



An Overview of Educational Policies and Integration of Islamic Education in Pakistan

*Irshad Ali Jakhrani*¹
*Dr. Munawar Sultana*²

Article History

Received
12-11-2024

Accepted
20-11-2024

Published
23-11-2024

Abstract & Indexing

 WORLD of
JOURNALS



ACADEMIA



REVIEWER
CREDITS

Abstract

The integration of Islamic teachings with modern education are major problem for Pakistan's educational system. Islamic education places a greater emphasis on religious knowledge and ethical principles than modern education does on science, technology, and critical thinking. Madrassas and public and private schools offer a variety of educational opportunities. Current changes seek to create an educational system that respects religious values and promotes global skills by enhancing teacher preparation, using technology, and improving curriculum quality. For Pakistan's socioeconomic development to be promoted and educational gaps to be addressed, this integrated approach must continue to evolve. Islamic education aims to develop the full human being physically, emotionally, spiritually, intellectually, and economically. The purpose of this study was to provide an overview of religion and education in Pakistan's education system. Its main goal was to show Pakistan government designed educational policies regard how Islam taught us the children's education and the responsibilities that Islam assigned to parents and stakeholders. On the other hand, the study also sought to illustrate the steps Islam took to keep students from misbehaving. The study is descriptive and uses content analysis of the primary Islamic legal sources. The study was conducted using the Pakistan educational policies, plans carried out for discussion. The studies show that teaching students about Islam in school was intended to help them grow a fully peaceful life, In summary, the research implies that Islam strongly recommends that knowledge is the best way to a successful life Furthermore, the primary concern of government should be implement Islamic education in educational institutions for real Islamic character building of students according to ideology of Pakistan which is a basic right of all nations.

Keywords

Islamic Education, Educational Policy, Character Building, Ideology of Pakistan.

¹MPhil Scholar, Dept. of Education, Hamdard University, Karachi.
jakhraniirshad@gmail.com

²Assistant Professor, Dept. of Education, Hamdard University, Karachi.
munawer.sultana@hamdard.edu.pk



INTRODUCTION

1.1 Definition of Islam

Islam comes from the Arabic root "S-I-M," which implies obedience, purity, peace, and submission. Islam signifies surrender to Allah's will in a religious sense. An individual who accepts Allah's will and follows the teachings of Islam as communicated by the prophet Muhammad PBUH and the Quran is referred to as a Muslim. The Arabian Peninsula is where the complete monotheistic religion of Islam first appeared in the 7th century CE. Islam is a religion and a way of life practiced by over a billion people worldwide. It is based on the belief in Allah and the teachings of the prophet Muhammad PBUH. A long legacy of spiritual, legal, and cultural components influences its devotees' daily lives. The Hadith, a compilation of Muhammad PBUH sayings and deeds, and the Quran, which is regarded as the authentic word of Allah, serve as the foundation for the faith.

1.2 Definition of Education

"Education" originates from the Latin word "education," signifying raising or rearing. It includes many active processes, including teaching, training, research, and experiential learning, that are used to transfer and acquire information, skills, attitudes, beliefs, and habits. Education allows people to grow in their intellectual, emotional, and social capacities, essential for individual growth and societal advancement. It is essential for developing critical thinking skills, forming worldviews, and getting people ready to engage with society. Education is a lifetime process that profoundly affects every element of human existence, fostering creativity, cross-cultural understanding, and economic growth in both formal and informal classroom environments.

1.3 Islamic Law about Education

Knowledge, emphasizing that it is a crucial obligation for every Muslim. This dedication to education fosters a holistic development that strikes a balance between intellectual and spiritual advancement by embracing both religious and secular information. In the past, notably during the Golden Age of Islam, this emphasis on education has resulted in notable contributions by Muslim academics in disciplines including science, medicine, mathematics, and the arts. Islam education increases one's understanding of faith and equips people to make meaningful contributions to their communities and society at large by encouraging critical thinking, moral integrity, and practical skills. In the current environment, improving education is still essential for tackling current issues and promoting social and economic advancement. This all-encompassing approach to education guarantees that people are prepared to live happy, meaningful lives, protect the rule of law, and promote a more just and prosperous society.

Background of the Study

The creation of Pakistan in 1947 was a reaction to Islamic nationalists' calls for the creation of a distinct homeland for Muslims living on the Indian subcontinent. Pakistan was formally recognized as an Islamic state in 1973 when the third constitution of the nation was adopted. 97% of people in the nation identify as Muslims, yet there is significant racial and linguistic diversity in the nation. Religion has a significant impact on education levels. The process of socialization is greatly influenced by religion. Religion and education are two important institutions that affect the lives of many people. Religion and education improve people's quality of life individually, in families, and communities. The purpose of religion and education is to improve people's lives. "Gandhi Mahatma, I think religious associations should be the only ones concerned with religious education." Islam as a religion maintains that there is no distinction between religious, social, economic, or political matters; rather, Islam is both a faith and an all-encompassing code of conduct. Islam has placed a strong emphasis on education. The best sources of information for Islamic education that educate us to live moral lives by Allah's rules and treat people well are the Quran, Hadith, and Fiqh.

Since the nation was founded based on religion, education in Pakistan aims to generate True Muslims as well as knowledge. Islam is practiced in daily life and cannot be separated from this country. As a result, Islam has shaped all national education policies since their inception. There is no discernible pattern in the country's wide mix of cultures. Owing in large part to the general lack of knowledge and literacy, religion can occasionally be interpreted in a variety of ways. In other situations, it is even upheld as a legitimate cultural or societal standard, such as honour killings. Hindu and British influences are evident and pervasive; examples include divorce, dowry, and marital rituals.

