

Summative Evaluation Practices for students' Moral development:Content Analysis of Islamiyat Textbook Grade VIII

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Abstract: Moral education is crucial for all. As a result of moral education, students may conduct various activities morally. Moral development is among the key facets of socialization during childhood. The development of moral standards is greatly aided by teaching provided in schools. Regarding inculcating Islamic character in Pakistani children, we, as an investigator, are required to examine the basic stages of our instructive system. In this regard, Elementary education is regarded as fundamental and mandatory in many countries. So, we carried out this study to analyze the textbook Islamiyat Grade VIII for students' moral development through summative evaluation practices. We conducted qualitative research following the qualitative content analysis. Further, we develop codes in the light of the summative practices for the assessment of student's moral development highlighted in the seven chapters of the Islamiyat textbook Grade VIII. A total of 12 main codes were generated with sub-codes/themes, which were found significant for practising the contents of the textbook Islamiyat Grade VIII. We also recommended students' and teachers' views about the application of such practices for the development of students' morality in the light of the Islamiyat textbook for grade VIII.

Key Words: Moral Development, Textbook Islamiyat, Grade VIII, Summative Practices

Introduction

Moral development is among the key facets of socialization during childhood. The development of moral standards is greatly aided by teaching provided in schools. Three fundamental elements make up moral awareness: moral sensibility, moral reasoning skills, and ethical imagination. Educators must encourage moral ideals and create ethical creativity. Moreover, they must have moral judgment abilities to develop ethical competence in multicultural classrooms. Children's moral education is crucial. As a result of moral education, learners may conduct various activities morally (Masitah, 2020). As a Muslim country, Pakistan must follow moral values and provide Islamic education to elementary school students through textbooks (Faizi et al., 2020). Through curricula, desired behavioural changes are attempted to fulfil the life purpose established by a specific philosophy. Consequently, philosophy influences curriculum development, and changing philosophical perspectives also affect instructional strategies. Similar to this, philosophy in practice also impacts textbooks.

Textbooks contain content that reflects societal ideologies and values; the government should monitor the publishing of books for students. So, useful books for students should be made available, and the availability of unsuitable books should be discouraged (Singh, 2008, pp. 12–20). Moreover, a textbook is indeed important in various settings. Textbooks may serve as the country's official syllabus in underdeveloped countries. Aside from the instructor, they would be the best essential instrument for students to attain information and competencies. It may also be the instructor's primary resource of curriculum ("Module (5) Development of textbooks and other teaching and learning materials", 2021). Instructors play a significant role when their kids are enthusiastic about learning and practising what they

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have learned (Faryadi, 2005). The new teaching practices aim to support students' growth into socially trained adults who can blend in with their sociomoral environments while simultaneously adopting a crucial ethical viewpoint regarding their own and the social environments they inherit.

Regarding inculcating Islamic character in Pakistani children, we, as an investigator, are required to examine the basic stages of our instructive system at elementary level (Shami & Hussain, 2006). So, we carried out this study to examine summative evaluation practices of grade VIII Islamiyat textbook for students' moral development. We did not focus on the summative exercises of the lesson, which included MCQS and short and long questions, but focused on the activities for practising the contents for students' moral development.

Furthermore, we conducted this study at the elementary level, which is the foundation for the moral advancement of students. First, we provide a concept of moral development and the context of the textbook Islamiyat for students' moral development. Next, we draw attention to the theoretical underpinnings of moral development. Then, we offered a content analysis of Islamiyat, specifically summative evaluative practices for students' moral development, in the light of the textbook of Islamiyat grade VIII. Then, we offered our recommendations in the light of the findings and conclusions.

Objective of the Study

To examine summative evaluation practices of grade VIII Islamiyat textbook for students' moral development.

Literature Review

Moral Development

Morality is the philosophical field of ethics, also called ethical philosophy, which studies ethical norms' conceptual underpinnings and logical validity. The term "ethics" is used to refer to specific moral codes or systems as well as the empirical study of their development across time and the social, economic, and geographic contexts in which they were developed (Britannica, T. Editors of Encyclopedia, 2023). Moral development is defined by the attributes of equal treatment, understanding of rules, and interaction with others. Distributive justice and the allocation of resources are among the most ancient ethical quandaries examined in educational institutions. It pertains to perspectives on the equitable allocation of financial assets or advantages among participants in an organisation (equality). Comprehension of values is an additional domain in which moral development occurs. A progressive shift to constructive morality transpires when youngsters interact with others, acquire psychological awareness, observe other individuals adhering to various standards, and cultivate viewpoints. Youngsters attain this developmental phase when they comprehend that individuals construct rules that are vulnerable to modification. Moral reasoning refers to the process of determining what is right or wrong (Woolfolk, 2006, p. 114). Moral growth is the process by which individuals enhance their comprehension of what is proper and what is not. A person's sense of ethics is typically perceived as evolving through simplistic conceptions of morality to more nuanced approaches for determining moral variations, as implied by the notion of "improvement" (Dorough, 2011).

