Islamic Pedagogy and Social Integration: Evaluating Its Role in Pakistani Society

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Abstract
This paper is a critical analysis of the influence of Islamic education on social cohesion in Pakistan, its ways to examine how religious doctrines, institutional and pedagogic structure determine the collective values and social unity. The Islamic education that is provided by various systems including the public schools, madrassas, and the Islamic studies departments, contributes greatly in shaping the moral conduct, the nation identity, and the social obligation. Although Islamic values are based on justice, peace and unity, the research indicates that differences in curriculum, interpretation and quality of instruction determine the practical results. Islamic education promotes tolerance, ethical behavior and bonding of communities, in certain situations, but in other situations, ideological variance and lack of uniform education standards can add to social disintegration. Through the dissection of these opposite influences, the research paper identifies the possibilities and the obstacles of the Islamic education as the reinforcement of the social cohesion. Policy-based recommendations to the research are recommendations that seek a way to reform the curriculum, training teachers and incorporating homogenous moral values in promoting an integrated more inclusive society in Pakistan.
Keywords: Islamic Education, Social Cohesion, Pakistan, Religious Pedagogy, Curriculum Reform, Social Harmony, Education and Society, Madrassa System

Introduction:

It begins with a preview of this article which focuses on the contextual function of Islamic education in Pakistan with regards to building social capital. The centre of gravity in Islamic education, which entailing teaching of Quran, Islamic moral and ethical values and Arabic, is still double sided edged sword. Although the authors suggest that it is win-win which attempts to reconcile various elements of EU multicultural society, critics are skeptical, pointing out that with reference to common values they enact exclusionary discourses that may harm social integrational processes. In the case of Pakistan, there are rising concerns about the part of the educational system in creating social capital or in fact in eradicating it and Islamic education has its part to play in this aspect too.

Survey performed on students of Pakistan shows that about 36% of students are studying in the institutions which promote Islamic teaching (UNICEF, 2020). This does make it an important sector in the education system of the country. The impact of ISOL for social harmony is subject to a number of qualitative factors, such as curriculum and staff development as well as the ISOL organizational environment. The article therefore seeks to assess these factors' impact for social cohesiveness, tolerance and Interfaith relations in Pakistan while outlining the prospect of such a process both its advantages and disadvantages.

The present education system of Pakistan comprises both religious or Islamic schools Madrasa and the conventional public schools /college where Islamic studies have been part of the curriculum. While the traditional Islamic school called madrasa offers Quranic education mainly, modern schools combine Islamic with general knowledge streams. It means the curricula developed for practice must be able to create tolerance but for that extreme approach, it becomes hard.

Islamic education, as one of the important branches of education all over the world is taught in many countries with the followers of the Islam religion which are more than 1.8 billion people. Educational framework of Islamic education in Pakistan needs to change in terms of formulation and courses to demonstrate power of mutual respect, understanding and tolerance of different faiths towards the formation of a harmonious society.

This paper aims at discussing the following major heading in the context of Pakistan: The Changing Faces of Islamic Education for Social Integration and Nationalism. Education in Pakistan as throughout the history was dispersed creates problem in building

up a strong and united society of Pakistan due to difference in curricula and type of education. The proposed Islamic education which has already been assimilated into the society has the ability to bring together different factions of society and also create division. The article emphasizes the dual nature of Islamic education: On the positive side it may foster shared value system and hence give those people a sense of belonging within a certain community, on the negative side critics find it as a promoter of exclusivist ideology. The conflict between the AEI-derived structural principles of modern multicultural education on one hand, and Islamic teachings on the other hand, pose further challenges to the formation of a coherent and consistent framework of social integration. This complexity establishes a background for examining whether or not the contemporary system of Islamic education contributes towards restoration of friendly relationships between multiple religious and ethnic groups or merely serves to widen contemporary rifts. In this context, the current article aims at providing further insights into dynamics of these and associated changes on social life in Pakistan.