As such, it is challenging to discuss a singular Pakistani or even an Islamic culture. In the last ten years, there has been a noticeable shift toward a clear connection with Islamic philosophy in every aspect of society, including the legal system, cultural customs, education system, and even commercial activities. It wouldn't be incorrect to argue that the majority of the nation's laws, both criminal and constitutional, continue to be fundamentally secular in their structure, meaning, and implications, despite the rhetorical claims made by some elements to the contrary. The country's educational system has enormous hurdles in establishing the nation because of its low Human Development Indicators and even lower Gender Development Indicators. An essential part of the nation's educational system is religious education.

This study follows the patterns of policy formation for Religious Education seen in the nation's educational plans and policies, but it makes no evaluations of whether or not the stated goals are being carried out or met in the formal education system. It outlines the historical function of madrassahs, maktabas, mosque schools, and mosques about the government's Religious Education programs.

All children in the nation are required by law to receive a free elementary education, however, this objective has not yet been met. The "inverted pyramid" structure of the education system, where basic education is narrow and higher education is very top-heavy, is the result of the various tiers growing at disproportionate rates. Very low participation rates in the school system are accompanied by a low literacy rate of 47%. Inequalities in gender (male versus female), place of residence (rural versus urban), social class (rich versus poor), and educational status (access, opportunity, and engagement) all exacerbate the dire circumstances. The objective of universal primary education is still out of reach in the foreseeable future due to high birth rates and inadequate government funding for education. The calibre of educational establishments falls into many streams. The difference between the public and private school systems is readily apparent. Only a select few can enrol in the former, which primarily provides elitist, westernized education. This has thus led to a glaring disparity in educational prospects for jobs and living standards between the graduates of the two systems. As early as 1970, the government was aware that there were three different types and levels of education being provided by different types of educational institutions: public, private, and religious schools, often known as madrassahs or maktabas. The government has been forced to accept and actively support the role of the private sector and civil society/non-governmental groups in taking on the responsibility for education since the public sector struggles mightily to keep up with the rapid rates of population increase and the high dropout rate. Mosque schools, which are associated with mosques, along with other religious establishments such as madrassahs and maktabas, which offer primary and secondary education, grew to a formidable size through gradual and steady means in such an environment. With government policies shifting between English and Urdu, the language of instruction has remained an unsettled problem over time. Over time, another class divide has been created as a result of the latter being used in public institutions while English is utilized in private ones. (Ahmad, M. 1997)

2. Literature Review

History demonstrates that all nations are making educational policies that encourage increasingly demanding curricula. Every policy and plan consider a few key pillars to be necessary for the necessary level of learners. Pakistan has always considered a solid Islamic foundation since, as a Muslim nation, it is an essential component in the formulation of any policy. Strong plans should be put in place to ensure that secondary school students receive more instruction in Islam since this is the stage of multicultural development and it is essential for positive student conduct. (Dr. Faiz Waqar Un Nisa, & others 2020)

Rather than producing globally-minded, logically thinking individuals, Pakistan's educational system strives to generate Muslims. The educational system in Pakistan fosters bigotry and disrespect for the religious diversity of the nation. Not only that, but it also encourages intolerance, violence, and prejudice against one's people. (Dr. Ali Asjad & Others 2022). Pakistan's founding, religion has played a significant role in influencing the country's educational policies. It has been seen as the primary tool for bringing the nation's citizens together despite their disparate linguistic, cultural, racial, and geographic backgrounds. All Pakistani governments have acknowledged the potential role of religion in fostering national cohesion and integrity. (Tehseen Asfia, Shafique Muhammad 2021)

Every nation creates educational policies to enable a more effective educational system based on the demands of the present. A few fundamental principles are taken into account in all of these strategies and plans to uphold the necessary level of education. Pakistan, an Islamic nation, has traditionally regarded religion as the foundational component when formulating policies. The pupils who are nearly useless when it comes to Islamic knowledge and attempted to provide an overview of all educational policies from the beginning in 1947 to till date and it was advised that in addition to creating efficient educational policies to modernize our educational system, particular attention should be paid to ensuring that students have a thorough understanding of Islam, particularly at the secondary level when individual changes are more prevalent. This knowledge is crucial for providing the best instruction possible for students.(Dr. Faizi Waqar-un-Nisa, Dr. Shakil Anila Fatima,2012),Our current educational system is one of the biggest issues the Muslim Ummah is now experiencing. This educational system does not satisfy the needs of Muslims in the present era or align with Islamic teachings. As a result, Muslims must alter and reorganize this educational system to better suit contemporary demands and Islamic teachings. Every culture views education as a means of mouldings a person into a valuable member of that society by instilling in him the values and beliefs that the community. To do this, one must comprehend the role and significance of education, as well as its current state, and take into account the strategy for its Islamic rehabilitation. Within the framework of Islam, one could argue that knowledge entails direction knowledge. The idea that knowledge is meant to be applied suggests that education is also meant to be applied, with learning being the necessary outcome. Because knowledge and deeds are prerequisites for redemption in the hereafter, this requirement highlights the need for education. Salvation, or the fulfilment of Allah Ta'ala's pleasures and bounties, is what the Hereafter will look like. It also demonstrates the significance of training and purification. That is to say, information is meaningless if it is not used and education does not lead to training and self-On the contrary, humans suffer from information that is not put into practice. It is important to identify the talents needed for this, put out the effort to obtain them and think about who will perform the work. (Dr. Aziz Farhat , Dr. Badshah Syed Naeem & others,2021) Education is the most important tool available in modern times for the improvement of civilizations and nationalities. Since the country's founding, education and education policies in Pakistan have both been subject to continuous development and adjustment The educational system was one of the areas that was impacted by Bhutto's nationalization policy. The educational reforms have been considered within the context of the nationalization paradigm;

nonetheless, the educational reforms have had a more significant influence on the education system in Pakistan. It is recommended that the education policies be implemented with true spirit and innovations to be introduced in educational policies. (Jinshan Yu, Prof. Dr. Hussain Mehboob (2022).

