TEACHERS' PERCEPTIONS OF ISLAMIC MORAL VALUES TRANSMISSION IN PRIMARY SCHOOL STUDENTS

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ABSTRACT

This explorative qualitative case study takes 25 school teachers in Pakistan as subjects or participants to interpret their perceptions regarding the transmission of Islamic moral values through educational setup. Using a qualitative research design, semi-structured interviews were employed to understand what role teachers play and the challenges encountered in instilling moral values Thematic analysis revealed five themes: teachers' role as moral guides, conflicts in managing between custom and modernism- infusing values into the curriculum; teaching through stories & parental involvement. Teachers were seen as the key moral agents, who saw themselves not only as providers of academic knowledge but also as moulders for character-building in students. The difficulty of this task demonstrated the importance of both adapting (to deal with different developments in society) and at the same time protecting core Islamic principles. The deliberate inclusion of Islamic moral values across the curriculum demonstrated teachers' enthusiasm to embed ethical dimensions at the heart of the educational experience. Furthermore, storytelling became a particularly potent mode of teaching as teachers realized their capacity to make lessons in ethics come alive and be retained by pupils. This study has underlined the significance of cooperation with parents and effective moral education could be made possible if a coherent environment between home and school is available. Contributes to the limited scholarship on moral education in Pakistan. The results have implications for teachers and other school personnel, school leaders, and policymakers at various levels of government like mandates that promote teacher upskilling conditions in public schools more broadly.

Keywords: Teachers, Islamic moral values, moral education, curriculum integration, storytelling, teacher collaboration.

INTRODUCTION

Education is taken as fundamental to the progress and prosperity of societies, suggesting that education might be where any sensible person would start looking when ranking political systems by their quality. The globalization has widely interconnected the nations of the world, which due to rapid advancements in technology have a far greater importance on education today (Ahmad Rashid & Ali, 2021; Akram et al., 2021a, 2022). In a digitalized universe, where education has been accomplished outside the traditional classroom and indeed through different educational catechism such as online courses college or learning with interactive order information (Adey, 2007; Akram et al, 2021b) It includes encouraging in every opportunity to promote continuous research activity, which is at still significant for lifelong commitment (Al-Adwan et al., 2022). Great futures in education provides the critical thinking skills, knowledge and competencies that prepare students to navigate a rapidly changing global landscape. In this sense, education is crucial to promote innovation — to generate economic growth and guarantee the social welfare (Moriña, 2019). Individuals are empowered to participate fully in the digital economy at all skill levels - from basic

digital literacy through advanced technical skills (Noddings, 2018).

In a multifarious education system, the crucial role played by educators cannot be underestimated (Abdelrady & Akram, 2022; Noor et al., 2021). As such, these teachers are the architects of our intellectual and ethical education — moulding the minds and hearts on which future generations will build (Pantić & Wubbels, 2012). Teachers do not just only teach academic knowledge but serve as mentors, guides, and sources of inspiration (Mondal 2017) The importance of them is the result that teachers have on students. In addition to conveying facts and figures, teachers provide for the basic skills of life nurture ethical values and instill a sense of responsibility (Fenstermacher et al., 2009). They are mentors who give support and motivation, often becoming role models for the pupils (Akram & Abdelrady, 2023) and enhance creativity among them (Andleeb et al., 2022).

According to Kader and David (2024) the atmosphere created by teachers are pivotal for influencing education pilgrimage. A good academic environment is necessary, which can lead to better understanding and also make the students more inquisitive as well a lifelong learner (Ahmad et al., 2013; Akram & Li, 2024). A teacher can ignite the sparks of curiosity within students to explore, question and dig for knowledge beyond what comes from textbooks (Siddiqui & Habib, 2021).

In addition, teachers also serve as the agents of human capital and moral growth. This eventually help in fostering critical, empathetic and effective communicative skills among students that further contributes to their social-emotional development (Parihar, Parihar & Sharma, 2018). Ahmad Rashid and Ali (2023) further say that it is something be done to help how the students are shaped as individuals by fostering a community feel in your classroom like this and being inclusive with all.

