INTEGRATING ISLAMIC VALUES INTO THE PAKISTANI EDUCATION SYSTEM: A PROPOSED FRAMEWORK FOR CHARACTER DEVELOPMENT

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ABSTRACT

The integration of Islamic values into the educational system is vital for fostering character development among students in Pakistan, where Islam deeply influences social and cultural norms. This research proposes a framework designed to seamlessly incorporate these values within the national curriculum, aiming to enhance students' moral and ethical development alongside academic achievements. The proposed framework emphasizes the role of Islamic teachings in shaping virtues such as honesty, respect, and justice, which are essential for personal and communal well-being. The study begins by evaluating existing educational practices in Pakistan and identifying gaps where Islamic values could be further integrated. It then outlines a comprehensive model that includes the development of specific curriculum materials, teacher training programs, and community involvement initiatives. The framework leverages pedagogical strategies that encourage active learning and critical thinking, enabling students to apply Islamic principles in contemporary contexts. Implementation challenges, such as varying interpretations of Islamic teachings and the secular-religious educational divide, are addressed through a collaborative approach involving religious scholars, educators, and policymakers. The study proposes pilot programs to be implemented in select schools to test the framework's effectiveness, with periodic assessments to gather data and enable scalable solutions across the country. This research aims to contribute to the broader discourse on moral education in Islamic countries, promoting an education system that respects religious values while fostering a well-rounded development of the individual.

Keywords: Islamic education, character development, Pakistani education system, curriculum integration, moral values, ethical development.

1. Introduction

The education systems of various societies and nations play a crucial and significant role in the development, integration, and dissemination of values and principles that are essential for shaping the character of upcoming generations. In this respect, character building and moral development have consistently been considered the top

priority within educational frameworks and structures. In our contemporary era, society is rapidly evolving and transforming, and along with this progress, ethical deterioration emerges as one of the most pressing challenges we grapple with today. In light of this situation, many policymakers in Pakistan have increasingly recognized and understood the significance of incorporating value-based education within their education system. In this scenario, a considerable majority of Pakistani voters have expressed their desire for the establishment of an Islamic state, which entails that the values and norms inherent to an Islamic state should be prevalent and emphasized throughout the entire educational system (Kazmi et al.2023).

The primary aim of this research endeavor is to establish a comprehensive framework for character development or value-building education, particularly in the context of Islamic values. This study not only seeks to provide significant insights but also aims to unlock new opportunities for policymakers to effectively integrate the enduring norms and values of Islamic society into educational systems. More specifically, through the findings and insights generated from this study, we intend not only to assist policymakers in their efforts but also to inspire and pave the way for a new avenue of research that will be of great interest to academicians and educational experts alike (Venkatesh et al.2022). Two primary questions can be highlighted and addressed through the development of a theoretical explanation within this study: Firstly, how can adherence to Islamic values foster the creation of ethics and norms among students? Secondly, we observe that parents and the wider society advocate for ethical behavior at the foundational level for children, but this advocacy often begins to wane as the child is transitioned into institutionalized education settings. Furthermore, both quantitative and qualitative research studies reveal that the spiritual dimension inherent in human beings possesses distinct cognitive and moral characteristics that are essential for holistic character development. These studies argue emphatically that if spiritual values such as unselfishness, love, compassion, and a genuine desire to serve others are deemed crucial for personal development, then this important matter can and should be seamlessly integrated with the fields of psychological and social sciences to create a more robust educational framework.