3. Research Methodology

This study developed content analysis and chose a qualitative research design to critically analyze the Pakistani educational policies which were approved Government of Pakistan and integration for both public and private School students. There was a study utilized to choose sample different Pakistani education policies and plans regarding Islamic education through reading and observing. There were analyzed in depth the Pakistan National Education policies which developed by Government of Pakistan in different regime in all level students in public and private sector schools.

Research Hypothesis:

Null Hypothesis: - The Pakistan education policies significantly addresses the integration and quality of Islamic education.

Alternative Hypothesis: - The Pakistan education policies did not significantly address the integration and quality of Islamic education

4. Discussion and findings.

Islamic Education in subcontinent

After the Arab commander, Muhammad bin Qasim (695-715) conquered the Sindh region of present-day Pakistan, Islamic dominion swept over the Indian subcontinent. Small madaris started to pop up, and Sultan Qutubuddin Aibek built several mosques to offer both religious instruction and contemporary education at the beginning of the 13th century.

Islamic Education in Mughal era.

During the Mughal era, this system progressively evolved into formal madaris. It is reported that there were about a thousand madaris in Delhi alone during Muhammad bin Tughlaq's rule (1324–1351). Madaris, which were created to train people for state jobs and to prepare future religious scholars, drew people from all areas of life throughout the Mughal era.

Different textbooks were utilized by different teachers at the period, and there was no established curriculum. In the past, madarissa education was taught using seventeen books and covered ten subjects, according to a research report titled "Madarissa Education in the Sub-Continent: Myths and Realities."

Mullah Nizamuddin Sehavi of Madarissa Firangi Mahal (Lucknow) created the Dars-i-Nizami curriculum in the 18th century, which combined religious courses with some modern fields of knowledge, thereby formalizing the basis of modern madaris. because the British introduced Western-style education and replaced Persian with English, the madaris of South Asia saw the British colonial presence as the biggest threat to their religious identity. This caused a paradigm shift in the madaris' role in education on the subcontinent and made them irrelevant to the state and economy. Here, the madaris emphasized only Islamic education and eliminated the "secular" elements from their curricula. The curriculum, which was exclusively focused on religion, was designed to generate religious leaders and scholars who could impart religious knowledge to the general public and fortify the populace's ties to Islam. Numerous madaris set up a system of free boarding, housing, and instruction, adopting a portion of the Dars-e-Nizami curriculum.

Madaris rejected any state funding and oversight to preserve their independence, a stance they still hold today. To fully utilize our madaris' ability to raise national educational standards, this situation must be improved to better meet the needs of the modern world. Since madaris reform has been ongoing in Muslim nations, particularly during the past 150 years, it is not a unique idea in and of itself. For example, Sheikh Tahir Jalaludin and Sheikh Ahmad Al-Hadi started reforms in Malaysian madaris; Muhammad Abduh brought extensive reforms to Al-Azhar

University; Indonesian freedom warriors brought those modelled after Al-Azhar; and Bangladesh completed.

Making sure that Islamic education became robust enough to handle the problems of the modern world was the central goal of all the Madaris reforms implemented throughout the Muslim world.

Imam Ghazali, the renowned Muslim scholar, split his syllabus into two sections: The term "obligatory" refers to subjects or education that are required, such as the study of the Quran, hadith, Islamic law, and Islamic history; optional subjects or education might include any study of the social and natural sciences. He goes on to explain that optional courses should be studied in addition to Islamic studies if the knowledge they impart helps people live honourable lives. Maulana Shibli Numani, a well-known religious scholar from the Subcontinent, has also discussed combining the modern curriculum with the centuries-old one. This demonstrates the urgent need for reform and evaluation of the curriculum offered at the Deeni Madaris.

Education system of Deeni Madaris

Two types of courses are typically offered by madrassas: (1) Hafiz-e-Quran Courses; and (2) Alim Courses. While the latter aims to develop more learned Islamic scholars, the former trains pupils in the memorization of the text of the Quran. The Arabic language, "tafseer" (Quranic interpretation), hadith (the sayings and actions of the Prophet Mohammed SAWW), "fiqh" (jurisprudence), "mantaq" (logic), and Islamic history are typically covered in the curriculum. Graduates of these programs frequently go on to work as instructors in both secular and religious institutions.

Almost every Pakistani government, from 1947, to present specially regime Ayub Khan and Pervez Musharraf, has attempted to bring about changes in madrassah education. The major goal of all of these initiatives was to integrate the formal education system of the nation with madrassah education to integrate graduates into the mainstream of society. Nonetheless, no noticeable outcome has been observed thus far, primarily due to an ongoing lack of trust.

This raises a relevant question: can the current madrassah education system assist in addressing the issues of the modern world?

