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The Role Of The Textbook “Islam And Moral Education” In Molding The Students’ Characteristics, Perspective: Secondary Education In Bangladesh
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Abstract

The goal of this article is to discuss how well the textbook “Islam and Moral Education” (Malek, M. A., Rashid, M. A., & Yousuf, M. 2012) contributes to the secondary students’ (from class six to ten) desired code of conduct through behavioral modification, intellectual development, and thinking development. An overview of the degree to which national goals and objectives have been achieved through this textbook is provided in this article. The context of a verse quotation from the Al-Qur'an has been provided. This post has covered all the sixth-through tenth-grade textbooks that mention some significant details about life-oriented activities and religious practices. Information is accumulated using both quantitative and qualitative procedures. This indicates that organic and dimensional criteria have been used to justify the themes of these textbooks. In addition, a brief explanation of the context of Qur'anic verses mentioned in textbooks is offered below. The entire text of the textbook “Islam and Moral Education” has been published along with data gathering and analysis. Through the critical study of contemporary literature, its significance and rationality of applications are contrasted with contemporary literary works. The author hopes that reading this composition will convince

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readers that these works’ analytical investigations are grounded in Qur'anic laws and orders and have not violated any of its canons. Additionally, it can offer useful and effective elements/components for textbook authors, curriculum developers, and syllabus writers in the context of the development and spread of religious teaching in Bangladesh’s secondary education. After all, the author hopes fervently that today's composition has provided an analytical justification of the significance and importance of the text, “Islam and Moral Education,” in the case of students' moral, psychological, and behavioral changes and trainings/practices which will play a desired role in producing good citizens and an ideal nation.

Introduction

The secondary school system in Bangladesh has given substantial weight to the topic “Islam and Moral Education”. Every textbook for grades six through ten includes topics that are related to daily life. A total of 260 topics that are closely relevant to a Muslim's day-to-day existence are covered in five chapters in each book. A secondary school student can learn everything there is to know about Islam while also developing other life skills, such as patriotism and other behavioral information. There are 339 verses from the Quran that are accessible, as well as Hadith citations. However, this collection of verses from the Qur'an may be more contextual and occasionally set more ideal and readable verses in line with the situation. It is vital to spread moral and religious education in the current, failing society. The main goal of our educational concepts is to educate our workforce so that they can become the ideal working class. For this, it is essential to instruct the students considering a carefully thought-out curriculum and syllabus. Because there is no other way or alternative to morally educating children, the topic of “Islam and Moral Education” is vital in this regard. Thus, it is simple for us to see the significance and importance of the topic of “Islam and Moral Education”.

Background

Religious education is the cornerstone of education if education is the backbone of the country. It is beyond argument that religious education is just as important as general education in the development of a nation. In order to fulfill the promise of nation building while keeping in mind the sensibility of our Language Movement and Liberation War, the primary goal of secondary

education is to create citizens acquiring higher education through the full flowering of the inherent talent and potentiality of the students. With the magnificent beauty of Islam in mind, a student will dress with refinement and sophistication, just as a teacher and government or nation would desire from a good citizen. However, the following quotes from the secondary textbook's preface are noteworthy:

“All secondary level textbooks have been designed in the light of the revised curriculum keeping in mind the aims and objectives of the National Education System 2010. Selection and presentation of the subjects of the textbooks have been designed from the moral and human values of the students to the consciousness of history and tradition arousing the sensibility of the great Liberation War, art-literature-culture, patriotism, nature-sensation and respect to every religion, caste-tribe and gender irrespectively.

Islam puts emphasis equally on peoples all spheres of personal, family, social, state, national and international life. Therefore, the subject of 'Islamic Education' has been entitled in the curriculum and textbooks as 'Islam and Moral Education' in viewing the development of knowledge, skills and attitudes of the students by developing the religious education as life regarding moral and human values, making them more practical and familiar with their own religion. The textbook has been prepared keeping in view the students to be sympathetic to all irrespective of family, society, race, religion and caste, to be flourished with patriotic zeal, honest, just, tolerant, generous, sense of dignity of labor and motivated by democratic values and non-communal consciousness. Through this textbook, students will have the opportunity to acquire moral and social values and develop themselves as good citizens without engaging in harmful and abusive activities.” (Context: Prof. Narayan Chandra Saha, Chairman, National Curriculum and Textbook Board, Bangladesh)