Likewise, moral development is how we determine right and wrong as we mature and reach adulthood. It comprises our moral and religious principles and shapes our conduct and sense of civic duty (Moral Development: Definition, Examples & Stages, n.d). Moreover, a child's awareness and perception of social and personal values, right and wrong, ethical standards, and interpersonal conduct are called their "moral development." Children acquire these values through a social and personal process that teaches them how to act in the community (What Is Moral Development | IGI Global, n.d).

School and Moral Development

Many things influence a child's moral development, but the actions and expectations of their family and community are likely the most significant. Uncomfortably positioned between the two, the school can have a big impact, but only to the degree that it reflects societal consensus and expands upon expectations and norms from the family and community. The role of the school in fostering moral confidence is crucial in situations where these norms are lacking. Transmitting, instilling, and engaging children in the dominant morality of their society is one of the most fundamental roles of any educational system (West & Jones, 2007, p. 73).



In the broadest sense, education is about more than just information acquisition and the acquisition of necessary competencies. Suppose religion or spirituality is concerning finding solutions to life's significant inquiries. In that case, all educators should encourage learners to pursue open-ended inquiry and assume greater duty for their individual and professional lives (Craft et al., 2001, pp. 126-127). Schools are moral communities guided by logic and agreement. Participating in a community is crucial for moral and spiritual growth. Arguably, the more effective means of fostering spiritual awareness is community. It is believed that shared daily life, job, relaxation, and religious experiences are essential to forming individual and group identities.

On the other hand, morality cannot be acquired outside of social interaction; morality may be seen as the cornerstone of social interaction. Until we apply morality, it remains an abstract ethical theory. Through application, we gain moral understanding and learn how to behave in society (West & John, 2007, pp. 43-57).

Moral Development and Classroom Practices

Every classroom is a place for moral education. In fact, within each social class. Implementing regulations and modelling positive behaviour are two fundamental ways to transmit morals to students. When choosing an item for reading and an individual to admire ahead, the individuals are making moral choices. However, teacher-philosopher Nel Noddling (1992) contended that "teachers should not be permitted to ignore their duties as moral instructors by declaring that they are not qualified for this practice. It is a duty that all people have as human beings should be prepared for their work, or at least any decent adult should be. Every righteous adult ought to be ready for their duties. As humans, moral development is our collective responsibility (Bergin & Bergin, 2011, pp. 69-382). Above all, the ideals and principles must be manifested by the factors that make up social power, such as Interpersonal relationships, involvement, certainty, images, customs, mutual reliance, generosity, and leadership (West & John, 2007, p.105).

Morality can be taught by employing regular connections. A moral education setup may not be as effective in fostering morality as teacher interactions with pupils. Simulation, parental authority, a representative home environment where parents honour their kids, and activation are some of the greatest significant parenting elements linked to the development of morality. A classroom can benefit from the same variables. The fact is, moral educators serve as moral role models. Authoritative teachers are representative in that they encourage discussions with learners, involving them when it comes to moral matters. Two key components are employing an inductive discipline and applying cautiousness when implementing discipline to learners. As it turns out, internalization develops, or learners follow the rules even if nobody else is around. Students and adults impart their core values. While dictating regulations and giving instructions concerning moral problems, instructors typically deliver learners options regarding personal matters (Bergin & Bergin, 2011, pp. 387-388).

Significance of Islamiyat for Students' Moral Development

The study of Islamiyat can assist learners in cultivating their morals by providing them with the means to evaluate and improve their standards of living. It is often believed that transformation stems from learning. It is beneficial solely if it motivates pupils to develop in morals, religious beliefs, and their individual honesty (Thakur et al., 2022).