The answer is a no because the curriculum taught in most deeni madaris in Pakistan doesn't include contemporary fields of study like English, mathematics, science, Pakistan Studies, and computer, and only Dars-i-Nizami, with some alterations and modifications, is the prevalent curriculum. Yet another challenge is the registration of madaris, audit of their income sources, teacher training, and establishment of a regulatory authority. (Muhammad Atif Shaikekh 2019) world Time

An overview Pakistan National Educational Policies about Islamic Education.

1. Educational conference 1947 (Regime Quid e Azam Muhammad Ali Jinnah (R.A))

The first educational conference was held from 27th November to 1st December 1947, the subcommittees issued their recommendations during this conference, and those recommendations were combined into 24 resolutions. Two of them have to do with Pakistan's universal educational system that incorporates the Islamic ideology of life which follows given below

1. Pakistan's educational system is to be separated from the Islamic worldview, which emphasizes justice, and unity.
2. It is agreed that religious instruction will be required in schools for Muslim students. Muslim college students will also need to attend religious education classes. The advantages will be the same for students of different religions. (Pakistan Educational Conference 1947)

2. National Education Commission 1959 (Regime Ayyub Khan)

Major Islamic Components of Policy.

According to the commission, school religious education aims to create national unity, not to spread communalism. Religious education should be given to children according to their age and gradational principles. Three stages should be made for giving religious knowledge:

- Compulsory
- Optional
- Research stage

Islam should be a required subject for both boys and girls in the primary and middle grades. They should learn the Qur'an (Nazira) first, followed by the Kalma and Surahs that are read during prayers. Knowledge or subjects about the Qur'an, Seerat-Un-Nabi PBUH Muslim literature, and history should be incorporated into the Islamiyat course. This should be a spiritual and moral issue. Choose the Ayaat (verses) in the Holy Qur'an that are best for fostering moral and spiritual development. Translations of these Ayaat (Quranic verses) are necessary to be taught. Additionally, students in A and O-level schools must be required to attend religious education classes. Islamic studies ought to be added as an elective at the secondary, intermediate, and graduate levels. Important tasks in research must be assigned at the university level. At this level, Islamic scholars' research ought to be taught as well. Teachers at universities should be knowledgeable about global history and comparative religions. Islamic philosophy and thought, Muslim history, and Islamic fiqh should all be taught in high school curricula. Universities should have a contemporary computerized library with research publication facilities on campus, in addition to a distinct institution dedicated to Islamic education. The policy made recommendations for Islamic studies, Scholarships ought to be awarded to Islamic knowledge institutions and universities. Islamic studies instructors ought to be dispatched to Muslims. For them to become knowledgeable about contemporary theories, ideas, and philosophies and, as a result, enhance their intellectual capacity. Scholarships should be awarded by prestigious universities to non-Muslim academics who wish to study any area of Islamic philosophy. (commission on National Education, 1959,)

The commission has finally emphasized the connection between human life and Islamic knowledge. It is the responsibility of Islamic scholars to distinguish the fundamental principles of Islam from contemporary knowledge and demonstrate that Islam offers workable answers to all contemporary issues.

The commission also believed that only formal and religious subjects are taught in Maktabas, Madrasahs, and Darul Uloom and that their curricula and methods of instruction do not isolate them from the demands of the modern world. Therefore, math, science, and social studies are viewed as superfluous among madrasahs. "At the secondary level, education should be vaster and, in these institutions, technical and professional courses should be included in the curriculum," the commission recommends to improve this situation. Islam ought to be shown as a dynamic, modern movement at the highest level. Islamic knowledge ought to be portrayed as supporting philosophy, science, economics, and history. For Islam and Islamic knowledge to leave a lasting impression on modern human brains, Islamic institutions should structure their curricula to the intricate and modern demands of society. (Commission on National Education, 1959,)

3. National Education Policy 1970 (Regime Yahya Khan)

Major Islamic Components of Policy

After careful consideration of educational issues, the government announced a few recommendations made by the federal education department in September 1969. Many members of the public agreed with the report's revolutionary recommendations for improvements to the educational system. This report was completed in just three months, but due to the unsteady political climate, it was unable to demonstrate any impact on the

educational system. The majority of its recommendations have to do with how useful education is. As a result, they placed some emphasis on knowledge of Islam.

This study states that the primary goal of the new educational policy was to educate people about a collective cultural and civilized system of values. The 10th grade was made mandatory by Islamiat. It was thereafter included as an elective topic. Additionally, it was recommended that universities prioritize Islamic study and use the findings of these studies to advance the fields of law, politics, economics, and other social sciences. Science and math are subjects that should be studied at Islamic universities. Modern subject training should be provided to the educators working in those establishments.

For students from religious institutions and modern schools to have equal access to excellent positions in society, standards or merit systems should be developed on both sides for the differences and similarities between the two groups of students. The policy also recommended that Islamic madaris be connected to regular schools and that all missionary schools be nationalized. Modernization and improvement are necessary in all regular schools to meet theoretical requirements. (Educational Policy 1969)

4. National Education Policy 1972 (Regime Zulfikar Ali Bhutto)

Major Islamic Components of Policy

According to that educational policy, religious education is important from a real-world perspective. The policy concluded that Islamic curricula should be integrated into the entire educational system rather than being kept apart from it. It is also mentioned that the responsibility for religious education rests with the parents, students, and teachers. It allowed religious organizations to operate freely and in a way that served Islamic interests. The summation of educational policy for religious education. Islamiat will be required for Muslim students up until the 10th grade. The content of Islamic cultural and moral values will not be included in the curriculum at any level. It was also thought that the curriculum for the Islamic topic would never exist as a stand-alone component of the school curriculum, we would attempt to integrate Islamic principles into the entirety of the educational framework. The primary goal of religious education is to enable students to make the proper life decisions, which should take into account both our past and present while remaining entirely consistent with our aspirations and conceptions of the future. More accountability for this training lies with the parents. Radio and TV will devote a significant amount of time to education. The educational establishments that were founded by various government agencies and religious groups will continue to operate.