In the above context, the immensity of importance and significance of the textbook “Islam and Moral Education” has been incarnated. Moreover, there is no other book or syllabus for acquiring moral and ethical education of secondary level students except it. So, there is no way of denying the necessity of this book or underestimate its practical significance. But it is a matter of

great regret that education policymakers in the country are trying to remove or give less importance on the book “Islam and Moral Education” from the national curriculum. Excluding it from the curriculum or issuing any notification that diminishes its importance as a tool for creating competent and patriotic citizens in building an ideal nation is tantamount to axing the future generation of the nation. Therefore, I would like to inform the education policy makers of the Bangladesh government through this article that the “Islam and Moral Education” book should be maintained in its original position as well as appropriate measures should be taken to improve its quality, which is the craving of hearts of all the Muslims of this country. This is the Background of this study.

Importance Of Teaching Islamic Education In Schools

Acquiring knowledge is obligatory for a Muslim (al-Hadith). “Islam provides training for all the activities of a person's daily life. Al-Qur'an and Hadith contain solutions to all possible questions in the domain of human knowledge. Islamic teachings play an ideal role in the physical, intellectual and mental development of each person individually.” (Tareque Bin Atique, 2012)

The observance of Islamic culture and the teaching of the noble thoughts of Islam to Muslim children and adolescents are unimaginable without a school environment. If there is no state-run Islamic education system in the school curriculum and syllabus in any secular society, Islamic education is organized through special education-management initiated by the Muslim community.(Hussain, 2004)

It is beyond description the importance of “Islamic Education” textbooks as the main methodology of religious education in schools for children and adolescents in the country like Bangladesh of about 88% Muslims. Rather, how to improve its quality and increase its beauty and acceptability in the light of qur'anic verses and Sahih Hadith should be the aim and objective of respected education policy makers. Islamic education lays the foundations of Islam in a child. So, whether Islam exists in people's minds and hearts or not, depends on Islamic teachings.

Islam is the name of a way of life, it is not just the name of a belief. Therefore, if a Muslim wants to shape his course of life on the basis of Islam, he must learn it from the very student life. Thoughts and ideas are easily ingrained in the minds

and brains of children and adolescents. Just as mud can easily be given any shape or form, the seeds of education that are sown in the mind of children and adolescents are reaped so throughout their lives. In this regard, a quotation from Imam Ghazali is noteworthy: “A child is a trust in the hands of his parents (placed by God) and his innocent heart is a valuable element that is able to influence in this world.”(*Importance of Islamic Education*, n.d.)

To teach the youth Islamic knowledge properly is only possible by organizing Islamic education institutionally. No parent or ancestor is capable of imparting his descendants a thorough training of any discipline outside of educational institutions. Certainly, proper implementation of Islamic education is absolutely impossible without the inclusion of educational institutions and syllabus there. So, the importance of this subject for the students is extremely undeniable. Besides, it is certainly not desired that the training on which a student will form the habit of entire life can not be given less importance or in a mistaken way. This should be through authentic, acceptable and institutionally developed curriculum by experts.

Through Islamic education, a student will gain fundamental knowledge about the Islamic system in various matters such as the basic rules of Islam, creeds, daily observances, mutual association, transactions, mutual love, respect and brotherhood and social and state responsibility. And our secondary level textbook “Islam and Moral Education” is composed and edited by a group of qualified experienced and institutionally recognized Islamic scholars and it is enriched with almost all the essential basic rules of Islam. For this reason, there is no reason to think that the importance of teaching “Islam and moral education” in the classroom or in public examinations, in learning, or in applying it to every aspect of life, is in any way unnecessary or less necessary.

Contents of the textbook ‘Islam and Moral Education’

The five chapters included in each of the 'Islam and Moral Education' textbooks of class six to ten of Bangladesh are as follows:

Chapter	class VI	class VII	class VIII	class IX & X
One	Aqaid (Belief)	Aqaid (Belief)	Aqaid (Belief)	Aqaid and moral life (Belief and moral life)
Two	Ibadat (deeds to show, accept submission to Allah)	Ibadat (deeds to show, accept submission to Allah)	Ibadat (deeds to show, accept submission to Allah)	Source of Sariah
Three	The Learning of the Quran and the Hadith	The Learning of the Quran and the Hadith	The Learning of the Quran and the Hadith	Ibadat (To accept the subjection of Allah and to pay allegiance to Him)
Four	Akhlaq (Decent behaviour)	Akhlaq (Decent behaviour)	Akhlaq (Decent behaviour)	Akhlaq (Decent behaviour)
Five	Ideal Biography	Ideal Biography	Ideal Biography	Ideal Biography