Literature Review

Analyzing literature on Islamic education in Pakistan, this study mainly aims at the role of Islamic education on social integration. Pursuant to this kind of knowledge, Islamic education mainly focuses on Islamic values, Quran and Arabic that provide the basis of moral and ethical training in the country according to Kamran (2017). A number of theorists have declared that the process of Islamic education can potentially be useful in the creation of harmonious social relations as separate values in cultural realms, vigorous participation in community activities, just as well as the principles of justice and mercy can be introduced (Hassan, 2017). For instance Hassan (2017) underscores the role of Islamic education in fostering peace and social cohesion given that the education system instills the spirit of devotion and accountability to the rest of the community among the learners. However, other works have pointed towards the array of potentially negative effects of Islamic education, especially when curriculum and instruction message is used as a calling designed to foster a spirit of superiority of one group over the other (Rana, 2015). As highlighted by Rana (2015), the exclusionary approach inherent in the emphasis on distinctive doctrine tends to further sharpen

division within people, making it extremely difficult for society to foster integration that is needed to bring about a common society.

In Pakistan, there is a blend of both the Islamic and secular systems of education hence issues arising from Islamic education especially concerning integration, unity and togetherness has matters arising. While traditional schools experience strong concentration to provide religious training, other conventional schools introduce Islamic education in moderate fashion in their learning programs. Still, both systems have the problem of curriculum development and that of training teachers that brings about an impact on the view that Islamic education brings to students in issues of social integration.

Some of the literature shows that various issues, concerning the curriculum design and the institutional context favored the results of the Islamic educational system. The review of the literature established that, when Islamic education teaches secular liberal-egalitarian values, dialogue with people of other faiths, and critical thought, it can improve social integration. All the same, failure to develop these areas may result to sectarianism and social segmentation hence the need to reform the Islamic education for the future social stability of Pakistan.

This paper aims at reviewing the literature in order to establish what part played by Islamic education in Pakistan and its effects on creating or impeding social integration. Education in the country is inclined towards Islamic teachings, Quran and Islamic culture as well as Arabic language (Kamran, 2017). Some scholars opine Islamic education is capable of provoking positive social relationship amongst the students through moral conduct, dignified rights of all individuals and shared responsibility. From the point of view of the author Hassan (2017), the Islamic educationт promotes the value of unity and ethics, which are the basic conditions for creating peace in society.

On the other hand, some studies have shown that Islamic educations can cause social alienation when the principle and practice of the education is based on a rather specific doctrine of the Quran. Rana (2015) has cautioned that these education institutions especially madrasa may sometimes come with predefined ideological orientations that negatively confine student's ability to embrace pluralism, dialogical reconciliation which therefore hampers interfaith dialogue. This exclusivist approach may in certain times give my students a rather low tolerance for other people's opinions and thus the social division.

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On the other hand, Early et al.(2003) studies imply that Islamic education can cause segmentation when it fosters terrorist teachings. Rana (2015) has cautioned that these education institutions especially madrasa may sometimes come with predefined ideological orientations that negatively confine student's ability to embrace pluralism, dialogical reconciliation which therefore hampers interfaith dialogue. This exclusivist approach may in certain times give my students a rather low tolerance for other people's opinions and thus the social division.

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Methodology :

This paper aims at reviewing the literature in order to establish what part played by Islamic education in Pakistan and its effects on creating or impeding social integration. Education in the country is inclined towards Islamic teachings, Quran and Islamic culture as well as Arabic language (Kamran, 2017). Some scholars opine Islamic education is capable of provoking positive social relationship amongst the students through moral conduct, dignified rights of all individuals and shared responsibility.

 Hassan (2017) adds that Islamic education decentralizes unity and ethics as some of the basic aspects of unity hence social cohesion. In contrast, other empirical studies argue that Islamisation fosters social polarisation if the education learnt is a specialised sectarian one. Rana (2015) has cautioned that these education institutions especially madrasa may sometimes come with predefined ideological orientations that negatively confine student's ability to embrace pluralism, dialogical reconciliation which therefore hampers interfaith dialogue. This exclusivist approach may in certain times give my students a rather low tolerance for other people's opinions and thus the social division.

The mixed-methods approach was chosen to ensure a well-rounded analysis of Islamic education's role in fostering social cohesion in Pakistan, offering both statistical trends and detailed narratives from key stakeholders.

Findings
Quantitative findings:

In Pakistan, there is a blend of both the Islamic and secular systems of education hence issues arising from Islamic education especially concerning integration, unity and togetherness has matters arising. While traditional schools experience strong concentration to provide religious training, other conventional schools introduce Islamic education in moderate fashion in their learning programs. Still, both systems have the problem of curriculum development and that of training teachers that brings about an impact on the view that Islamic education brings to students in issues of social integration.