The Muslim religious schools, such as Dar Ul Uloom, Madrasahs, and Maktabas, will also continue to operate in their current capacity. (Education policy 1972)

5. National Education Policy 1979 (Regime Zia Ul Haq)

Major Islamic Components of Policy

The objectives and recommendations of national policy support this assertion made by the minister of education. Undoubtedly, based on the suggestions made, this regulation appears to be entirely Islamic. These four points have been prioritized by the government in the national education goals.

- To instil in Pakistanis, especially in students, a love and affection for their nation; to instil in them a sense of spiritual and theoretical identity; and to engender in them a sense of love and solidarity by establishing the foundation of justice.
- To instil in the students a sense of belonging to both the Pakistani nation and the Islamic world.
- To get ready those who are knowledgeable about Pakistan and its theoretical foundations, who are cognizant of its history and culture, and who maintain hope for a better future for the Islamic Republic of Pakistan.

- To mold and shape students' personalities by the Qur'an and Hadith to produce sincere and obedient Muslims Govt. of Pakistan, (National Educational policy 1978, pg. 7-9)

The policy different recommendations like these were made in the national policy, which makes it both a theoretical and national policy.

- A. Islamiyat be made a required topic in all academic, technical, and professional institutions at all levels.
- B. Arabic instruction will be structured in all schools and colleges.
- C. Allama Iqbal Open University (AIU) will oversee the establishment of thirty centres.
- D. Quaid-e-Azam University will build a full faculty of shariah.
- E. The curriculum and text materials will be revised by Islamic doctrine and norms.
- F. Mosques would be given significant significance, and 5,000 mosque schools would be built across the country for children.
- G. 50000 Muhallah schools will be built for female students to receive a basic education in home economics.
- H. Every madrasah, Darul-Uloom, and Maktab will be given equal weight, and every madrasah student will get the same resources as students in other official educational institutions.
- I. The national language, Urdu, will be taught in schools to preserve the theoretical underpinnings of the nation and foster in children a sense of patriotism and unity.
- J. Efforts will be undertaken to integrate religious institutions with the national education system to eliminate the need for two separate educational systems. (Education policy 1979)

6. National Education Policy 1992 (Regime Mian Muhammad Nawaz Sharif PML (N))

Major Islamic Components of Policy

This strategy states: "Islamizing education alone could not produce the desired objectives. This policy proposes a curriculum that will help students comprehend the true meaning of Islam and get ready to embrace contemporary, scientific demands within the framework of the religion. The Islamic perspective is advised to be prominent in curricula at all levels for religious and moral education. Reciting the Quranic verses at assembly is required in schools and universities. Additionally, a special time should be set aside for religious education, and lectures on mental training and high moral principles should be given during assembly. Nazira-e-Quraan's education will continue from the primary stage onward to accomplish this goal. Therefore, it is best to begin translating and explaining Quranic verses at the secondary level. Following the session of the parliament, recommendations about the Islamization of education will be given in the practical form. (National Educational Policy 1992,)

7. National Education policy 1998-2010 (Regime Pervaiz Musharaf)

Major Islamic Components of Policy

The following are some of the policies about Islamic education:

- The Holy Qur'an will be taught with translation starting in class VI and finished by class XII.
- All study programs must incorporate the fundamental ideas of the Holy Quran.
- It will be ensured that Arabic and Islamiyat teachers receive pre-service and in-service training.
- Within the teaching community, they will be given the respect and position they deserve.
- The Deeni Madaris curriculum will be updated and improved to increase employment opportunities close the current gap between the formal education system and the Deeni Madaris system and end sectarianism.
- Reprints of priceless and uncommon works on Islam will be given to Deeni Madaris for use in their studies and research.

- All subject curricula and textbooks must be revised to remove any content that is incompatible with Islamic teachings and values. Instead, material pertinent to the subject and educational level at hand must be included, including information from the Qur'an and Islamic teachings, history, heroes, moral values, and other relevant sources (Educational Policy 1998-2010)

The secondary education conceptual framework is implemented by the policy. Secondary education (IX-X) is a significant subsector of the total education system, per the policy. It supports the economy by producing middle-class labor on the one hand, and it serves as a pipeline for higher education on the other. The caliber of secondary education determines the caliber of higher education, which is anticipated to generate highly qualified professionals in various domains related to the nation's social, economic, and political advancement.

(Educational policy 1998-2010)

For this reason, this level of education needs to be redesigned to both prepare young men and women for pursuing further education and to help them transition to meaningful and productive lives in the real world. One of the primary goals of secondary education, according to the policy defining the significance of Islamic values at the secondary level, is to help students develop into enlightened citizens of an Islamic state and compassionate global citizens.