1.1. Background of the Study

The socio-political and socio-cultural formation of Pakistan's complex history grows out of a close and significant relation between the educational policies and theological discourse prevalent in the region. Briefly stated, the various educational reforms implemented in the Islamic pattern are fundamentally based on the prevailing social, moral, and political outlook of different eras, and they also serve to reflect the opportunities for social mobility and the critical economic factors influencing society (Rind & Knight Abowitz). In this regard, it is noteworthy that all the former governments, irrespective of their differing political ideologies, were unable to fully adopt a purely Islamic pattern of education into the comprehensive education system. This is largely because the spiritual, moral, and character-building dimensions intrinsic

to such a system were absolutely different from the current approaches being assumed by educators and policymakers today. Additionally, Christian missionaries played a vital role in running a systematic framework of schools and colleges designed around Western ideals. Drawing upon the long history of colonial influence, the Portuguese, Dutch, British, and French effectively left behind Western cultural imprints in this part of the world, which included the widespread dissemination of prevalent social, moral, and character theories of the time. Consequently, the English medium of instruction, coupled with the organization of schools and colleges, along with their respective curricula, were heavily influenced by the colonized educational philosophy and established theories of character development, which profoundly shaped the educational landscape of Pakistan (Baptiste et al.2022).

The place of character development in educational philosophy cannot be overlooked simply because there is no such thing as a neutral education. Acknowledging the role of commercialized education in the development of character, it was observed that the future of characters in a community largely depends on the kind of education, particularly value-oriented education, which is imparted to our children in our schools and colleges. Education is also considered to be the process of inculcating good manners and character as a basis for good behavior in crowded public spaces. It is a mental discipline more than an intellectual discipline, a development of sympathetic understanding, which ultimately results in moral, social, and aesthetic values (Laupichler et al.2022). Education should develop character informed by the philosophy of life included in such activities that lead towards life, the best life, the life of freedom, the life of creative activity, social service, and the search for inner peace. The aim of education means the aim of entire character; the surroundings should correspond to the character of the interior, for character is rooted in the spirit and heart of all. Morals and manners make a man, and change in the man changes the policy for his proposals. It is also the process of aiding pupils to learn to be good and law-abiding citizens. It was reported that children do not come into this world as sinful beings; they learn to become good and bad. In a society where life is for self and the rule of life is self-expression and self-gratification, the result is negative, producing negative outcomes.

1.2. Rationale for Integrating Islamic Values into Education

Integrating Islamic values is necessary given the challenges of the contemporary era. The values elaborated in the Holy Qur'an and the traditions of the Prophet help in the formation of likeminded individuals. Integrating Islamic values into education can be useful in the moral, intellectual, and emotional formation of the students. Such an integration results in character development by embedding virtues such as honesty, integrity, and social responsibility, which are often absent in the contemporary curriculum. This integrated model promotes national identity in the hearts and minds of the people and helps in disseminating that Pakistan cherishes its Islamic heritage. As our culture is strongly rooted in Islamic norms and values, it aids in character

formation. A similar concern emerges from Western educators in the American and Canadian context, who also argue for the infusion of Judeo-Christian values as a means of fostering a national identity. If implemented effectively, such religiously diverse communities can embody and transmit a common ethical or moral code, suitably interpreted. This will help in the formation of moral individuals, faithful citizens, and they may lead the country in a new direction with a global perspective and Islamic character (Paramansyah et al.2024).

Embedding character education may lead the country to a religiously and culturally rooted society. As a result, character education, on the one hand, is necessary to prevent the moral decay of society, and faithful individuals play a significant role in eliminating social evils such as corruption, lies, betrayal, and hatred. In this context, character education is the only way to tackle modern challenges in Pakistan and to enable courageous citizenry for future challenges. The pervasive corruption and moral decay in numerous walks of life in Pakistan create an alarming situation. As Pakistan is an Islamic state, it is obligatory for us to inculcate religious values in the morals of students, teachers, administrators, and the nation as a whole, to build a nation of strong morals. As Pakistan is one of the next eleven states poised to become a developed nation, the establishment of social harmony is mandatory. As a result, there is a paradigm shift from cognitive development to overall development, i.e., cognitive as well as moral development of a child (Akram et al., 2023). In this context, character education is seen as a tool in the hands of educators to cultivate moral values among students and, in turn, reduce social problems such as religious intolerance, terrorism, and drug consumption.

