able to:

- Narrate the idea, types, and importance of Akhlaq;

- Narrate the introduction and importance of some good conduct (Akhlaq-i-Hamidah);
- Explain the concept and importance of Taqwa (Fear of Allah, Piety);
- Narrate the idea and importance of truthfulness;
- Narrate the idea and importance of decency;
- Narrate the introduction of Amanat, ways to protect it and its importance;
- Narrate the idea of service to humanity and its importance;
- Narrate the dignity of women in Islam;
- Narrate the importance and significance of patriotism;
- Narrate the importance of dutifulness;
- Narrate the idea of cleanliness in Islam, its importance and significance;
- Narrate the idea of frugality, its usefulness and importance;
- Narrate the idea of self-purification and its importance;
- Explain the importance of commanding good deeds and forbidding evil;
- Narrate the evil conduct (Akhlaq-i-Zamiman), its introduction and bad effects;

After reading the Fifth chapter entitled “Model Lives”, students will be able to:

- Narrate the traits of an ideal character or great life;
- Explain the social and cultural condition of pre-Islamic Arabia;
- Explain the unique examples of the holy Prophet’s (PBUH) honesty, cooperation, and sympathy in his adolescence;
- Explain the elegant moral and human qualities of the holy Prophet (PBUH) during his youth;
- Explain the reception of Prophethood and preaching of Islam;
- Explain the events of the Madani life of the holy Prophet (PBUH);
- Explain the charter of Madinah and communal amity of the holy Prophet (PBUH);
- Explain the Farewell Hajj sermon, the ideas of human rights and equality, as well as the importance of respect to women, and the establishment of universal brotherhood;

- Explain the conquest of Makkah by the holy Prophet (PBUH) and his ideal of general amnesty;
- Explain the introduction and ideals of life of the Khulafa-i-Rashidin;
- Explain the qualities exemplified in their characters, such as service to humanity, charity, generosity, cultivation of knowledge, love for their subjects, and their idea of justice and good governance.
- Explain the noble traits that blossomed in the lives of the Muslim savants, such as their ideals of social service, equality, democratic values, fraternity, fellow feeling, courtesy, trustworthiness, sacrifice, forgiveness, patriotism, benevolence, and contribution to the dissemination of learning and education.

A Muslim student will follow Allah's rules at all levels of life, starting from his personal life and striving to achieve His pleasure.

"Islam and Moral Education" of classes IX and X cover Islam thoroughly. Through Islamic education, students can worship and obey Allah. Can acquire the necessary knowledge to establish a welfare and just society. In the next life, one will know how to gain Paradise, escape from Hell, and act accordingly.

Teaching Method of Islam and Moral Education in Bangladesh

Teaching methods are the way of teaching which effectively makes learners acquire knowledge and help them implement the acquired knowledge to create a personable individual. Generally, most outstanding teachers of Islamic education use questionnaires, group discussions, student-teacher discussions, reciting verses from the Quran, demonstrations, motivation, memorizing individually, memorizing in groups, and practicing in their teaching. ICT tools is rarely used in teaching Islam and Moral Education textbooks.

Suggestions to Develop the Teaching System of IME

As Bangladesh is a developing country, our curriculum, and education system should be more effective and efficient for students. The educational system in Bangladesh is remarkably diverse in terms of institutional structures and pedagogic focus. But following are my few recommendations to speed up the education system-

1. Ministry should take initiatives to broaden the teaching effectiveness of Islam and Moral Education.

2. Teachers should acquire intellectual knowledge (through the application of reason and logic) and develop spiritual knowledge (derived from divine revelation and spiritual experience). According to the worldview of Islam, provision in education must be made equally for both males and females.
3. Teachers should impose ICT on teaching Islam and Moral Education.
4. Teachers should acquire professional courses such as B.Ed., M.Ed., etc., to make themselves more eligible to teach Islam and Moral Education.

Conclusion

A Muslim student has to follow Allah's rules at all levels of life, starting from his personal life, and striving to achieve His pleasure. So, Islam and Moral Education is a need for students' life. It is the builder of our academic intellectualism and moral character as it affects the life of the fellow students of Bangladesh. Students may make a difference in the world by reading this book and applying its lessons to their lives, creating a new generation of bright, compassionate minds who will improve society in every way they can.

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