8. National Education policy 2009-2015 (Regime PPP Govt)

Major Islamic Components of Policy

To create a tolerant and peaceful society to apply the teachings of the Holy Quran and Sunnah to solve real-world issues, the new education policy document states that, in addition to incorporating Islamic and religious teachings into the curriculum where appropriate, Islamiyat is taught as a mandatory core subject from early childhood education to higher secondary school levels and extending up to graduation in all general and professional institutions. To enhance Islamic education even more, advanced Islamic Studies has been added as an elective for students in Grades IX–X and XI-XII. (Education Policy 2009-2015)

9. National Education Policy (Regime 2017-2025 PML (N))

Major Islamic Components of Policy

1. The federal, provincial, and local governments will support Deeni Madaris to improve infrastructure, amenities, and services, such as access to water, sanitary conditions, and medical facilities.
2. The Government and Deeni Madaris shall work together to decide which modern disciplines, such as English, Pakistan Studies, Natural Sciences, Applied Science, and Instructional and Information Technologies, would be introduced in Deeni Madaris at different levels.
3. The Dars-e-Nizami curriculum, which was withdrawn from the study plan at the SSC and HSSC levels, will be added again.
4. Deeni Madaris, pertinent Government Ministries, and other stakeholders will work together to follow and update the national curriculum framework, learner standards, curriculum, textbooks, and instructional materials of formal subjects for Madaris regularly. Likewise, by mutual collaboration, the instructional and supplemental reading materials on religious education will be updated and amended.
5. Deeni Madaris will receive financial support from the government, particularly in the form of partial compensation for competent teachers who teach formal topics as part of their program. The current initiatives to integrate religious education with the formal school system in a few Madaris will be expanded widely and maintained without interfering with their sovereignty.
6. The government would designate quotas at training institutions around the nation to enable Deeni Madaris teachers to receive pre-service and in-service training in formal

- and religious subjects. Similar to this, several workshops will be used to set up customized training programs for teachers—both short- and long-term.
7. To enhance collaboration in their academic and extracurricular endeavors, public and private establishments in the vicinity will provide the Madaris access to their playgrounds, exam rooms, and other infrastructure. To further encourage tolerance and the appreciation of diversity, public and private institutions will organize extracurricular and co-curricular events (sports, discussions, seminars, etc.) with Madaris students and faculty.
 8. Deeni Madaris shall have complete assistance and facilitation in carrying out the regulations established under Article 25-A of the Constitution of Pakistan 1973.
 9. The government and Deeni Madaris authorities (IttehadTanzeemat-e-Madaris Pakistan) will resolve, as soon as possible, the long-standing issues of Madaris' registration and affiliation with Examination Boards/Universities for examination purposes, as well as the equivalency and accreditation of Madaris degrees, certificates, and at all levels.
 10. Quranic education, formal education, literacy, and social activities will all be copied and upgraded through the use of Deeni Madaris' best practices and success stories from government and private institutions.
 11. Teachers and students at Deeni Madaris shall be assisted and encouraged to pursue higher education in Madairs, Universities, and other domestic and international educational institutions.
 12. In a similar vein, research projects will be assisted by both professors and students. Studying in Pakistan's Deeni Madaris, universities, and other establishments would be encouraged and made easier for international students. Therefore, the NOC process for international students would be streamlined. 12. The government would support the introduction of life skills education, jobs-oriented/income-generating skills education, and technical and vocational education in Deeni Madairs after mutual consultation.
 13. Government programs will be used to support Adult Literacy Centers, Non-Formal Education Institutions, and Primary Schools under the direction of Deeni Madaris.
 14. As a regular feature or component of the Education Management Information system, an accurate database for Deeni Madaris will be produced, updated, and distributed.
 15. The contributions and services provided by Madaris shall be emphasized in appropriate national and international media outlets. In a similar vein, all levels of coordination and connections with the Madaris will be strengthened.
 16. The government will gradually build the Model Deeni Madaris at the district and sub-district levels, taking into account the best models from around the country and the world, particularly those of Turkey, Egypt, and Indonesia.
 17. To support Madaris and help them enhance their system, the government, and other sectors will give them the necessary financial support as well as moral support for educators and students.
 18. Free of bias and encouraging harmony between and within faiths on many subjects, Islamic books, and additional reading materials will be printed and distributed. The government will produce and distribute Islamic literature and additional reading materials in Madaris at no cost. These materials will be impartial and promote unity between and within faiths on a variety of subjects.
 19. To identify, assess, and resolve national issues about Madaris, particularly those concerning Islamic education and Quranic education with an emphasis on Taleem, Tarbiyat, and Tazkiyah (character building), a National Commission/Authority at the national level with offices at provincial/area levels will be established. This commission/authority will be composed of representatives from the government, the private sector, Deeni Madaris, and other stakeholders.

20. Government, Deeni Madaris, and other Boards/IBCC representatives will form a Board to serve as a facilitator and advisory body for topics about exams, certifications, the Arabic and English language of instruction, and other pertinent subjects. (Education Policy 2017-2025)

Education's Role in Social Change

Social changes lead to educational changes, just as education leads to social reforms or changes in society. The most effective tool for bringing about social change is education. Education is how society can modernize and effectuate desired changes. Education has the power to alter society by giving people the opportunities and skills they need to support themselves in adjusting to the shifting demands and ideologies of society. Careful planning is necessary for sound social progress in all spheres of life, including social, cultural, political, and economic. The planning of education must take into account the demands and goals of the general populace. Education fosters attitudes that can challenge ingrained beliefs and helps people shift their views in favour of contemporary lifestyles. Any form of change in a society must start with an education that ignites a passion for change. Every time a social shift takes place, some people embrace it with ease while others find it difficult to adapt. Getting an education aids in overcoming opposition. People are persuaded of the significance of societal change through the educational process. For example, education starts, directs, and regulates social reform movements. Only through education can capable leaders be created. The core of a country's development is its educational system. National development is the holistic growth of the various facets of the country, including the social, political, scientific, and economic spheres as well as the individual. Consequently, education is a potent tool for bringing about social, scientific, political, cultural, and economic transformation. The creation of a social order based on the principles of freedom, social justice, and equal opportunity, as well as rapid economic and technical advancement, depends heavily on education. It creates people and material resources for every economic sector and, in the end, affects the desired social change.