2. Theoretical Framework

The theoretical framework presented will illustrate that the integration of Islamic values in the education system is not only possible but also necessary for the sake of character development. It is grounded in the belief that a values-based educational system will be instrumental in promoting social cohesion, reviving the Islamic teachings, and sustaining ethical governance in a predominantly Muslim society like Pakistan. This values-based educational system is the key to reviving the golden age of early Islam.

From a historical perspective, character education was the focal point in early Islamic times rather than education for the acquisition of knowledge. Despite this being the case, the advocacy for the return to such an emphasis on character education is based on a timely appeal for values-based education to be established in schools and thereby to be deeply implanted within educational systems. Different types of values and their corresponding dimensions are seen as essential for educational integration. The explicitness of the values needs to be obvious and clear enough beyond all possible disagreements. Down the line of values and the vested field of character education, the process of developing moral views and controlling personal behavior in the light of the knowledge gained leads us to other fields of study in the social sciences and humanities (Abbas et al., 2021). Existing theories of moral education suggest that

Islamic teachings emphasize some other developmental aspects linking morality to other major stages of development but are seldom reflective or contemplative in nature.

Moreover, the relationship between values education and effective character education can be linked to academic subjects and can reflect the interdependence of moral reasoning and moral emotions. The prerequisite for this is the interaction between various cognitive, behavioral, and emotional outcomes, thereby drawing valuable theoretical contributions from the fields of psychology and sociology. The focus and interrelationships between these outcomes in the teaching and learning process indicate the relevance of taking a broad view of character education alongside values education. This suggests that Islamic teachings and culture can be studied as a part of a broader but timelier educational and developmental context. It also indicates the powerful and influential character of Islamic values transcending to other ethical fields that cannot be ignored in the present century. Therefore, Islamic values need to be operationalized for a renewed interest in contemporary education for both educators and educationists (Mala and Hunaida2023). For educators, it will be important to adopt philosophical, ethical, and psychological concepts and will encourage a multidisciplinary approach to understand and apply the moral tasks of society in the light of Islamic religious values. Moreover, education is not mere transfer of knowledge; it is developing a way of life that manifests conformity through developmental tasks of individuals and society. The value concept is even more practical in an educational setting if united to the issue of education itself.

2.1. Role of Education in Character Development

"Education is the vehicle in which values, ethics, and moral reasoning are originally introduced and further developed. Indeed, research indicates that values are 'most effectively developed when people are young, before they have 'hardened' into ways of thinking and behaving to which they become resistant.' It is suggested that young people should be guided in religious or non-religious views in order to have the maximum chance of developing into individuals with good inner lives. Additionally, moral and character education, especially if comprehensive, are both proactive measures to improve the social capital of a nation. Seventy years ago, it was argued that democracy would be less vulnerable to totalitarianism if the citizenry was 'independently capable' and had been brought up to think and act in a self-disciplined, independent, and constructive way (Pring2021).

In the philosophical literature on education, polity, and human development, two broad schools of thought are present: moral naturalism and amoralism. Three positive democratic educational theories view character as important and education as having a significant role in its development: character education, democratic ethics education, and moral philosophy. Philosophers argue further that character education should be comprehensive if it is to have any hope of making students good, because the virtues 'clusters' or 'traits' constituting character include moral, intellectual, and personal

character, as well as practical wisdom. The functions of democratic character are dual: they are vocational (or instrumental) and ethical (or intrinsic). In other words, people will do well in various forms if they come to value the traits of strong character that are inherent to the democratic way of life, such as those associated with the burgeoning value system of justice, freedom, and equality."

2.2. Islamic Values and Ethics

Top-down policy interventions have targeted student behavior, largely because character has continued to elude definition or to be operationalized as a policy tool at the national level. Instead of beginning with a clean slate, this paper suggests turning to Islamic history and sources. Although the character terms change between personal virtues, social virtues, and ethical duties, the reasons for their analysis as the antonym for harmful behavior run parallel paths. Therefore, this section aims to elucidate these character terms using some basic theological elaborations. Similarly, sociological and philosophical references articulate these values, beliefs, and norms, albeit they may not actualize as part of the empirical and real world. Values such as justice, wisdom, excellence, beautiful conduct, and tolerance populate Islamic teachings (Pallathadka et al.2023).