Under the above chapters only the contents which have been included in the textbooks of Class VIII and Class IX-X are presented for the information of the readers:

Class VIII

Chapter 1: Aqaid , Iman (faith) , Nifaq (Swindling/Deception) , Al Asmaul Husna (The prettiest names of Allah) ,Risalat(To carry news or messages , khatamun Nubuwat(The closing of prophethood) , Akhirat(Life after death) ,Shafa'at(The recommendation of the prophets) , Jannat(Heaven), Jahanmam(Hell) , Iman and Morality

Chapter 2: Ibadat, Zakat(Increase/holiness/cleanliness), Condition for Zakat being Farz, Masarif(sectors of expenditure) of Zakat, Importance and significance of Zakat,Hajj, The farz of Hajj, Practices to perform Hajj,Qurbani(sacrifice),Aqiqa(h Holy ceremony for the welfare of newborn),The teachings of sacrifice in Qurbani

Chapter 3: The teachings of Quraan Majid and Hadith The Quraan Majid, Tajwid, Description of 'Nun Sakin and Tanwin' , Description of Mim-sakin, Tilawat e Nazira,Sura Al Qadr,Sura Al-Zilzal,Sura Al-Feel, Sura Quraish ,Sura An-Nasr,Ayatul -Kursi,The last three Ayats of Sura Hashar,Al Quraan and the Moral Teachings,Three Hadith related to Munajat (Prayer),The moral Teachings in the light of Hadith.

Chapter 4: Morals - Types of Morals, Some Akhlaq-e-Hamida: Patience, Brotherhood, Women's Dignity, Social Service, Patriotism, Tolerance, Hate, Theft, Bribery, Terrorism, HIV and AIDS.

Chapter 5: Ideal Life Character - Hazrat Sulaiman (A.), Hazrat Musa (A.), Hazrat Isa (A.), Hazrat Muhammad (SA.), Hazrat Ayesha (R.) Hazrat Omar Ibn Abdul Aziz (R.), Hazrat Rabeya Basri (R.).

Class Nine

Chapter 1: Aqaid and Moral life: Islam, Iman, Importance of Iman in Fostering human Values, Tawhid, The Identity of Allah, the Most High, Kufr, Shirk, Nifaq, Risalat, Risalat and Nabuwwat for Expanding of Moral Values, The Revealed Books, Role of Revealed Books in Moulding Moral Life, Akhirat, Some Stages of life in Akhirat, Role of belief in Akhirat in Forming Pious and Moral Life

Chapter 2: Sources of Akhirat: Shariat, First source of Shariat- Al-Quran, Preservation and Compilation of Al-Quran, Makki and Madani Surah, Tilawat : Its Importance and Excellence, Surah Ash-Shams, Surah Ad-Doha, Surah Al-Inshirah, Sura At-Tin, Surah Al-Maun, Second Source of Shariat : Sunnah, Hadith 1 (Relating to Niyyat or Motive), Hadith - 2 (Concerning Foundation of Islam), Hadith - 3 (Concerning Charity), Hadith - 4 (On Plantation) ,Hadith - 5 (On the best among the mankind), Hadith - 6 (On Philanthropy and Service to the Created beings), Hadith - 7 (Concerning Public Service), Hadith - 8 (On Honesty in Business), Hadith - 9 (On Patience and Forbearance), Hadith -10

(Concerning Zikr), The Third Source of the Shariat : Al-Ijma, The Fourth Source of Shariat : Al-Qiyas, Terminology Concerning Rules of Shariat.

Chapter 3: Ibadat: Ibadat, Salat, Sawm, Zakat, Hajj, Employer-Employee-Relationship, Ilm, Characteristics of learner, Qualities of teacher, Student-Teacher Relationship, Education and Morality, Jihad, Jihad and Terrorism.