The community to which Islam extends across is vast and diverse, whose ethical bedrock is comprised of Islamic moral values transcending geographical borders as well as cultural differences (Ahmad, 2011). The importance of these values are that it gives available support to individuals and become a comprehensive guide, inspiring people towards righteousness, compassion, responsibility in both personal as well communal lives (Ismail 2016). Islamic moral values are critical in moulding the lives of children and to build a basis for their character development, ethical understanding and overall welfare (Haron et al., 2020). Those values have implications stretching far beyond religious adherence - bearing on how children understand and relate to the world around them.

In the first place, Islamic moral values provide a coherent system for ethical conduct. Ebrahimi (2017) highlights that children are "experience" or as he puts it, sponges during their formative years in which they collect ideas and behaviours from the world surrounding them. The Islamic values of aqidah and akhlaq can be applied in to active friendship within the family, friends or even society (Srikandi, 2018).

Teachers are very instrumental in molding the Islamic values of morality to children who learn at school (Tambak et al., 2021). Educators go beyond general academic instruction to become influential guides in character building and ethical development across their students' lives. This role is not that of simply conveying information to students, it involves much more and responsibility (Ebrahimi, 2017). How a teacher models behavior is central to his influence. Educators model Islamic moral behavior in their everyday actions and ways of dealing with others. This regular modeling serves as the basis that students can see how honesty or kindness and respect have a real presence in their daily lives (Ahmad Rashid & Ali, 2023).

Pakistan, with its unique educational environment (Akram and Yang, 2021; Akram, 2020) is faced to cope several challenges along transmission of Islamic moral values which are consistent with the changing needs of society (Asif et al., 2020). Teachers' constructions of this role are important to understand in the construction of a holistic educational philosophy that does not only serve to medically and morally instruct students but also has some right intentions. This study is conducted in the context of Pakistani educational settings to identify teachers' challenges and strategies for integration of Islamic moral values as an active participant, where Tel (2000) emphasized that educators play a vital role effecting on new generation.

1. How teachers perceive their role in transmitting Islamic moral values to students?

2. What strategies do they employ to integrate these values into their teaching practices?

Review of Literature

The function that instructors play in passing along moral principles in Islamic education has already been the subject of previous studies. Thus, instructors in Pakistani schools saw themselves as agents of spreading Islamic moral principles, per the results of Lodhi and Siddiqui (2014). The process of modeling and incorporating morality into the curriculum led to a deeper knowledge of this process, which was made feasible with the use of qualitative analysis. Furthermore, Malik and Haque (2019) investigated the difficulty educators encounter in preserving this transmission in light of the evolving culture. The writers emphasized the need for flexible approaches as well as the tension between contemporary and Islamic principles. Bhutto and Ramzan (2021) illuminated the Quranic education on gender issues. Ramzan et al (2023) saw the use of social media for academic achievement. Ramzan et al. (2023) also observed the impact of social for learner motivation. Further Ramzan et al. (2023) studied the motivational level for sustainable goals development. Chen and Ramzan (2024) highlighted social media portfolio motivation for learning and Ramzan and Alahmadi, (2024) see the technological advances for learning ease.

The study by Ali and Qureshi (2020), which concentrated on storytelling, was another study that examined the dissemination of moral principles and instructional strategies. The authors' inquiry, which employed an experimental methodology, concluded that moral education may be given to pupils in a way that would make it more memorable and meaningful. Siddiqui and Habib's (2021) study, which concentrated on the joint efforts of parents and teachers to teach moral principles in school and at home, was the last piece of work. Based on the aforementioned studies, it is feasible to conclude that Islamic moral values are transmitted by teachers in a major way and that the current experience can be improved by adapting moral principles and working cooperatively with parents. Nevertheless, there aren't many procedures and policies that make use of this knowledge to teach moral values in schools more flexibly and responsibly. When it comes to the transmission of moral values in schools, however, there is a dearth of policies and practices that make use of this knowledge in a manner that is both more responsible and adaptable.

Methodology

A Qualitative case study design involving educators (N = 25) from different educational facilities in Pakistan was used. Rai and Thapa (2015) purposively selected the participants to capture diverse representation by teaching experience, educational levels, and institutional settings. Teachers that were teaching Islamic moral values to students thus forming part of the inclusion criteria.