It has been believed that moral and spiritual development are processes of learning that require intellectual engagement. Dalai Lama defines spirituality as "just bringing to light the fundamental human values, compassion, and empathy for one another." It is possible to teach these ideals without mentioning religion (West & Jones, 2007, pp. 19-46). Character formation is among the objectives of the National Education Policy 2017-2025, which is based on the main dimensions of "Taleem" (Learn, Apply, and Analyze Knowledge), "Tarbiyya" (Social, Technical, Moral, and Ethical Training), and "Tazkiyya" (Purifying the Soul). Character formation may also be founded on fundamental Islamic concepts linked with moral rules applicable to everyone (Mushtaq et al., 2023).

Single National Curriculum (2020) and the Subject of Islamiyat

The country of Pakistan is bilingual, multicultural, and ethnically diverse. Following the lead of British colonialism in the Indo-Pak subcontinent, the government of Pakistan set up schools with a variety of

mediums of instruction, including English medium schools (EMS), Urdu medium schools (UMS), and Vernacular medium schools (VMS), which resulted to unjustified and inequitable categorization in the country (Rind, 2021). The present government of Pakistan has planned to introduce the Single National Curriculum (SNC) in Pakistani schools to alleviate social injustice and economic inequality. So, the draft was finalized in 2020 with different developmental phases for different grades. The progression of SNC is motivated by primary aspects such as Quranic and Sunnah teachings, constitutional guidelines, aspiration of Quaid and Iqbal, emphasis on values, life skills-based as well as inclusive schooling, honour as well as recognition for diverse religions and cultures in regional and international contexts, emphasis on project, investigation, and activity-based learning, advancement of 21st-century skills such as quantitative, critical, and creative problem solving (Abbasi, 2020). From Grade 1 to Grade 12, five learning levels indicate the advancement of children (Ministry of Federal Education and Professional Training Government of Pakistan, Single National Curriculum English, 2020).

Theories of Moral Development

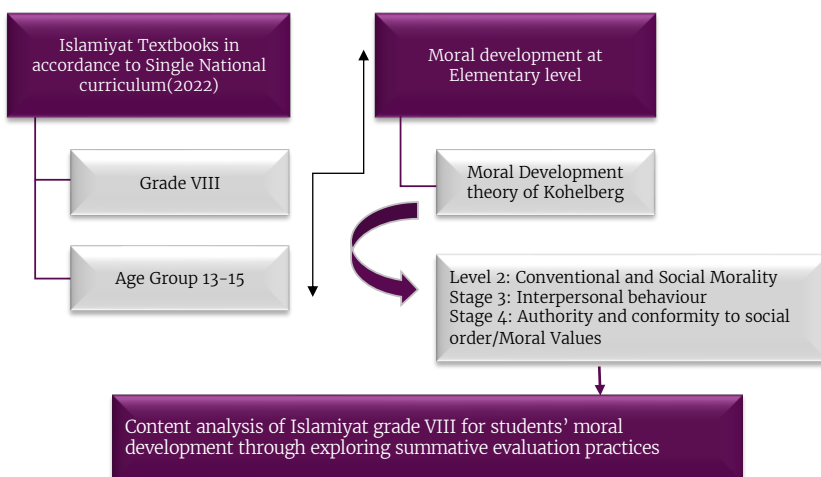
Freud, the father of psychoanalysis, postulated a conflict between an individual's wants and those of society in 1962. Freud believed that moral development occurs when an individual's self-serving wants are suppressed and replaced by the values of significant socializing figures in their lives, such as their parents. Skinner (1972), a supporter of behaviourism, emphasized socialization as the main driver of moral growth. While Freud and Skinner both concentrated on the external factors that impact personality (Hoose, 2020). Similarly, Jean Piaget and Lawrence Kohlberg are two significant figures in the theories of moral development. We cannot refrain from mentioning Piaget's ideas while analyzing Kohlberg's notion of moral development. The concept of moral development using an intellectual perspective is based on Piaget (Masitah, 2020).

Singh(2008)descried that Piaget (1960b) investigated how children's moral convictions and understanding develop. He came to two primary findings: 1. Heteronymous (morality of constraints, moral realism phase) morality and 2. Autonomous morality. In the first, a child follows the rules naturally without any thinking. Judgment is based on norms and standards from outside sources. The second phase of moral relativization, as a "morality of cooperation, begins when the child moves from 6-7 years old to adolescence. As a young person establishes his laws based on a growing awareness of the value of social cooperation and regard for other people's perspectives, judgment grows more independent, building social connections, the child naturally attempts to arrange a moral code; in forming moral judgments, he now looks within, at his conceptions of equal treatment (Singh, 2008, pp.25-29). Consequently, Moral judgment formation is a mechanism of moral development that corresponds to the procedure of building cognitions, as demonstrated by Piaget and further developed by Kohlberg (Masitah, 2020).