Along with keywords such as respect/good manners, good character, good conduct, ethical, or moral, they populate the Islamic ethics/adab literature. Conceptualizations of these terms differ; sometimes they stand as synonyms, at other times references consider one term as part of the other or complement it. This paper, like the theological literature, uses these terms interchangeably. Several researchers have operationalized Islamic values and habits in the educational literature. While the operational definitions carry the same meanings, the implementation methods differ. These character traits have the potential to be socialized in educational environments under different religious orientations. They are inclusive. Thus, they have real potential for educational policy implementation. As for the educational implementation, despite the acknowledgment of religious diversity, due to the nature of the study, the focus is on Sunni Islam (Nurlailah and Ardiansyah2022). Islamic teachings have been interpreted, and they need to be reread and implemented on the ground using universal and regional sources when accommodating individuals with different religious beliefs.

3. Current State of Character Education in Pakistan

Character education emphasizes the holistic development of the individual, equipping them with the intellectual, moral, spiritual, emotional, cultural, physical, and social values necessary to become a responsible citizen, worker, family member, and friend. Character education is believed to raise students' sense of belonging and equity, which is deemed crucial for peaceful coexistence, irrespective of belief, color, or culture. Different yearly curricula that revolve around character education, prepared from class 1 to class 10 for different subjects, contain topics about different values. Such curricula aimed at character development are in addition to general moral and ethical education that is incorporated into different subjects (Ravi, 2022). Regionally, research has been

conducted to infuse students with pluralism, compassion, care for the environment, and others' well-being under concepts of khud-i-khidmatgar and learning, earning, and returning, to name a few.

Consequently, some good work is done in character education in different parts and forms, but they are isolated practices or projects. They need to be systematized at the national level. One issue with the current situation is that currently, no consensus exists on the handful of values; in fact, character is a culture-based or society-based concept that is essential for the proposed framework. The school, teachers, parents, and community could have different interpretations for the same word, i.e., empathy. Hence, some may prefer compassion rather than empathy or may argue that tolerance incorporates some elements of empathy. Producing these lists will have to be looked at within the context of the beliefs of the state; a new topic is introduced: the huge uncertainty of which approach should be absorbed in society and where the good for one group should be sacrificed to the benefit of the larger section of society (Wandi and Gistituati2022).

3.1. Strengths and Weaknesses

Where is Pakistan currently with character education? Six schools already serve as models for introducing character education in Pakistan. Some schools in Punjab and Sindh are doing excellent work; some in Balochistan are trying to build a program, and Fazlur Rehman Public School in Peshawar uses character education on a regular basis. The description of the models shows that the intentions of character education programs—in the present climate of terrorism and radicalization—are laudable. These models reflect an effort to develop caring individuals who work towards peace and are active, responsible, and creative contributors to society. The evaluations of character education show good results in terms of student and community behavior. Deeply rooted in the tradition of the schools, the parents, the students, and the communities from which the models are drawn, there is much positive evidence to suggest that the establishment of these character education-only schools was indeed the right thing to do (Abbas et al., 2021).

However, there are also a huge number of problems related to the models and their implementation. The interviews with parents, staff, and community members showed a population pulling in two different directions. The intention of federally run government schools is to ensure that no political or religious credentials should be inculcated at school. However, an avowed secondary goal is the inculcation of good values, morals, and ethics. Character education-related behavior such as peace and justice is also part of the curriculum. National curriculum guidelines make explicit reference to character education, particularly before the development of shared and standard measurements and indicators of progress. Another difficulty is the lack of technical assistance and other resources that are needed to overcome these challenges. Standard indicators and clear guidelines will also make it possible to replicate character/community service activities in schools and communities where

religious and national political views might be more politicized (Mayfield et al.2022). One rural group might only accept a character education program that integrates teachings from the Quran, while one urban group might only accept non-sectarian teaching about values in character education. This is only one possible direction the development of character education models and research can take. When we introduce character education programs in Islamic countries, it is essential to ensure that those participating in the development of the program can and should consult with the relevant leadership and develop a unique, appropriate, comprehensive, and open model.