Data Collection

The data was collected using semi-structured interviews. Face to face in-depth interviews were conducted by each of the participants and it provided a good insight on what they really feel about how Islamic moral values can be transmitted. The interview protocol focused on investigating the roles, strategies (if applicable), challenges and experiences of faculty in teaching moral values.

Procedure

Ethical approval from the appropriate institutional review board was acquired before any interviews were conducted. All participants had provided informed consent for voluntary participation that their information would remain anonymous. Interviews occurred in a culturally compatible location in efforts to allow patients and regulators be more comfortable with open discussion. The questions are open-ended meaning that participants were given the freedom to express their perspectives. All interviews were audio-recorded, transcribed verbatim and anonymized to ensure the confidentiality of study participants.

Data Analysis

In analysing the interview data, thematic analysis was employed to discover recurring patterns or themes and produce insights. A systematic coding process was implemented, identifying thematic codes that represents teachers' perceptions of their role in transmitting Islamic moral values. The findings are based on rigorous coding procedures and more than one researcher was involved to strengthen the reliability of these data.

Trustworthiness

Triangulation, based on the involvement of multiple data sources (interviews and other related documents), was undertaken to increase credibility of study findings as well.(Curtin & Fossey 2007). Peer debriefing and member checking was also carried out in order to confirm the interpretation of the findings. An audit trail was also retained, which documented all decision-making processes during the research.

Limitations
The study was designed to have a varied representation, yet the research itself is qualitative and predetermined by the sample characteristics so that it may not be fully generalizable. Interviews often involve self-reporting, which might suffer from social desirability bias.

Results
These results illuminate subtleties in the moral education practices within a larger context of modern Islamic teaching landscape.

1. Moral Guides
The vast majority of educators felt a profound sense of responsibility in their roles as moral leaders for their pupils. Rather than seeing themselves as subject matter teachers, they see themselves as moral leaders for the people they are responsible for. The significance of demonstrating Islamic ethical and moral values to students was emphasized by the educators in order to instill these principles in the educational system. The following is an explanation provided by a teacher:
"I am here to nurture not just their intellectual pursuit, but I feel it extends from understanding of information creating character and values that would continue throughout the individual's life."
According to the observation of one student,
"Students are watching closely. In addition, if you exude honesty and respect, it is more likely that they will take these qualities in as well."

2. Struggle between Tradition and Modernity
One of the most significant themes that arose was the challenge that educators have when attempting to reconcile authentic Islamic values with imported (and frequently American) ideals of modern-day excellence. The emphasis was placed on striking a balance between preserving cultural and religious values and adapting instructional strategies to address the needs of the modern world. This brought to light the significance of employing flexible techniques in order to successfully navigate changes in societies. As one educator put it,
"It was challenging to maintain the principles in a conventional manner since these children are being exposed to different things through the media and technology."
One person made the following observation:
"We need to discover ways of making these principles relevant to the present day without losing them altogether."

3. Integration of Values into Curriculum
In the course of their instruction, teachers repeatedly underlined the importance of incorporating Islamic moral principles into their lessons. They brought attention to the extremely expansive concept of incorporating morality into a variety of courses in order to make the significance of such values more tangible and contextual in the eyes of pupils. This theme brought to light the fact that educators strategically attempted to incorporate ethical conundrums into the experiences that students had in the classroom. In addition, one of the participants made the following observation:
"The sensitivity in subjects such as history and literature, we address moral principles differently and their discourse."
Another person wrote that we devise tasks that enable us to participate in concerns of morality and that make use of Islamic laws in order to solve ethical conundrums.

4. Storytelling-- an Effective Pedagogical Tool
Among the findings that were particularly fascinating was the fact that the majority of educators and parents shared morality tales in the classroom or at home for the purpose of religious education. Teachers claimed that the use of narratives made moral storytelling more remembered and relatable to their students. This is consistent with the idea that narrative techniques are essential to achieving a deeper understanding of ethical concepts and to facilitating their implementation. One of my instructors told me that the stories included in the Quran and Hadith are powerful. On the other hand, when I ask admissions staff to act as tour guides, they have the

ability to win over the hearts of our prospective students, which is what truly makes all the difference. As an additional point of interest, "When we tell stories, children are able to closely identify to the characters and situations, which helps them learn moral lessons much better."

