

# Incorporating Islamic Values into Pakistan's Educational Policies: An Evaluative Study

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## Abstract

In every country, educational policies are made to ensure that education is more effective according to the needs of the time. It is important to maintain a certain standard of education in all of these policies and plans. Due to Pakistan's Islamic heritage, religious considerations have always been regarded as a fundamental element when formulating any policy. As a result of this study, an overview of all educational policies from 1947 to 2017 was provided. The fact that we have observed these policies demonstrates that they all contain some attractive recommendations for providing students with knowledge regarding Islamic values, but sadly, these recommendations remain in paper form, and no practical measures have been taken to implement them. Consequently, researchers observed that students get little benefit from Islamic knowledge. Thus, based on the findings of this study, it is recommended that not only effective educational policies be implemented in order to enhance our educational system but that special attention be paid to ensuring that students are fully aware of Islam, particularly at the secondary level when many changes have occurred between individuals, making it imperative that students receive the best moral training possible.

## Key Words

Education, Policies, Islamic Values, Secondary Level

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## Introduction

Education is indispensable in laying a sound moral, social, and intellectual foundation for every society. In Pakistan, where the majority of citizens follow Islam, much importance has been attached to integrating Islamic values into the educational framework. Since its inception in 1947, the national policies on education in Pakistan focused on a curriculum centered on Islamic teachings and values as important determinants of national identity, moral development, and social cohesion. It has not only been a cultural imperative; rather, it has been a constitutional compulsion since the Objectives Resolution of 1949 called for the establishment of principles of democracy,

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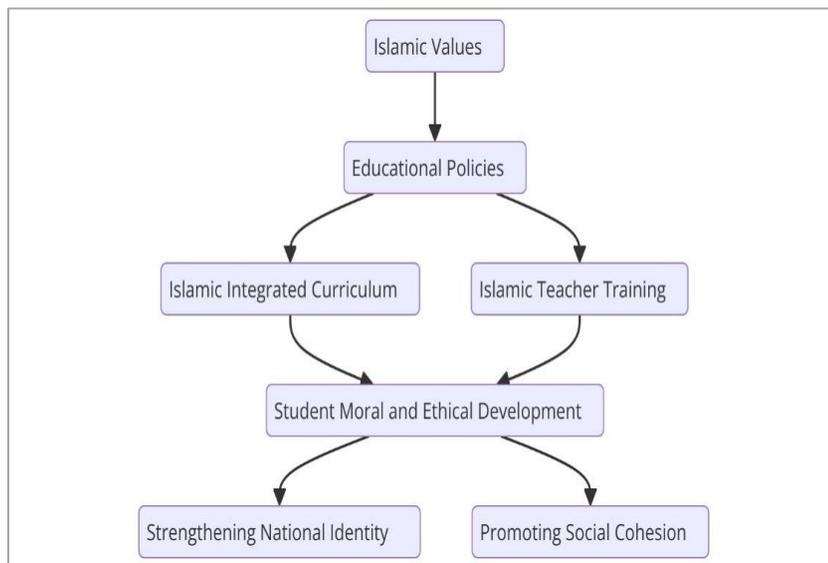
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freedom, equality, tolerance, and social justice as enunciated by Islam (Yasmeen, 2012). Despite such a foundational goal, the actual implementation and effectiveness in the practice of incorporating Islamic values in education have varied over time. This has been, in turn, influenced by shifting political regimes, socio-economic conditions, and global trends in education (Basri, 2024). The purpose of this study is to examine with hindsight how Islamic values have been integrated into the various educational policies in Pakistan over the years and to what effect and set of challenges these integrations have had on the system. It is in the process of this that the present research hopes to contribute to the debate on religious values in public education and provide guidelines for future policy formulation.

Thus, the rationale of the study exists in the hot debate over the integration of religious values in the state education system, which in the case of Pakistan is definitely in its majority Muslim population (Rehman, 2018). Education is not only an intellectual mood; it is a medium to transfer values, morals, and social norms from one generation to another within society (Karim & Aman, 2024). In particular, in Pakistan, where Islam occupies the position of prominence in the public sphere, there is always an imperative urge to inspire and infuse Islamic principles into the educational framework aiming to turn out morally upright citizens well-versed in contemporary knowledge and skills too (Ashraf, 2019). Successive governments have given various reforms to embed Islamic values in the curriculum. Nevertheless, various studies conducted on the effectiveness of these policies in reaching the intended goals have been limited. The influence of such policies on education quality, moral development among students, and the balance between religious and secular knowledge has been debated by educators, policymakers, and religious scholars (Shakil & Akhtar, 2012).