4. Islamic Values in Education Policies

Pakistan's twenty-first century socio-cultural climate contains competing ideas about what an "Islamic curriculum" constitutes, as clearly evidenced by the preceding discussions. The post-partition drive for 'Islamizing' education was bound to fail at a crucial level, for it saw neither the moral nor the intellectual point of any given instruction. The knock-on effect of this has manifested itself in the wider education discourse and has prolonged the failure to address the poverty of character in school leavers that has been identified nearly forty years ago. All preceding discussions pertained to the British colonial legacy of education. This section critically examines to what extent, if any, Islamic values have become part of the education policy frameworks in Pakistan, to what extent Islamic values are propounded, and whether or not any efforts are made to integrate those values. Various government policies and acts were examined in order to ascertain how well these frameworks reflect the Islamic values that form a part of the written constitution of Pakistan. All frameworks were subjected to a criteria analysis by virtue of whether and to what extent they direct or guide the personal development of the children in an ethical manner comparable to the standards embodied in the Islamic faith and how successful they are irrespective of the religious beliefs of the country. The analysis revealed that policy documents and acts vary in their determination to either link or classify academic and character development. The intention here is not to critique the validity of policy but to use criteria-based analysis to identify inconsistencies within elements of the Ministry of Education's frameworks. Such gaps are important for addressing the core issue of propounded policy, character education, and ethical study within education.

4.1. Analysis of Existing Policies

This paper reviews all current policy documents and frameworks on the education of character with specific reference to the integration of Islamic values. The review has identified a number of official policies and legal documents that stake out the ethos for the ideals and values with which the character of children and young people should be educated. Some of these documents stress the importance of the Islamic bases of education in Pakistan, while others speak of moral ideals that are not religion-specific. The analysis highlights a number of strengths and weaknesses in these policies and summarizes these as a general failure properly to operationalize character education.

The review concludes that while there is an improvement compared with the previous era of policy vacuum in this area, more attention is given to the values of character education in high-level policy documents and to the systems that would need to be in place to be able to implement operational policies than to the practicalities of classroom practice or to the character of teachers (González-Pérez & Ramírez-Montoya, 2022).

Policies and practices in this area of educational provision are situated within broader socio-political influences. It is argued that a country's cultural norms, values, and beliefs will also impact models of character education. The paper highlights some of the difficulties in implementing policy in a country with deep fissures and misunderstandings like Pakistan, not least of which arise from the discrepancy between official policy and the attitudes of many teachers and others in authority towards ethical principles and practices. It is suggested that counteracting this requires a more robust policy that is supported by all educational authorities in Pakistan (Suri & Chandra, 2021). Considering the importance attached to character development by many Muslim scholars and the importance of education to Islam, it is crucial that Islamic values should be explicitly included in educational policy. The preeminent spiritual concepts in Islam are the love and worship of Allah and beliefs in the divine significance of the universe. Evidence of these values and beliefs can be found throughout Pakistan, while Islamic studies are part of the law in educational institutions from primary to tertiary levels, and therefore already a prime part of the school curriculum. Everything that happens in schools is regulated by studies of Islam in Pakistan. Children attend assembly every day, and those students who follow other religions should abide by schools' rules according to Islam.

5. Proposed Framework for Integrating Islamic Values

The purpose of this research is to propose a theoretical framework on the integration of Islamic values to develop character education in Pakistan. This proposed framework is based on a selection of related literature and serves as guidance for the development of the pilot project. Thirteen objectives are established as a buy-in for the proposed framework, and five components are proposed as a means to effectively fulfill these objectives. By implementing this proposed framework, Pakistan will be able to change the mindset of the communities when participating in the integration of Islamic values for character education in the country.