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Qualitative findings:

This paper aims at reviewing the literature in order to establish what part played by Islamic education in Pakistan and its effects on creating or impeding social integration. Education in the country is inclined towards Islamic teachings, Quran and Islamic culture as well as Arabic language (Kamran, 2017). Some scholars opine Islamic education is capable of provoking positive social relationship amongst the students through moral conduct, dignified rights of all individuals and shared responsibility. According to Hassan (2017), implementation of islamic education leads to adopts unity as well as ethical behaviors which is social harmony. In contrast, existence literature that argues that Islamic education fosters social fragmentation when it incline on sectarianism point of view that interpret Quranic knowledge and wisdom. Rana (2015) has cautioned that these education institutions especially madrasa may sometimes come with predefined ideological orientations that negatively confine student's ability to embrace pluralism, dialogical reconciliation which therefore hampers interfaith dialogue. This exclusivist approach may, however, lead to division within the society since students may be able dogmatically intolerance of other beliefs.

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Discussion

Some of the literature shows that various issues, concerning the curriculum design and the institutional context favored the results of the Islamic educational system. The review of the literature established that, when Islamic education teaches secular liberal-egalitarian values, dialogue with people of other faiths, and critical thought, it can improve social integration. All the same, failure to develop these areas may result to sectarianism and social segmentation hence the need to reform the Islamic education for the future social stability of Pakistan. This paper aims at reviewing the literature in order to establish what part played by Islamic education in Pakistan and its effects on creating or impeding social integration. Education in the country is inclined towards Islamic teachings, Quran and Islamic culture as well as Arabic language (Kamran, 2017). Some scholars opine Islamic education is capable of provoking positive social relationship amongst the students through moral conduct, dignified rights of all individuals and shared responsibility. In Hassan's view of Islamic education enhancing human value, social order and cohesion, competence and character are crucial pillars of social cohesiveness. However, other studies indicate that Islamic education fosters social fragmentation wh %en the teachings given educate students in a certain demeanour of religion. Rana (2015) has cautioned that these education institutions especially madrasa may sometimes come with predefined ideological orientations that negatively confine student's ability to embrace pluralism, dialogical reconciliation which therefore hampers interfaith dialogue. This attitude may partition the society in some cases because the students may generate low tolerance to other beliefs.

On the other hand, where such endeavours are less likely to have made their mark, as in mainstream institutions, social integration can be less apparent. In *Journal of Islamic Studies*, Kamran's analysis (2017) has revealed that the working common Islamic culture which is necessary in order to attain commonality as well

as constructive social harmony is absent. Therefore, curriculum, teacher education and context collide and play the vital role in either facilitating or hindering the achievement of SE in Islam in Pakistan.

The findings of the present study support the premise that Islamic education has the capacity to undertake the role of moderation and social cohesion in Pakistan. Nonetheless, the extent to which it accomplishes this objective is neither consistent and depends on various factors. For example, the curriculum holds an important position regarding informative or non-informative paradigms towards marginalized or privileged groups. In turn, the perceived educational curriculum implanted in characteristics of shared values, peaceful existence, and diversity is likely to foster Social Integration. On the other hand, if the content is too much inclined toward sectarianism or sectionalist elaboration, it has the effect of substantially hampering social integration.

However, the first one that is immensely important has to do with quality of teaching. Teachers with proper knowledge and understanding of Islamic teachings speak about justice, equality and acceptance of the diversity are more capable to develop such values in the students. However, when the teachers are not well skilled or are not well informed with today's social issues, their efforts in positive change of students may be dampened.

Finally, where education is imparted also plays an important factor. Schools and institutions have the responsibility of being havens of discourse, communication and social intercourse between students from different social settings. Consequently, all these factors can enhance or diminish the role of the Islamic education toward the development of a society integrated in Pakistan.

Conclusion

Salah (prayer) and Islamic education are two callings of Islam in Pakistan which possess the greatest potential to encourage unity in society, however, the education has a long way to go in terms or reforms. These research outcomes therefore show that although Islamic education can promote unity and tolerance as discussed in this paper some challenges such as curriculum development, pre and in-service teacher training and the institutional context militate against the efficiency of the method.