### Figure 1

Conceptual Framework of the Study



### Objectives of the Study

1. To determine how much Islamic values are integrated into the Pakistani educational system at the secondary level.
2. Analyzing Pakistan's educational policies, plans, and strategies (1947-2017) in relation to the integration of Islamic values into the educational system.
3. Incorporate educational strategies and policies relating to integration into the discussion.

### Research Questions

1. How much emphasis has been placed on Islamic Morality/values in educational programs as outlined in Education Policies (1947-2017)?
2. How have Islamic Educational Programs been incorporated into Education policies for secondary-level learners (1947-2017)?

### **Methodology of Study**

The qualitative research approach is applied in this study to investigate the integration of Islamic values into Pakistan's education policy. This research design focuses on the historical development of these policies, their operationalization, and how they will go about affecting the education system. The research design is an evaluative case study. This study focused on the educational policies of Pakistan from its independence in 1947 to the present time. To this effect, it will give full insight into how Islamic values have been enshrined in education at various stages in this country and how such policies transition with their respective socio-political changes in dynamics. The research is based on two major methodologies of collecting primary data, namely document analysis. A thematic analysis was conducted on policy documents to identify major themes that reflected the incorporation of Islamic values. These themes include reforms in the curriculum of Islamic teachings, balance in religious and secular education, and goals of moral and social development through education. The analysis also examines the framing and operationalization of Islamic values in the educational system.

### **National Commission on Education 1947**

The first meeting was held on 27th November 1947. Pakistan's educational planning was based on this idea. On the basis of this analysis, a future strategic plan has been developed. An important point was brought up during the meeting regarding the recommendations for the development of a constructive framework based on Islamic life concepts. In this meeting, an important part of the Quaid-e-Azam message should not be missed. Mr. Fazal Ur Rehman, the Minister of Education, was addressing the gathering, stating that "we had been evicted from Western countries for nearly 100 years.". There is no doubt that the future of our country depends on the preparation we give our children. In order to ensure that these students will be able to become productive members of Pakistan's society in the future, it is fundamentally evident that they will be flawed in several fields, and thus, it is necessary for the Government of Pakistan and the Educational Policies (1947-2009) of Pakistan to increase the respect of the Pakistani people for their nations. There are certain qualities of Islam that must be supported by our academic framework in order to make it as effective as possible. Thus, it is imperative that human solidarity and social equality be taken into consideration as a whole." (Government of Pakistan, Ministry of Education, [1947](#), p. 5).

During his speech, Mr. Fazal Ur Rehman expressed a number of concerns regarding the Islamization of education. It is vital that Islamic principles govern our institution's academic framework in order for it to function effectively (Government of Pakistan, Ministry of Education, [1947](#)). There are twenty-four goals outlined in the report. The two are related to the divisive educational framework based on Islamic hypotheticals in Pakistan (Government of Pakistan, Ministry of Education, [1947](#),p.7).

### **National Commission on Education 1959**

Syed Muhammad Sharif convened a commission after Mohammed Ayyub Khan's death on December 3, 1958. Pakistan's educational system was to be restructured by a few proposals presented by the commission. The commission report was presented in August 1959. In the wake of Muhammad Ayyub Khan's remarks, the commission issued instructions regarding the importance of Islamic education, saying, "Our educational framework must ensure that these ideas are derived from Pakistan." (Government of Pakistan, Ministry of Education, [1959](#)).

According to the report, religion places a great deal of value on the enlightened history of some people. Islamiyat should be taught to adults in middle and upper grades. It is imperative that they are taught the Quraan (Nazira) from the very beginning. It was necessary to include topics related to Quraan, Seerat-Un-Nabi, and Islamic history within the subject of Islamiyat. To prepare perfect Muslims, choose those Ayaat (stanzas) from the Holy Quran that are entirely related to this purpose. It is imperative that undergraduate A and O-level students receive a strong training program. There is a need to establish an Islamic information center within the varsity premises, where access is required by research offices. In their recommendations, the commission recommended that educational officials visit high schools and collect data on Muslim students. It is necessary to send Muslim investigators to Muslim scholars. (Government of Pakistan, Ministry of Education, [1959](#), p. 211).