The proposed framework centers on a holistic approach, focusing on stakeholders, infrastructures, curricula, teaching pedagogy, assessment, performance standards, and its monitoring and evaluation. These components serve as guidance for a structured framework in reviving character education in the education system of Pakistan. Thus, a training model for teachers, administrators, and parents/caregivers contributing to the proposed framework to revitalize character education is included in this research. The importance of integrating Islamic values and ethical standards in the education system in Pakistan is implied. The proposed framework may serve as a guide for a

structured approach to reviving character education in Pakistan. With an increase in the number of research studies identifying character education as one of the top educational priorities, character education has been pointed out as one of the educational concerns. It is essential to integrate Islamic values and manners in teaching and learning into the education system so that each individual has a value-based quality of character. Integrating Islamic values into the education system will be able to address the many ethical problems in the educational institutions, communities, and in the country in general (Maidugu & Isah, 2024). Therefore, this research will propose a theoretical framework for the integration of Islamic values to develop character education in Pakistan.

5.1. Key Components

The proposed framework identifies five key components that must be addressed to inculcate Islamic values among future generations. First, the curriculum must explicitly include ethical discussions from an Islamic viewpoint with the hope that it would be translated into reflective practices within the university environment. Second, initiatives like workshops, seminars, and training programs are necessary in order to provide teachers with the knowledge of moral values and to make them aware of the importance of teaching values in general and moral Islamic values in particular. Integration of Islamic values must be assured for dissemination through the family and society via dissemination meetings for the involvement of families and communities in promoting Islamic moral values in society. Assessment of the inculcation of the Islamic attitude, values, and character among learners in Pakistan is primarily based on the character development framework (Khan et al.2023). Finally, the framework is a dynamic document and calls for periodic review and adaptation in light of the emerging challenges.

The overall aim of the proposed curriculum for integrating Islamic values is the simultaneous development of academic knowledge, skills, and character of learners in higher education institutions, public and private schools. These are the key components. According to the framework, the phrase 'character development' refers to the teaching of moral or ethical values to the younger generation. In essence, underlying this approach is the research evidence that moral or character development occurs by teaching values or virtues based on one's faith or tradition. Apparently, integrating Islamic values is associated with transmitting moral values for character building. The highest goal of Islamic character traits is to transform knowledge of Tawheed into action by obeying the Shari'ah. Only then can the acts of any individual become worship.

6. Implementation Strategies

Given the potential correlations between the recommendations made in the study and certain notions appearing in religious texts commonly used in Pakistan, it may be more feasible to include informal, rather than formal, methods of dissemination. Such methods include conducting widespread national-level workshops on the

development of key character attributes based on Islamic principles. Policymakers, researchers, curriculum developers, reformers, and educationists in Islamic studies should be invited, cutting across various stakeholders and lines of disciplines. To achieve this, it is important to set clear protocols for various forms of what is anticipated to be a pilot investigation, making it easy yet effective to replicate and understand.

The first and very basic step towards the integration of DEPS into Pakistan's education arena is to collect evidence on its feasibility. This can be done by involving various stakeholders, including teachers, children, different communities, and policymakers. A large sample can be used at the provincial and federal levels, where the involvement of the community will include people from various socio-economic backgrounds as well as experts in education. The feedback of all these groups should be critically analyzed, and systems should be developed in response to the feedback. This would be a first pilot, in which individual sections of the framework are to be piloted over a period of six months to a year. This is mainly for two reasons. It may not be possible to integrate all of the data in the template (Salman, 2024). Moreover, in order to implement a new template in the educational institutions already packed with the regular curriculum, technical skills at various levels will be required. These may include creating potential textual material and training trainers, which will need time and financial investment. One of the major issues in integrating a model is teacher training and the provision of a valid model. Over the period of six months to a year, the framework is to be piloted. Support structures at the time of social, mental, and emotional training and interventions over that period will be developed. Those conducting the surveys, however, must be trained and will be supervised throughout. A phase of collection of documents will be included to provide the necessary experience. In addition to the face-to-face and outreach after six months, deep structured interviews with students, teachers, and parents will occur. This holistic approach, assessing the documentation and talking to the audience, will give a very good understanding of the limitations, identify potential legal issues, and, above all, help understand how things could potentially move forward. At the end of this first phase of six months to one year, a release will be pilot-tested across various sites either in a localized school network or country-wide across the country.