However, they both indicated that the child's connections with those around them contribute to the development of moral stages. However, they argued that the child distinctively applies the values and integrates them into his values rather than just accepting them at their core (Singh, 2008, pp. 25-29).

Figure 1

Proposed Theoretical Framework





Methodology

This research was a qualitative content analysis focused on the phenomenon of moral development of eighth-grade students through the inquiry of Islamiyat. Consequently, without any prior theory, the researcher read relevant works and employed Kohlberg's theory of moral development, which is compatible with moral development in some characteristics. Cooperation, social interaction, and participation are the specific phases of moral growth connected to adolescent development in relation to Kohlberg's Stage 3. This stage is related to the morality of interpersonal cooperation within the conventional Level of moral reasoning. The study examined the summative evaluation practices for the moral development of the students. So, the study plan, data collection source, and sample were the VIII grade Islamiyat textbook. The Islamiyat textbook produced by the Khyber Pakhtunkhwa textbook board in Peshawar (session 2022-23) was the basis for the content analysis. Initially, the content was thoroughly checked, and after that, it was studied while considering the list of moral principles in light of the ethical development of grade VIII students. The researcher collected more relevant data on the evaluation practices. Similarly, codes were generated after the development of themes. First, the existing Islamiyat of Grade VIII textbook was analyzed thoroughly regarding evaluation strategies for students' moral development.

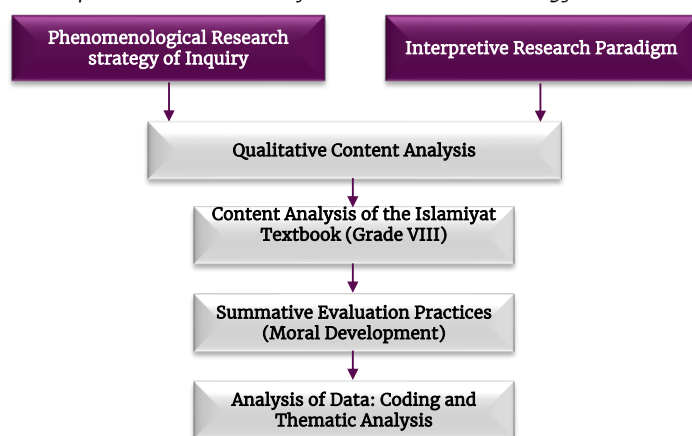
Furthermore, this study looked at the material in the Islamiyat textbook for grade VIII with particular emphasis on the moral development of the students. The researcher attentively read the grade VIII Islamiyat textbook three to five times. The researcher expanded a perspective of the whole. Following the study's objectives, the researcher read the material and recorded the findings in a content analysis sheet. So, a moral development codebook (MDCB) was created based on the contents of the grade VIII Islamiyat textbook regarding the evaluation strategies for the moral development of grade VIII students. This codebook included an extensive list of moral ideals based on the grade VIII textbook of Islamiyat. First, the researcher developed open codes based on the contents of the grade VIII textbook of Islamiyat, and then after the organization of the codes in the second stage, the researcher finalized the main codes with sub-codes. So total of 12 codes were developed. For this content analysis, we employed some steps of Senem (2013) along with the steps identified by Creswell 2009. We followed the main codes of the moral development theory of Kohlberg level 2.

Validity of Qualitative Data Instruments

In an interpretive position, the testimony of participants and their actual circumstances will let scholars thoroughly explore the societal truthfulness statements about "their lived situations" (Pervin & Mokhtar, 2022). The cross-checking and expert opinions method was employed for theme validity (Creswell, 2009). After getting suggestions from the supervisor, the researcher contacted Education experts via email and WhatsApp to obtain their permission to validate the content analysis code book. The researcher validated these tools, and the instrument effectively accomplished the study's objectives. The validity of the instruments required the time of specialists. Six experts contributed feedback, which was examined and used to develop the instruments.