Enhancement of religious institute Mosques /Masjid Schools

Mosques have served as centres of worship and learning since ancient times. The prophet instructed his companions in Medina using the city's first mosque. By coincidence, the mosque's educational system was the one that first helped Arab culture advance from its prehistoric, oral tradition-based stage to its advanced, written text-based one. Around the ages, mosques have remained places of learning; subsequent buildings have developed to provide basic instruction, and by the early eighteenth century, madrassahs had been founded all around the Middle East. The other establishments served as a supplement to the mosques and were noteworthy because they represented the state's acceptance of widespread public education duty. The maktab may be compared to a primary school, the madrassah to a middle school, and the mosque, the equivalent of a university of Muslim education, at the top of the system. The mosque in the Indian subcontinent continues to play a historic role in education. Furthermore, it is disputed that the subcontinent had a high degree of literacy before British rule—some estimates put it as high as 90%. The mosque's teaching function was curtailed by colonial control and the subcontinent's Muslim literacy rate fell. Both during and before the Mughal era. As a reaction to British control, many madrassahs changed their scholarly ethos from a more liberal education to an anti-Western philosophy. This resulted in the rejection of all non-religious subjects, which may still be present in some schools. According to Pakistan's constitution, the mosque should serve as a place of learning and a hub for the moral, social, and financial advancement of the local community. Every tiny neighbourhood and hamlet across the nation has a mosque. Every kid is expected to be taught to read the Quran at home or in the mosque, primarily by the imam.

However, if the goal is to teach religion and religious principles, there is one major disadvantage to learning to read the Quran. The Quran is taught in Arabic, and although the

majority of kids and adults in the nation can recognize and recite the scripture, many are unaware of its content. Therefore, the chance of imparting religious principles through Quranic recitation or reading is gone. The mosque has a lot of potential to serve as a community hub. Mosques are attended by both men and women in most other nations, but on Friday afternoons, the entire adolescent and adult male population in the neighbourhood gathers for prayers. After the prayer, the imam gives a Friday afternoon sermon that essentially consists of a discussion on a religious topic. The intellectual and communicative abilities of the imam determine the talk's substance and calibre. An imam is typically a nonreligious person who can read and recite the Quran, which is primarily memorization of the text from rote learning without any command of Arabic or contextual understanding. Thus, the majority of people are unable to understand Quranic injunctions without considering them from the imam's point of view. Understanding that mosques could be useful in the fight for universal literacy, the government began to fund the establishment of new mosque schools as well as the renovation of those that already existed across the nation in the late 1970s. There was a lot of appeal to the concept of such schools, which included basic amenities like floor mats, buildings, and room for learning. Additionally, there would be an imam serving as a teacher and parents would be encouraged to send both boys and girls. Nonetheless, there have been and still are concerns raised regarding the concept in some places, such as the potential for the mosque's holiness to be violated, the inclusion of youngsters from other sects, crowding, disruptions during prayers, etc. Masjid schools were to be opened in areas without a primary school, as per the Policy of 1979. By the late 1990s, the number of mosque schools operating in the public sector had significantly increased. The task of founding these institutions was delegated to the provincial governments. This was the first plan that provided explicit resource allocations for the mosque schools, thorough administrative and instructional guidelines, and permitted the secondary entry of successful pupils into the formal education system. The strategy also included classes for adults and youth who are not enrolled in school, leveraging the concept of mosques as centers for lifelong learning. The plan projected an ambitious level of volunteerism from the community's educated citizens in support of government initiatives. In different policy and planning documents, madrassas and maktab were mentioned as means of raising the nation's educational standing, just like mosque schools did. A Maktab Scheme, created especially for areas without schools, was started in three districts of West Pakistan in the early 1960s. Despite positive initial reports, the experiment was abandoned in 1972, and there are no evaluation reports to be found. Although education in nonreligious areas is not a normal method, madrassahs award certifications that are comparable to bachelor's and master's degrees. One fundamental flaw in madrassah education is that each institution teaches its particular school of thought's tenets to the total exclusion of all others.

The cause of the execution of education policies failure in Islamic education

All of the educational policies that were developed could not be implemented with Islamic education for various reasons, but in this case, we will focus on a few major issues that made it more difficult to implement the policies about Islamic education. These included:

- The poor communication system with stakeholders, religious scholar's alma parents, and educational experts design an education policy
- The poor management system due undeveloped plan
- The poor procedure assessment and evaluation system reason failed the previous education policy
- The financial issues/limited resources for facilitations and implementation of education policy
- The public servant attitudes and dispositions regarding cultural effects
- The inefficient bureaucratic structure
- The failure of decentralization measures

- The lack of political will
- The leadership voids
- The deeply ingrained corruption
- The military takeover
- The lack of consistency
- No opportunity designed for religious students

5. Conclusion: -

The purpose of religion and education is to improve people's lives. Pakistan is a country that practices Islam daily since it is a religion that encompasses a comprehensive code of conduct. Because of this, Islamic subjects are given special attention at Pakistan's public and private schools, reflecting the nation's Islamic identity. Although religion and education are greatly influenced by this, efforts are being made to promote religious tolerance within the system and strike a balance between religious instruction and a more comprehensive understanding of other disciplines. The effectiveness of the educational system is dependent on several factors, including a well-established curriculum, effective teaching strategies, qualified teachers, an evaluation system, equivalency with formal education, and community involvement.