5. Collaboration with Parents

A key theme was the collaboration of teachers and parents. Most of the participants pointed out that there should be a strong partnership with parents at home reinforcing Islamic moral values in both areas, Home and School. A collaborative response was viewed as necessary to bring about a holistic and standardized environment conducive for the moral development of learners. A teacher said, "We keep in touch with these peer-learning groups frequently to inform them about what is being taught so that they can reiterate the same at home. As another expressed "Parent teacher meetings provide a place for us to discuss about how we build the moral character of our children.

Discussion

The results of this study are in conformity with previous research, and they shed more light on the earlier studies that have provided an understanding of the methods in which teachers communicate Islamic moral ideals in schools. A major function of agency as a moral compass was transmitted by our professors, which is in keeping with the findings of the study conducted by Siddiqui and Habib (2021). This provides more support for the ongoing narrative that teachers are identifying themselves as more than merely providers of academic content; rather, they are architects who are responsible for developing the moral character in their pupils. In addition, the integrity to replicate the conduct is similar to a common thread that runs across the literature on Educator as Role replicate. Specifically, Akram et al. (2023) investigate the concept of bridging the gap between modernity and tradition. The difficulty that educators face in handling changes that are associated with society was the primary topic of discussion in the blog post that was published in 2023. In this regard, our findings offer to a better understanding of how educators adjust their activities so that they are in line with the Islamic moral and spiritual ideals. The conflict that exists between modernity and tradition is not as easy to reverse, but it is something that

needs to be explored further nevertheless. Therefore, it is recommended that teachers take part in a variety of professional development programs that help them improve their pedagogical skills and reinforce their beliefs about the importance of learning (Li & Akram, 2023).

This incorporation of values into the curriculum is in line with the assertions made by Lodhi and Siddiqui (2014), who state that there is a requirement to incorporate Islamic moral principles into educational processes. Educators are taking purposeful organizational measures toward integration, and our work provides a deep dive into some of the potential changes that we might anticipate as a result of these actions. This is accomplished by investigating specific teacher-driven initiatives to integrate moral lessons in various subject areas.

The findings of Adeyemi (2012), which demonstrate that narrative methods are helpful in renationalizing moral learning, are consistent with the teaching strategy of using storytelling as a pedagogical tool. Storytelling is an important component of Islamic moral education, and our research contributes to the importance of this component. Storytelling is a medium that has the potential to engage students and create a knowledge of ethical ideas. These trainings will teach these teachers how to tell stories that are interesting to their students, which is a good beginning on the way to inspiring children in their scholastic adventures as well as sharing essential life skills that they have learned in school.

The problem with collaborative efforts, which was one of the themes that emerged throughout the course of our research and highlighted the significance of collaborative efforts, is consistent with the findings that Malik and Haque (2019) revealed. The study by Khanam et al. (2022) also highlighted the primary role that parents play in the enhancement of their children's educational opportunities. The method that emphasizes collaboration draws attention to the significance of a natural environment that must exist between the home and the school in order to realize the successful transmission of Islamic values. Therefore, it is advised that platforms be developed for structured partnerships between instructors and parents in order to promote the transmission of Islamic moral principles outside of the classroom as well as within the classroom itself.

Putting all these findings into synthesis, it is concluded that Pakistani teachers work in a challenging situation where they carry the challenged of tradition and modern with simultaneous integration of Islamic ethical values within their teaching practices. The study contributes to ongoing conversations surrounding moral education which can, in turn, feed into educational policies and practices within Pakistan but may also have relevance internationally. Perhaps future research could examine the long-term effects of these teaching strategies on students' moral development, and also investigate whether cooperative work between schools and parents can help maintain the continuity in creating an Islamic ethical cadre.

Conclusions

An investigation into the perspectives of teachers about the transmission of Islamic moral principles in the context of imparting Qur'anic education within the Pakistani educational system was carried out in this study. The findings shed light on the significance of educators as moral role models, the challenges they face when attempting to reconcile traditional and contemporary knowledge, and the methods that are utilized to incorporate Islamic ethics into the educational curriculum. Their findings led them to the conclusion that storytelling is a successful method of instruction, and they also highlighted the need of moral teaching through a collaborative effort with parents.

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