Figure 2

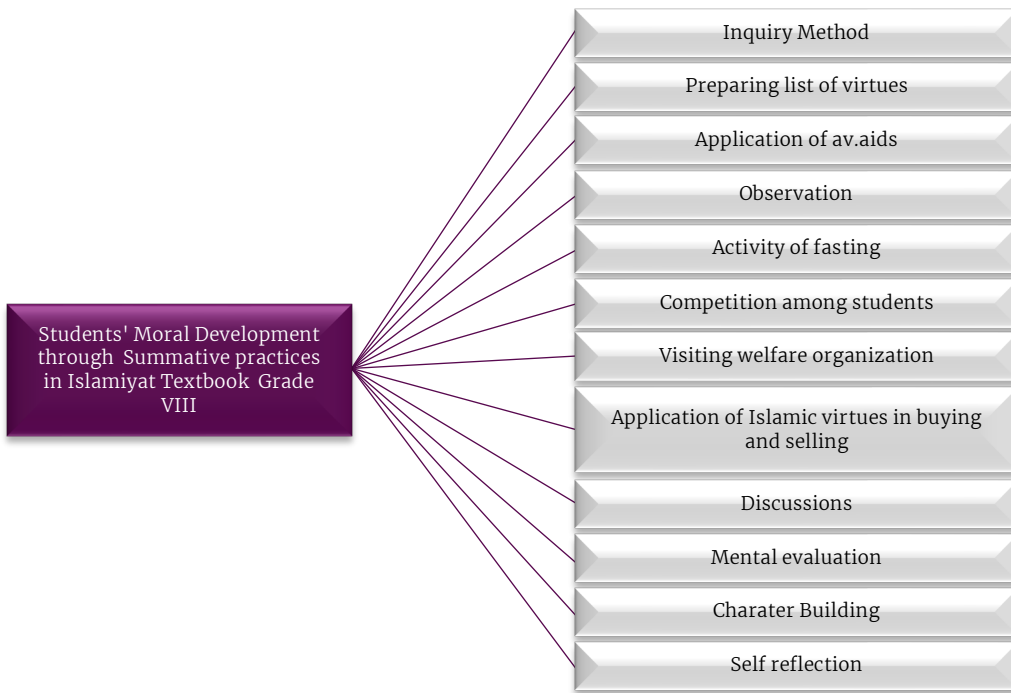
Conceptual Framework of Research Methodology (Creswell, 2009)



Findings of the Study

Figure 3

Themes Derived from Summative Practices



Summative Evaluation practices in the light of Islamiyat textbook Grade VIII

Theme I: Inquiry or project method for practical activities

The content analysis Islmaiyyat grade VIII elaborated research practices in the form of written /project work, reading books for finding out the solution to various problems, and research questions for finding solutions for the mentioned chapters and sections in the textbook Islamiyat grade VIII.

Written Work: The content analysis grade VIII identified written work for the section of Quran and Hadith in the form of writing two sentences about the importance of duas' given in the textbook Islamiyat grade VIII (p.7). Allah's fear and contemplation about life afterhere was identified in the form of asking students to write one Quranic verse and Hadith (p.21). For writing effects of the fate belief to building character in the form of searching and writing, Hadiths related to 9 Zillhijjah were identified (p.31).

Reading Books: Reading books was another inquiry practice for finding out the division of Nisab zakat on sheep, goats, camel and horses in the light of reading Miaa Muhammad Jameel's book "Zakat k Masail o fawaid زکوٰۃ کے مسائل و فوائد" (instead of gold and silver) (p.26). Similarly, inquiry in the light of the Seerat book about the virtues of Hazrat Safia R.A. was specified for students' moral development (p.45). Similarly, another study task was identified for students from a specific Seerat book, "Seerat I Tayyabba", related to the virtues of Hazrat Ali R.A(p.55). Seerat study of Hazrat Muhammad ﷺ for the purpose of presenting a practical example of equality in the present age in the light of evaluating the steps taken for maintaining equality in Madina (p.64).

Inquiry in the Light of Quran: Inquiry or project method in the light of Quranic chapter Sura Al Nahal, verse:125 was found for students' moral development with two purposes: 1) Finding out Hikmah for invitation, and 2) finding out two important methods for successful preaching and invitation (p.40). Research /Project /Inquiring Tafseer of Sura Al Nisa verse 23 was specified for preparing a list of Mahram relatives of males and Sura al Noor verses 31 for Mahram relatives of females (p.60). Moreover, Research in the light of Sura Al Noor for the purpose of finding out etiquettes related to asking permission to visit someone's home and etiquettes related to permissions in the specific timing for entering someone's room were identified.