Chapter 4: Akhlaq: Akhlaq-i-Hamidah, Taqwa, Keeping Promise, Truthfulness, Courtesy, Amanat, Service to Humanity, Fraternity and Communal Harmony, Respect for Woman, Patriotism, Dutifulness, Cleanliness, Frugality, Self-Purification, Commanding Good Deeds and Forbidding Womg Deeds, Akhlaq-i-Zamimah, Fraud, Ghibat (Back-Biting), Jealousy, Fitna and Fasad, Indolence, Riba and Bribery.

Chapter 5: Model Lives: Socio-Cultural Conditions of Pre-Islamic Arabia, The Holy Prophet Hazrat Muhammad (Sm.): Birth, Childhood and Adolescence, Hazrat Muhammad (Sm.) : His Youth, Prophethood and Preaching of Islam, Madani Career of Hazrat Muhammad (Sm.), Hazrat Muhammad (Sm.) Conquest of Makkah and Fare-well Pilgrimage, Ideal Lives of Khulafa-i-Rashidun, Hazrat Umar (R.), Hazrat Uthman (R.), Hazrat Ali (R.), Muslim Scholars, Imam Abu Hanifa (R.), Imam Ghazzali (R.), Ibn Jabir At-Tabari, Muslim Contribution to Learning, Science and Technology: Medicine, Chemistry, Geography, Mathematics.

The statistics show that out of the 339 quotations from the Qur'an, very few verses are not directly relevant to the subject. Instead, the presentation of numerous verses is more relevant to the given situation and it should be the aim of policy makers. There is no way to exclude or reduce the importance of 'Islam and Moral Education' from the list of school textbooks.

Implications of the topics in Teaching Akhlaq and Morality

A curriculum without a teaching strategy does not function properly and produces no practical results. In the curriculum for Secondary Schools, the subject of “Islam and moral education” has several specific objectives, one of which is related explicitly to akhlaq (morality). This aim is to develop an excellent akhlaq after learning Islamic Education. The students should possess excellent akhlaq and should practice noble values as the foundation of a good nation. The focus of akhlaq is to shape students’ personalities toward those of

Muslims and Mu'mins (believers). Due to the lack of a specific topic on 'akhlaq' in the curriculum for the subject of Islamic Religious Knowledge, akhlaq education in secondary schools is now treated more seriously in the educational system than previous time.

For instance, the teaching of 'akhlaq' appeared in part titled Islamic Character and Way of Life in the Islam and morality Education textbooks. The topics mentioned above have implications for the development of the traits of a sincere personality. These topics ultimately cover the following vital qualities through adab (ethical principles) toward the following:

1. Allah and the Prophet; family; teachers; friends; and neighbours; hard work and diligence; dedication.
2. the purification of the soul; the advantages of cleanliness and self-care; and environmental cleanliness,
3. the willingness to stand up for what is right,
4. the promise of excellence in life brought by moderation (wasatiah), beneficence (infaq), gratitude, civility, Islamic brotherhood, and integration, thinking as the foundation for growth.
5. socialization into the good way; wise deeds; trust and integrity (amanah); holy and honourable sacrifice.
6. happy family, a peaceful community, and the danger of slandering(Tamuri, 2007).

During teaching, the teachers often utilized the Syllabus Manuals and Teaching Manuals as their broad guidance for the teaching-learning process(Lubis 2011). For each topic, some globally recognized effective teaching techniques can be implemented such as discussions, story narration, explanation, debate, lecture, drill, article writing, watching and listening to audio and videotapes, visiting historical sites, role-playing, note-taking, problem-solving activities, practical activities, fieldwork, group learning, demonstration, and projects(Tamuri, 2007).

The ideas, strategy, goals, and objectives of the project are outlined in the above sections, indicating that the Islamic Moral Code is based on Islamic Ethics, and the instillation of the sacred values in other subjects needs to develop the students' personalities. The emphasis on inclusion should be given more serious consideration in the curriculum because the central goal of

education in Islam is the balanced and integrated development of people(Husain & Ashraf, 1979).