It concluded that Maktabas, Madrasahs, and Darul Uloom's teaching programs failed to meet contemporary needs, only teaching rigorous and structured courses. "These centers must improve the quality of teaching," the commission suggests (Government of Pakistan, Ministry of Education, [1959](#), page. 279).

### **National Commission on Education 1969**

A number of proposals for supervised education were circulated by the government in September 1969 by Air Marshal Noor Khan. Reports were made available only at the beginning of the fourth quarter of the year. There were a significant number of recommendations that were similar to previous policies. Henceforth, they discuss the importance of Islamic identity with a specific focus. These policies included the introduction of Islamic education in schools, as well as the introduction of Islamic studies as a compulsory subject. Moreover, the government proposed the formation of an Islamic education council to oversee the implementation of the policies.

It was Islamiyat that had provided the necessary status in the tenth grade. As a consequence of specialization in legal issues, Islamic research has also been suggested as an important subject at the university level. There is a need for Islamic bias in science and arithmetic subjects in Islamic organizations. It is imperative that all standard schools inculcate Islamic ideology among their students." Ultimately, this will ensure that students receive a comprehensive Islamic education (Government of Pakistan, Ministry of Education, [1969](#), p. 2)

### **National Commission on Education 1972-80**

The educational plan was introduced by Hafeez Pirzada in March 1972 while Zulfikar Ali Bhutto was minister of education. During his speech, the Pakistani leader expressed his disapproval of the past educational arrangements. They have chosen to start training by presenting Pakistan's theory. As an example, Bhutto proposed the establishment of a uniform curriculum for all educational institutions, regardless of their religious affiliation.

Teachers should be trained to deliver Islamic education effectively. Furthermore, more resources should be allocated towards Islamic education. Finally, Islamic education should be made more accessible. Muslims will be required to study Islamiyat until the tenth grade. The new teaching structure will utilize radio and television as a means of providing maximum time for recitation and translation of the Holy Quran. The strong Islamic educational institutions will continue to function as Maktabas, Madrasahs, and Dar Ul Ulooms in their respective capacities. (Glennerster, [1972](#)).

### **National Commission on Education 1978**

A new educational plan was announced by the Education Secretary, Dr. Qazi, during the legislative session of General Zia Ul Haq in October 1978. It is also referred to as the tutorial provision of Islam through the organization of informative meetings. Mohammed Hooti, the education minister of Pakistan, stated the following regarding Pakistan's education system:

The Quraan Hadith indicates that Muslims on the subcontinent sacrificed their lives without any pressure in order to establish Pakistan (Ahmad, [1967](#)). A national plan will ensure that Islamic principles continue to provide relevant training to the state's social needs. As part of the 1978 education plan, Islamic values and teachings were incorporated into the national curriculum, ensuring that education was consistent with the nation's cultural and religious identity. It seeks to foster a sense of unity and national pride among students, as well as equip them with the skills and knowledge necessary to contribute to the development of Pakistan. Furthermore, it sought to foster students' moral and ethical development, preparing them to become responsible and engaged citizens in the future. (Government of Pakistan, Ministry of Education, [1978](#), p. 1)

The national approach introduced the simplest version, which makes it a national strategy. These suggestions are:

- Islamiyat shall be an obligatory subject at all levels of education.
- In addition, Arabic will be taught in schools and universities in a more accurate manner.
- Quaid-e-Azam University shall establish a full-time Sharia employee's center.
- A total of 5,000 mosque schools will be accessible to students throughout the country.
- There will be 5,000 Muhallah schools designed specifically for female students.
- All Madrasahs, Maktabas, and Darul-Uloom's, as well as other formal educational institutions, will receive the same level of attention.
- The schools will be equipped with modern facilities and staffed by highly qualified teachers. Moreover, they will provide students with the necessary support and guidance to enable them to achieve their full potential (Government of Pakistan, Ministry of Education, [1978](#), p. 59).

### **National Commission on Education 1992**

According to Minister Fakhar Imam, this policy has been implemented. It was based on the legislation of Mr. Nawaz Sharif. There were 26 sections in which all items were announced. The meeting began with a discussion of the disappointments associated with past policies. This approach was facilitated by holding separate meetings for each district. This strategy was aimed at creating an efficient educational framework that outlined programs that Muslim Pakistanis could access in the 21st century. In their words, "In order to achieve real results, this strategy proposes a system where learners will be able to gain a greater understanding of the true history of Islam." (Government of Pakistan, Ministry of Education, [1992](#), p. 8).