Inquiry of Specific Research Questions in the Light of the Quran: The content analysis elaborated research questions with a source of the Quranic verse 58 of Sura Al Noor for inquiry such as;

1. Is it necessary to ask permission before visiting each other in your own home?
2. Which people at home need to learn etiquette for asking permission?
3. Which timing are those during which, without permission, entry to someone's room is not good? (p.60).
4. The content analysis Islamiyat grade VIII elaborated research questions for students in the light of the Quranic chapter Al Taksur with translation-related adaptation of contentment (قناعت) i) In what way has inspiration been given to adopt contentment? ii) what is the purpose of asking about blessings? (p.80).
 - The content analysis Islamiyat grade VIII elaborated some other research activities in different forms, such as doing research and listening to teachers and parents related to the reason and event of revelation of Sura Al Dahar verse 8, chapter 76 (in the verse of this chapter it has been mentioned about giving food to the poor, orphans, and prisoners, some reports that this verse is specifically for describing the importance of Ahl I Bait) (p.85). Teacher and parental guidance were elaborated for i) research and writing the difference between pilgrims and Umrah (p.31), ii) students may prepare a list of the kings who accepted the invitation of Prophet Muhammad ﷺ (as we know some accepted while some rejected) (p.40).
 - Research in the supervision of teachers and parents related to writing examples of Amar Bil Maroof wa Nahi Anil Munkar from Uswa Nabi ﷺ, from the life of the companions of Prophet Muhammad ﷺ were explored.
 - Research related to SIHAHI SITTA, specifically Mishkat Sharif, the famous Hadith book, as practices for updating students about Hadiths (p.116).
 - Completing the table including the information about Hazrat Imam Hussain R. A.'s: i) date of birth and place, ii) father, mother, grandfather and grandmother name, iii) فضيلت, iv) date of death (p.101).
 - Research in the library or by using the given link to find out information related to Bait Ul Muqaddas (p.121).
 - Research in the form of reading the bad conditions during the period of Hazrat Mujadid Alif Sani R.A and presenting suggestions for improving the bad conditions of today in the light of the struggle of Muajdid Alif Sani R.A (p.11).

Cross-checking practice in Inquiry: The content analysis Islamiyat grade VIII elaborated on crosschecking practice in the light of visiting the library and receiving books related to the belief of life after in other religions and identifying their concept (p.17).

So, students, through Inquiry practices, will be able to acquire knowledge about various significant areas and will be able to solve problems by avoiding bad and doing good.

Theme II: Preparing a List of Virtues

The content analysis further elaborated on preparing a list for;

- The effects of Allah's fear and contemplation about life after, for example, a sense of responsibility and modifications of actions (p.21).
- Practical work-related listing virtues of Ulama and thinker (p.116).

Preparing lists in the Guidance of Teachers and Parents: Writing six things for highlighting the Fazeelat of Prophet Muhammad ﷺ on other Prophets A.S in the form of a table was specified (p.40). Students, with the guidance of parents and teachers, may prepare a list of the personalities who try for the unity of Ummah (p.69).

Theme III: Application of AV. Aids

Textbook Islamiyat grade VIII elaborated on the application of AV. Aids for demonstrating the following topics;

- Making charts for demonstration of Iman Mufassil and Iman Mujammal with translation and important points (p.17).

- Preparing sample receipt of business agreement (p.90).
- Use of media sources (google Maps) and AV aids (map and globe) in teacher's supervision for elaborating the geography of "Mota". Students may note the information in their notebooks (p.50). Research or search a map of Pakistan for the geography of Pak Patan and write the names of the five nearest cities to Pak Patan (p.111).
- Decorating charts in the classroom related life events of Hazrat Imam Hussain R.A (p.101).
- Making a chart related lives of the mentioned Ummahat Ul Momineen R.A and writing about their name, father's name, tribe, age, children and death (p.95).
- Preparing PowerPoint on the importance of the use of social media in the present age (p.130).

Theme IV: Observation/Home Task

The textbook Islamiyat grade VIII elaborated on the activity of observation of Pilgrimage (Zulhijja 9) on television (p.31).

Theme V: Activity of Fasting

The textbook Islamiyat grade VIII elaborated on keeping fast for students on "Yom- I -Arfa" (p.31).

Theme VI: Competition among Students

The textbook Islamiyat grade VIII elaborated on the competitions of chart calligraphy among students for writing virtues of Prophet ﷺ on the following titles;

- Physical appearance, exceptional beauty
- Speaking manners
- Exceptional moral qualities and manners of Hazrat Muhammad ﷺ
- Etiquettes or moral values for meeting someone
- Seating manners of Hazrat Muhammad ﷺ.
- Eating Etiquettes of Hazrat Muhammad ﷺ
- Walking Etiquettes of Hazrat Muhammad ﷺ (p.55).