Since education has a big impact on how kids develop their akhlaq, it could be helpful to look at how the instructor and the school fit into this development process. School is the second level of the environment in a child’s education after home. The role of education is now almost fully carried out by formal institutions such as schools and universities owing to the complexity and reality of urban life. School has evolved to imply a place that distributes knowledge and skills defined by school professionals who discourse about such things primarily with one another. The teacher in Islam has an ethical obligation as a murabbi (a trainer of souls and personalities) and not merely as a muallim with regard to the important link between school and teacher (a transmitter of knowledge). From a different angle, teachers are linked to the ethical concept of adab. A teacher is a mu’addib in that he or she is concerned with inculcating adab, which is the discipline of mind, body, and soul, in addition to the transfer of skill and knowledge. These two Arabic phrases, murabbi and mu’addib, clearly demonstrate that the teacher in Islam has an ethical engagement despite their being a difference in terms of expression. In fact, he [the teacher] is required to try his best to imprint onto the minds of his students the general character and the morals of Islam at both the societal and the individual level. Principally to serve as a moral guide, the teacher is also given the duty of acting in the place of a parent with regard to the learners entrusted to his care(Badrasawi n.d.).

In Islam, a teacher should draw on the teachings of the Prophet Muhammad, his companions, and notable Muslim academics. Teachers are expected not simply to be knowledgeable but to have a profound personal commitment to religion and to be a living example of virtue and piety, which pupils should unhesitatingly imitate. A teacher who lacks taqwa (Consciousness of Allah) cannot, of course, serve as an example of it (a virtuous life)(Tamuri, 2007).

We can therefore simply determine the significance of the book “Islam and Moral Education” based on the debate above. With the help of the educational institution’s curriculum, students can develop the skills necessary to succeed in the real world while also receiving advice for success in the hereafter. So, Keeping the **curriculum**, the same as before while updating the textbook is crucial.

Shortcomings and inadvertency in the textbook IME

Some lacking observed by the scholars and educators in the textbook “Islam and Moral Education”. It will be better if the authority of textbook board take initiative to review the shortcomings of the textbooks in next version. Some of deficiencies as bellow:

“The lack of coherence between the topic title, teaching points, Qur’anic verses and their translations in those selected textbooks.” There have also been some issues with how the Qur’anic verses are presented. Some verses, for instance, are not ‘related’ to the lesson’s heading. Even if the chapter titles and subordinate lesson headings are clearly arranged and appropriate for the students in the target age group, neither the headings nor the verses they refer to are consistent with one another. There are also shortcomings concerning the incorporation of Qur’anic verses in some important topics. In addition, there is no tafsir or defined method used in the translation of the verses quoted in the textbooks.

For example:

In order to clarify a topic titled ‘Importance of Iman in fostering human values’ (Malek et al., 2012), the quoted verse is:

[1] المنافقون

And Allah has given witness that, undoubtedly, the hypocrites are liars.

(63:1). This verse seems irrelevant. Whereas, the relevant verse is:

[7] الحديد

Moreover: the quoted verse in the topic titled ‘Tawhid’ (Malek et al., 2012) is:

[11] الشورى

(There is nothing that resembles him), which seems less-relevant.

Whereas the more relevant verse can be:

[4-1] الإخلاص

Secondly, although the relevant Qur’anic verses are available, some of the topics have been presented without referring to the Holy Quran. For instance:

- (1) In the topic ‘Relationship between Iman and Islam’ (Malek et al., 2012) no quotation has been added. But the verse of the Holy Qur’an about this topic is available as:

الحجرات [14]

(2) In the topic ‘Shafaat (Intercession)’ (Malek et al., 2012), no quotation has been added, but the verse of the Holy Qur’an is available in this regard. For example:

طه [109]

Thirdly, it is not clear which tafsir has been referred to interpret the Qur’anic verses used in the textbooks. It is noteworthy to mention that all the textbooks are equally affected by the above three problems.

Conclusion

The curriculum and textbooks developed in accordance with the pedagogy and system of instruction used by a nation determine much of the course that nation's progeny will take. If Islamic education is not prioritized among Bangladesh's 90% Muslim population, or if it is designed to be excluded rather than improved in accordance with requirements, the country will undoubtedly suffer a clear loss. There is no way to downplay the significance of our course material, “Islam and Moral Education”, for understanding Muslim students' everyday laws and regulations and for acquiring the knowledge necessary to be a responsible citizen of the country. Instead, I believe that the authorities and decision-makers should take action to enhance the quality of this book and make it appropriate considering modern world contemporaries by inserting relevant verses of Al-Quran and a collection of Sahih Hadith. To improve the student's life for the benefit of the nation and future generations, the textbook “Islam and Moral Education” is crucial. Therefore, it is clear how important the textbook is. The issue shouldn't be ignored in any way.

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