Students should receive ethical training through the integration of the Islamic view into the teaching system. All schools, colleges, and universities must recite the Quranic Surahs during assembly time. For this reason, Nazira-e-Quraan will be introduced at a young age. Nazira-e-Quraan is an important part of the Islamic faith, and teachers should strive to ensure that their students understand its importance. The recitation of the Quran helps to reinforce the Islamic values and ethics that are taught in school, and it also serves as a reminder of the Islamic teachings. Therefore, Nazira-e-Quraan should be an integral part of an Islamic school's curriculum (Government of Pakistan, Ministry of Education, [1992](#), p. 8).

### **National Commission on Education 1998-2010**

As a result of the new pedagogical model that was developed between 1998 and 2010, Islamic progress and social development were gradually realized on a progressive basis. This approach resulted in a repetition of the goals of the 1947 educational meeting. The last tenure of Nawaz Sharif was in 1992. It was less than one year after the approval of this strategy that his administration was excused. In 1997, Nawaz Sharif regained power and began an

investigation into the matter. This event was addressed by a retired education minister, Mr. (Retd) Sayed Ghous Ali Shah:

“The importance of education in Pakistan's economic and social development was immediately apparent. There are two important statutory requirements that are undermined by Pakistan's philosophy: First, training will be provided on how to be hospitable to all. Second, they will be able to find individuals who are self-developed in Islam that emphasizes these topics” (Government of Pakistan, Ministry of Education, [1998](#), p. 1-3).

A person's obligation to learn is similar to the teachings of the Quraan, which regard learning as a privilege. Despite the fact that previous approaches have been incorporated into Islamic training, these strategies have not provided the means to translate Islamic beliefs into our educational framework. Although Pakistan has not isolated itself from pilgrims for the past fifty-one years, it is not a secular state. It is important to keep this perspective in mind when discussing the solid aspects of the new policy (Government of Pakistan, Ministry of Education, [1998](#), p. 9-11).

In terms of Islamic training, there are several policy provisions:

- From grade VI to grade XII, students will be taught the Holy Quran with translation.
- All subjects will incorporate the basic lessons of the Holy Quraan. The study of the Holy Quraan will be mandatory for all students. Teachers will be required to have knowledge of the Holy Quraan. Schools will provide resources and materials to support students in understanding the Holy Quraan.
- Developing a link between Deeni Madaris and the relevant training framework. The educational programs offered by Deeni Madaris are expected to enhance the career opportunities for its students. Madaris will be provided with guidance and support, enabling them to offer better courses and programs as a result of the framework. As a result, the students will be able to acquire the knowledge and skills they need to succeed in the job market.
- There will be the production and distribution of important and unusual books on Islam for the use of Deeni Madaris in their research and analysis. The books will be designed to provide a comprehensive understanding of the Islamic teachings. Additionally, there will be regular seminars and workshops on Islamic topics to help the students gain a better understanding of Islam (Government of Pakistan, Ministry of Education, [1998-2010](#), pp. 12-13).

This plan clearly indicates that the (IX-X) level represents the visible bottom of the entire training framework. Thus, it contributes to the creation of middle-class employment in the economy and enables the provision of higher levels of training. The education provided at this level will produce the most qualified professionals in the fields of social work, finance, and politics. For this reason, it is essential for the country's development to invest in the (IX-X) level. (Government of Pakistan, Ministry of Education, [1998-2010](#), pp. 37-41).

### **National Commission on Education 2009**

According to the Educational Policy of 2009, the concept of Islamic education within the secular educational system constitutes a social change. It is enshrined in the Constitution of Pakistan that every step will be taken to empower the Pakistani Muslims, so they may live their lives in accordance with the fundamentals of Islam. The Holy Qur'an and Sunnah may enable them to comprehend the significance of life (Government of Pakistan, Ministry of Education, [2009](#)).

Education Policy 2009 provides the following:

- It aims to provide children with the opportunity to learn and apply the fundamental principles of Islam in order to reform and develop society according to the Quran and Sunnah.