Two- minute Speech competition in the class related to the unity of Ummah was elaborated in the form of reading the given Hadith: "The example of believers in loving each other, kindness and mercy is like a body. The pain of one muscle suffers the whole body, or the whole body feel the temperature and pain" (Sahi Muslim:2586) (p.69).

Demonstration of examples were elaborated as follows;

- Present examples of favourable opinions or optimistic ideas (حسن ظن) about something from Uswa Rasool ﷺ and seerat of Companions R.A,
- The present example of bad opinion (سوے ظن) from Uswa Rasool ﷺ and Companions R.A.

Theme VII: Visiting Welfare Organization

The content analysis Islamiyat elaborated on an interesting activity of students' visit to some welfare organization. The purpose of the student's visit was to develop a sense of helping eligible people in society (p.85).

Theme VIII: Application of Islamic Virtues in Buying and Selling/Practical

The content analysis Islamiyat grade VIII elaborated two practical activities for the application of Islamic virtues in business, which were: i) students may care about the Islamic virtues of buying and selling in the market, ii) students may evaluate the practice of the Islamic virtues during buying and selling in the market (p.90).

Theme IX: Discussions

The content analysis Islamiyat elaborated the classroom practice of student discussions for their moral development in the following way;

- Importance of duas' in the classroom (p.7).
- The relationship between fate and planning (p.12), changes brought by belief in life after here (p.17), Allah's fear and contemplation on life after here (خشیت الہی اور فکر آخرت) (p.21).



- Answer of Hazrat Ali R.A about fate and discussion on "the relationship between fate and planning" "تقدیر اور تدبیر کا باہمی تعلق" (p.12).
- Social and economic benefits of zakat (p.26).
- Negotiation on the given topic "the true meaning of worships and worshipping" "عبادت اور عبدیت کا حقیقی مفہوم" (p.35).
- Discussion under teacher's supervision on preparing quiz competition related Ghazwat I Nabwi ﷺ (p.45).
- Effects of the battle of Muta on the Byzantines and Persians" (p.50).
- Lessons learned from the life of the companions of Prophet ﷺ (p.106).
- Arranging discussion among students on the following topic "merits and demerits of the appropriate use of media" "ذرائع ابلاغ کے درست استعمال کے فوائد اور غلط استعمال کے نقصانات" (p.132).
- Discussing "the role of Amar Bil Maroof Wa Nahy Anil Munkar in reforming society" "معاشرے کی فلاح" t "و بہبود میں امر بالمعروف اور نہی عن المنکر کا کردار" (p.126).

Theme X: Mental Evaluation /Conceptual Questions/ Critical Thinking/Brainstorming

The content analysis Islamiyat grade VIII elaborated the practice of mental test ذہنی آزمائش through various activities for the following topics;

Posing Questions or Brainstorming: Posing questions related to giving zakat to the most eligible person. Instructions for teachers were highlighted for finding out students' intelligence level through the question; "If your close relative, neighbours, or class fellow are poor and eligible for taking zakat, so to whom will you give zakat among these three? (p.26). Another activity related to mental evaluation was asking questions from students to describe some social merits of equality in their own words (p.64). some other mental evaluations in the form of posing questions were: Owning patience in daily life on different occasions: "Evaluate your daily life and talk about evidence for owning (فتناغت) patience on different occasions. (p.80).

- Write two difficulties and solutions faced by orphans, patients and handicapped (p.85).
- Reason for inequality in dealing with trade: What are the reasons for inequality in the dealings of trade? What are its effects on the society? (p.90).

Written Activity for Mental Evaluation: Worships are in following the teaching of Allah and the Sunnah of Prophet Muhammad ﷺ so for spending life according to the Quran and Sunnah, write some suggestions in the following dealings;

1. Etiquettes related eating
 2. Sleeping
 3. Dealing with relatives and friends
 4. Care for the patient (p.35).
- Thorough reading of the given globe in the lesson and writing the names of Jewish forts in the right place (p.45).
 - Tell the names of two soldiers in Islamic history who turned the way of history through their efforts. (p.121).

Theme XI: Character Building

The textbook Islamiyat grade VIII elaborated the practices for character building through the application of various activities such as;

Posing questions

- Your etiquettes in response to hard speech, Prophet Muhammad S.A. ﷺ always act with patience in response to hard speech. What will you do?
- There was no difficulty in understanding the conversation of Prophet Muhammad ﷺ. What is about your conversation with your addressee?