Mosques, madrassahs, maktabas, and all other religious institutions have historical origins and are a part of the esteemed tradition of Islamic scholarship. They have endured for ages, surviving in many nations and areas and changing with the periods and conditions. Their existence dates back to the early days of Islam. In the current situation, the Pakistani government and society have a fundamental duty to address the issues faced by Madaris and integrate them into the mainstream of the country by taking significant action, naturally after consulting with all relevant parties. However, for the West to become what it is now, madaris must also change into their ancestors who inspired the world. Furthermore, it is unavoidable if we hope to gain respect in the international community of nations

6. Recommendation

1. Being an Islamic nation, the structure of our whole educational system ought to be based on Islamic heritage and values.
2. The state must propagate Islam and enhance education to fortify society, by Islamic tradition, legacy, and values.
3. The educational policies shouldn't just exist on paper; rather, several actions should be made to give them a more tangible face and implemented in public and Islamic institutions
4. he educational Policies ought to state that instruction by Islamic principles is required for all levels of education, particularly secondary education, to develop children's positive character traits.
5. The organization of secondary education needs to be changed. The Government Education Department ought to cover every flaw. As recommended by educational policies, the curriculum planning committee in particular needs to take concrete action to ensure that all Islamic knowledge is covered in the curriculum.
6. The Educational policy should also emphasize how important it is for parents, instructors, textbooks, and society at large to help students learn about Islam.
7. The government should create new opportunities and scholarships for religious students and scholar
8. The policy maker (Govt) should reserve a special quota for religious degree holders in the government department.
9. The government should pay salaries to Deeni-Madaris teachers, alma, khateeb, and scholars to encourage him
10. The government should increase no of subjects about Islamic education in public institutes from grade 1 to graduation.

References

- [https://journals.wumardan.edu.pk/papers/79-90%20Wilayat%20bibi%20\(1\).pdf](https://journals.wumardan.edu.pk/papers/79-90%20Wilayat%20bibi%20(1).pdf) (Dr. Faizi Waqar Un Nisa , Dr. Bibi Wilayat & Dr. Khan Farah 2020) Islamic education secondary classes
- [file:///C:/Users/dell/Downloads/11154-Article%20Text-22047-1-10-20220615%20\(2\).pdf](file:///C:/Users/dell/Downloads/11154-Article%20Text-22047-1-10-20220615%20(2).pdf)(Dr. Ali Asjad, Dr. Aleem Abdul, Dr. Mahmood Naseem, and Dr. Mann Maria. (2022).Pakistan Islamic education system
- https://pu.edu.pk/images/journal/history/PDF-FILES/28_58_2_21.pdf (Tehseen Asfia, Shafique Muhammad, Khan Abdul Rashid, Dasti Humaira Arif (2021)
- https://www.academia.edu/1191388/Consideration_of_Islamic_values_in_educational_policies_of_Pakistan considered Islamic values in the education policy of Pakistan Dr. Faizi Waqar-un-Nisa, Dr. Shakil Anila Fatima, Dr. Akhtar Sajjad Hayat,(2012)
- https://www.academia.edu/86875699/Current_Educational_Challenges_and_Solutions_in_the_Perspective_of_Islam?rhid=28590184049&swp=rr-rw-wc-43789602
- Dr. Aziz Farhat , Dr. Badshah Syed Naeem, & Dr. Ullah Amir (2021) current educational challenges
- <file:///C:/Users/dell/Downloads/22.+Educational+Development+and+Educational+Policies+in+Pakistan+from+1971+to+1977+An+Analysis.pdf> (Jinshan Yu, Prof. Dr. Hussain Mehboob (2022) Educational development & educational policies)
- (Muhammad Atif Shaikh 2019) world Time magazine Lahore challenges of deeni madaris
- National Education Conference 1947
- National Education Policy 1959
- National Education Commission 1969
- National Education Policy 1972-80
- National Education Policy 1978
- National Education Policy (1992)
- National Education Policy (1998-2010)
- National Education policy (2009)
- National Education Policy 1998-2010
- National Educational Policy (2009-2015)
- National Education Policy 2017-2025
- Ahmad, M. 1997. Education. In: Raza, R., ed. Pakistan in Perspective 1947-97. Karachi: Oxford University Press.
- Al-Attas, S.M., 1979. Aims and objectives of Islamic education. (Unpublished paper, delivered at the King Abdul Aziz University, Jeddah, Saudi Arabia.)
- Al-Jamali, M.F. 1998. Islamic education. In: Boudhiba, A.; Al-Dawalibi, M.M., eds. The different aspects of Islamic culture: the individual and society in Islam. Paris: UNESCO.
- Azria, R. 1991. Religion and school education in a secular state: the French situation. Higher education in Europe (Bucharest), vol. 16, no. 4, p. 88-97.
- Council of Europe. 1972. Religion in the school history textbooks in Europe. Strasbourg, France: Council for Cultural Co-operation.