- From Grade I to Grade XII, all general and professional institutions teach Islamiyat.
- With the introduction of Islamic Education into our education system with mutual understanding, as has been done in the past, it is now the responsibility of all provinces and areas to promote national cohesion and harmony.
- By teaching the Al Quran and Sunnah, Islamiyat has been a compulsory core subject from primary to higher secondary school, extending to graduation in all general and professional institutions in order to cultivate a tolerant and peace-loving society. Further education in related fields can be pursued through Islamiyat at secondary and higher secondary school levels. As part of Islamayat (compulsory), Al-Quran is taught at an appropriate level. In the early eighties, Arabic was a compulsory subject from middle to higher secondary school. In place of Islamiyat (compulsion), ethics (moral education) has been introduced for minorities. Curriculum revisions have been made periodically, and the last revision was in 2006. Quran, Hadith, and other core components of the 2006 curriculum are gone (Government of Pakistan, Ministry of Education, [2009](#), p. 30-32).

### **Educational Policy of 2017**

The Pakistan Education Policy 2017 was a draft policy aimed at reforming the education sector in Pakistan. It was developed as part of an ongoing process to address issues in the education system and align with the objectives of Pakistan's Vision 2025. In Pakistan, Islamic education is a core component of the national curriculum, with compulsory subjects like Islamiyat (Islamic Studies) taught from elementary school to university. Additionally, Pakistan has a large network of madrasas that provide traditional Islamic education, though there has been a growing trend of integrating modern subjects to create a more balanced curriculum. The education policies, such as those developed in 2017, often emphasize the importance of Islamic values alongside secular knowledge, promoting a harmonious development of students in both religious and worldly aspects.

Islamic education aims to create individuals who are not only knowledgeable in religious matters but also equipped to navigate modern society while staying true to Islamic principles.

Some issues and challenges addressed in the educational policy of 2017 were;

- Neither the Nazira Quran nor the translation of the Quran and Hadith were adequately emphasized in the teaching program.
- According to the true spirit of Arabic, the curriculum and textbooks do not include Arabic as a compulsory subject.
- Furthermore, it has been reported that no qualified and trained teachers have been recruited to teach Islamiyat, Tajweed-o-Qirat, Arabic, and Moral Education.
- Neither the country nor abroad provide opportunities for teachers to pursue higher education in the field of Islamic Education, Arabic, etc.
- There are no facilities available to conduct research on Islamic teachings under the new circumstances.
- Teachers are not provided with proper training regarding Tarbiya / Tazkiya, which is an essential component of education.

According to Objective Resolution and Article 31 of the Constitution, education and training are necessary for Pakistani citizens to live according to the teachings of Islam.

- In order to educate and train Pakistan's future generation as true Muslims who can face the challenges of the 21st century with courage, confidence, and tolerance.

- Islamiyat is taught in conjunction with the Holy Quran as an integral part of citizenship preparation, whereas Ethics is taught in place of Islamiyat in order to give students the opportunity to become responsible citizens for the country's development, as well as adapt to global challenges.
- Provide training to subject authors and teachers so that they can fulfill their responsibilities.
- This project provides opportunities for teachers of Islamic Education and Arabic to conduct research related to teaching Islam to modern students (Government of Pakistan, Ministry of Education, [2017](#)).

Major Policy provisions in 2017 educational policy were given below;

- All general and professional institutions will require Islamiyat as a compulsory subject from class III to intermediate.
- Our non-Muslim students in Classes III to XII will have Ethics (Moral Education) instead of Islamiyat, and they will not have to read Islamic lessons in ECE and I to II.
- Al-Quran (Nazirah of 30 Paras, Hifz of selected Ayats and short Suras, translation of about 300 Ayats and Masnoon Duaes, Hadith, Imaniyat, Ibadat, Seerat, Good (Mumlat) behavior, Huqooqullah, Huqooqul-Ibad, Day-to-day problems and their solutions in Islam, Prominent personalities of Islam, etc.
- Islamiyat will incorporate Arabic as a compulsory subject to facilitate students' understanding of the Holy Quran from Middle to Higher Secondary levels.
- Al-Quran, Hadith, Fiqh, etc. will be discussed in detail in Islamic Studies at secondary and higher secondary levels.
- Students should have the opportunity to study Arabic literature and grammar at secondary and higher secondary levels.
- Participants will have the opportunity to pursue higher education in Arabic and Islamiyat through scholarships both at home and abroad.
- To ensure the development of Muslim student personalities on Islamic lines, including Taleem, Tarbiyya, and Tazkiya, emphasis will be placed on practical aspects of Islamic teachings as well as theoretical knowledge.
- In the curriculum and teacher training, the golden principles of peace, tolerance, and human rights will be highlighted, and Islamic learning will be propagated globally.
- Textbooks and curricula will promote Muslim Ummah and universal brotherhood.
- A qualified instructor shall be appointed to teach Arabic, Islamiyat, and Tajweed-o-Qirat, and pre-service and post-service training shall be arranged to update their knowledge.
- The private institutions will adopt the public sector's curriculum in Islamiyat, Arabic, and Moral Education.
- Supplementary reading material, charts, and books about Islamiyat will be distributed in schools and madaris.
- The parliament will be presented with a proposal to make the teaching of the Quran a law.