- Prophet Muhammad ﷺ was well-mannered and avoided looking directly into people's faces, gazing downward. How can you adopt this? (p.55).
- What lesson did you learn from the life of Imam Hussain R. A.? (p.101).
- To find answers to such questions, students will try to face such situations, and they are developed into morally developed students.

Practical suggestions: Character building in the light of presenting practical suggestions for avoiding bad were elaborated as;

- Present some practical suggestions in the form of a table for avoiding bad /unfavourable opinions (بدگمانی) in daily life, for example, always maintaining good opinions (p.74).

Code XII: Self-reflection for moral development **آئینہ عمل**

The content analysis Islamiyat grade VIII elaborated self reflection and self-evaluation practices for students' moral development. Almost all reflections were included in the form of quotes and questions, such as;

- Life after here is an examination (test), so evaluate your dealings like;
 1. Reflecting upon your activities for your preparation for life after here?
 2. What are the actions enabling you for Shafati Rasool ﷺ, and do you act upon those acts? (p.17).
- Pointing out or listing the bad acts which you avoid today? (p.21).
- Writing a paragraph about how prayers, fasting, zakat, and pilgrimage perform a role in the tarbiya (nourishment)of individuals (p.31).
- Do you have the quality of equality with your class fellows? Do you have an attitude of equality with other children in the playground? (p.64).
- Evaluating themselves self, which characteristics of the mentioned Ummahat Ul Momineen R.A need to own? (p.95).
- Another reflection was for valuing time in the light of the saying of Hazrat Sheikh Fareed you Deen "value time "as well as a self-reflection question was elaborated as; do you value time during your daily activities of your life? (p.111).
- Students' role as a reformer for Nahi Anil Munkar in the form of a question was specified as; if you notice someone doing bad, what may you do? (p.126).
- Read the following Hadith and evaluate yourself after listening to some news; what is your reaction? ”كفى بالمرء كذبا، ان يحدث بكل ما سمع (Sahi Muslim:03) (p.132).

Conclusions

The content analysis Islamiyat textbook grade VIII elaborated summative practices. A total of 12 activities for students' moral development in the light of the content analysis of the textbook of Islamiyat for Garde VIII were elaborated which included ;Research practice with sub-practices as ; project or inquiry method for practical written work, inquiry method as a home task for discussions with parents and involving society, self-reflection and evaluation, the use of AV. Aids such as ;globe, power point and charts, group discussions, teachers and parental supervision, activities for practices like fasting, observations of religious worship through social media and visiting the welfare organizations. All such activities were presented for the development of students' moral upbringing in the form of interactions. The Islamiyat textbook Grade VIII elaborated on research through reading books at home, visiting the library and asking knowledgeable persons who have practiced the same activities. Similarly, self-reflection and evaluation and mental evaluation were other practices under the same umbrella. Likewise, discussions in the class with parents and knowledgeable persons at home and teachers were practised under the umbrella of discussion practices. Visiting welfare organizations was a unique theme in the textbook of Islamiyat for grade VIII which was for enhancing students' moral motivation for doing welfare activities.

Recommendations

Based on the study's findings and conclusions, we urge that future academics, educators, and politicians boost moral development through the summative practices of Islamiyat textbook Islamiyat grade VIII.



Recommendations for Prospective Researchers

- Researchers may do longitudinal studies to investigate the continuing effects of these activities on students' moral conduct at the elementary level.
- They may also evaluate the efficacy of the Islamiyat textbook in comparison to other global moral education programs to discern strengths and areas for enhancement.

Recommendations for Educator Preparation Programs

Educator preparation programs may need to investigate the efficacy of teacher training programs in preparing educators to effectively execute summative techniques.

Recommendations for Educators

- Educators may formulate adaptable pedagogical strategies that address varied student requirements while upholding the fundamental goals of moral growth.
- Furthermore, they may enhance collaboration among students, parents, and community members to increase the efficacy of home-based and community-involved activities.
- Educators need to enhance experiential learning initiatives, including real-world problem-solving assignments and service-learning projects, to enrich students' ethical understanding.
- Incorporating additional dynamic audiovisual aids, such as interactive applications or online platforms, is recommended for enhancing learning experiences and increasing their relevance to students.

Recommendations For Policymakers

- Policymakers need to Augment the Islamiyat textbook grade VIII to incorporate additional modern moral difficulties, prompting students to confront real-world ethical challenges.
- They need to formalize field trips to welfare organizations and other society-focused programmes as a compulsory component of moral education.
- They may formulate guidelines and conduct workshops for facilitating parental engagement in their children's moral education through dialogue and oversight.

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