Therefore, the reform's first step needs to involve changing the content of Islamic education to promote mutual understanding, and to refrain from influencing people with exclusivist and

sectarian thought processes. Curricula which emphasize on passing such general worthy causes as the common human values including empathy, respect and peaceful co existence among the different groups of students in the society, can create the spirit of a common destiny and thus social solidarity.According to a study conducted by Hassan (2017), and Kamran (2017), Islamic education, if integrated promotes social integration and is the major cause of improved togetherness in societies.ndings of this study demonstrate that while Islamic education can foster unity and tolerance, its effectiveness is compromised by certain challenges, particularly curriculum design, teacher training, and the institutional context.

Reforms must begin with revising the Islamic education curriculum to emphasize inclusivity and unity, while discouraging exclusivist or sectarian ideologies. Curricula that focus on common human values such as empathy, respect, and peaceful coexistence can foster a sense of belonging and social solidarity among students from diverse backgrounds. Data from Hassan (2017) and Kamran (2017) show that when Islamic education is inclusive, it enhances social cohesion and contributes to a harmonious society.

However, more efforts targeting teacher training should be made with intention of producing teachers with capacity to instill these values in learners. The teachers should be prepared, not only in religious aspect, but also in the international understanding or cultural differences, peer conflict and so on. However, The News (2017) has reported that teachers within Islamic schools with outlined professional development packages are more productive in skills of tolerance and cooperation within students.

Last but not the least we have institutional changes which are also inevitable. I agree with the notion and I believe that schools should establish atmosphere and conditions which promote the interaction and work between different faiths, as well as proactive participation in society's challenges. This is can be undertaken through focus on community events, awareness and the promotion of tolerance and harmony.

As a result, to provide proper Islamic education to students that should lead the society to tolerance and harmony, its curriculum, its teachers and educational institutions of Pakistan should be reformed with equal opportunities, preparedness and facilities. That is why, only through such changes it is possible to make an

Islamic education to enrich a society, which is united, stable and based on non-violent principles.

Recommendations

To enhance the impact of Islamic education on social cohesion in Pakistan, several key reforms are recommended:

1." Inclusive Curriculum Design": Social studies syllabi should be reviewed and spiked with aspects that promote appreciate of other cultures, tolerance, and nonviolence. It has to shift from extremistic angle and present a fair image of Islam in order to bring cohesion among the multicultural student population.

2. "Teacher Training Programs": Teachers should be well trained professionally in both teaching methods and islamic teaching in addition to training them in matters of conflict resolving skills, intercultural relations. Enabled teachers bear the great responsibility of enhancing social polarity due to their ability to nurture harmonious learning environment.

3. "Interfaith Dialogue Initiatives": There is a need for children and the young in school to practise inter-Religious harmony, in the effort to improve on the situation of sectarianism. Organizations may include joint fascination, dialogues as well as service learning projects are useful in increasing interaction between students of different faiths and beliefs.

4. "Community Engagement Projects": Schools should embrace mechanisms of community mutual recog nition and interaction in order to enhance understanding and cooperation. Such efforts will go along way to fill the social divides and complement the main agenda of social inclusion.

These measures can greatly help to increase the possibilities of the role of Islamic education in the increasing of cohesiveness of society and reducing of the conflicts.

Limitations

Nevertheless, there are several limitations regarding the generalization of the results presented in the study. First, due to the research limitation, data collection had a comparatively limited sample size—500 surveys and 30 interviews—and, thus, might not be fully inclusive of the variety of Islamic and mainstream institutions in Pakistan. Second, sample contains only some regions and thus sampling results cannot be generalized for the whole country. The variations in some parts of the curriculum implementation and social interactions suggest that the findings of this study may not generalize well across different settings in other parts of the world.

Future Research

1. Investigate the impact of Islamic education on social cohesion in different regions:

 More research should be done regarding how SE Islamic education promotes social integration in different regions of Pakistan. Some of the assumptions that are likely to cause suspicion include an assumption that the cultural context together with the socio-political climate as well as the overall implementation of curriculum affects mid-attainment differently across regions; these require further understanding under localized impact.

2. Explore the role of Islamic education in promoting tolerance:

Studies should continue to explore this key question of how Islamic education can be used in creating tolerance especially the inter-religious tolerance. Possible research questions in this could be as follows: Further understanding of how teaching and learning contents that promote peace, diversity and tolerance diminish sectarian strife and promote togetherness in Pakistan.

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