(Government of Pakistan, Ministry of Education, [2017](#), p. 24-25).

## Discussion and Conclusion

An effective society relies on education, which is closely related to faith. Often, these features are viewed as one coin. According to Chaube [and Chaube \(1996\)](#), men wish for their religion to be peaceful and strong throughout their lives. In particular, formal education is often overstated in terms of its importance. Hemchand ([2009](#)) defines formal education as the creation of a valuable human education through a narrative approach. A number of artificial problems will arise as a consequence of the explosion and rapid passage of demographic information. As a result of being educated on values, the new generation can benefit from this relevant guide. Aggarwal ([2003](#)) has

argued that values are integral to the philosophy of the world. In order to maintain good health at all stages of development, we should keep in mind five basic principles.

Due to the fact that Pakistan is a Muslim country, it is also necessary to provide Islamic instruction to secondary-level students through textbooks. It was Pakistan's demand in 1947 that had a significant impact on Islamic thought. Muslim communities sought new origins following the British decision to depart in order to continue living according to Islamic principles. Islam is not simply a set of spiritual rituals but rather a comprehensive scientific law of transmitting direction throughout all facets of life. Through provincially based learning forums under the government of Zia ul Haq, textbooks have been compiled with the assistance of the Curriculum Wing. According to the instructions, they would like to focus on a specific set of Islamic values. At the same time, the Islamiyat curriculum is divided into Sunni and Shia sections at the Class IX and X levels. The two castes had separate textbooks, but not the same editions were translated into 1999. Pakistani children are encouraged to develop their Islamic identity through the Islamiyat curriculum. Jihad has developed within the context of combating infidels, such as poverty, illiteracy, and inequality. Furthermore, the official textbooks for Urdu, Pakistan Studies, Civics, and other secondary-level subjects contain substantial content relating to Islamic principles. Providing Islamic information to teachers through textbooks is, without a doubt, one of the most effective methods of doing so. This space was recognized and addressed in the 2009 educational policy. In accordance with the 2009 education policy, Islamic education will be included in the training programs.

In many of his speeches, Quaid-e-Azam refers to the principles and practices of the Holy Quran. Over the past 72 years, Pakistanis have faced four terrible evils that have plagued poverty and the well-being of the world: bribery, deception, self-determination, and the marketing of black products. The learning objectives will be met if Islamiyat, Pakistan studies, and other secondary-level subjects contain the same content at this time.

### Limitations of the Study

While this study seeks to provide an in-depth evaluation of the incorporation of Islamic values into the country's educational policy, there are a number of limitations that may reduce the scope of research in view of the following:

- The study focuses more on public education; it does not critically cover all subjects of study or private schools, which may follow other curricula.
- Qualitative in nature, the study may limit generalizability to other Muslim-dominated enclaves.
- In this respect, reliance upon policy documents risks subjective interpretation of the effectiveness and impact that such educational policies have.

### Recommendations

- Education strategies/policies should not be left unattended, but practical steps should be taken to shade them appropriately.
- Islamic principles should guide our entire educational framework as a Muslim nation.
- Replicating secondary education is essential. All imperfections must be protected by the State Office of Education. Educators should adhere to the recommendations of educational arrangements and policies when integrating Islamic information into the education system.
- To develop young people's character, it is essential to prepare them with Islamic qualities from primary to advanced education.
- Learners' Islamic identity can be promoted through careers, teachers, and the community.
- The importance of incorporating Islamic knowledge into education policies and plans must be prioritized through effective teaching methods and curriculum revisions.

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