6.1. Teacher Training

Teachers are the key to the successful delivery of a value-based curriculum in schools. They act as role models whose behavior and actions influence young minds more than their teachings. Unfortunately, very little attention is paid to teacher education, which means that the students sit in the classrooms five days a week absorbing academic content along with their teachers' personal inclinations and values, but these teachers have not been professionally trained to filter their subject matter through the prism of values. One could, however, argue that teachers should not indulge in character building because they come from diverse ideological and personal backgrounds.

However, this view fails to acknowledge the fact that teaching is not just a job but a mission where the teacher is seen as a character development facilitator. For this reason, the training of teachers as professionals in the area of character education is crucial if we want to help develop ethical citizens out of our academic graduates.

The teacher training workshop would commence with an in-depth explanation of the student character values and the teaching strategies to instill them. Day 1 would be dedicated to explaining the theories and principles underpinning character education. Not only does a teacher need to be told what values to impart and taught how to instill them, but he or she also needs to be given various teaching techniques to clarify these values for the students within the framework of theory. Furthermore, as a child is surrounded by a wealth of technology and increasing information, pedagogical techniques are required which provide students with opportunities to explore and enrich their knowledge and skills practically. On Day 2, teachers would be trained to impart values such as patience, kindness, knowledge, intellect, cleanliness, time management, and creativity in their subject by utilizing different teaching instructional techniques. On Day 3, the participants would be trained in utilizing case scenarios and pictorial literature for the character building education of the students. These practical realistic examples of children and adults are taken from our society to make the students realize the deeper meanings of life and humanity and through them which values we should actually instill in our character. Such case scenarios would be generated on an everyday basis and on completion of this workshop be fed into a databank of categorized scenarios. Teachers will also be encouraged to develop their own to help educate schoolchildren in classes and mobile guidance counseling units. On Day 4, a seminar will be held with local religious scholars and self-help charities and student organizations to provide the teachers with an understanding of guidance and the role of religious instruction in character building. The day's activities will be concluded by an Appreciative Inquiry session. The second part of the session will be dedicated to lesson demonstration and case scenario presentation by the participants (Puyo, 2021). Each teacher will be required to present at least one scenario. An assessment system to identify the impact of the teacher training would include an evaluation of the schools' vision and mission statements as well as their objectives and images, and a study of the role that teachers hold in maintaining student discipline, morality, and the protection of faith. Efforts will be made to evaluate student discipline and the average teacher mark for developmental feedback purposes.

6.2. Curriculum Development

The question of curriculum development in the study and practice of values education has rarely been explicitly addressed in either academic literature or policy documents. A multidisciplinary approach in this domain is recommended as it is understood variously across the world, including in secular, faith-based, and humanist contexts, and application is made across a range of subjects from a variety of standpoints. There is some alignment between character education and values education practices in

relation to philosophical arguments. In terms of policy and practice, there is also some evidence that there is a shared objective of developing and articulating particular character attributes or virtues. An alternative approach might concern strategies, such as those attributable to critical work within pedagogical theory, by which character can be fostered and inculcated, and, what is as important, a person's ethical reasoning skills and capacity for judgment can be developed (Null, 2023).

Developing an educational framework that primarily relies on Islamic teachings will involve proposing new approaches to knowledge and the nature of wisdom, and this is likely to encounter condemnation from some. However, speculative challenges, criticisms, analyses, debates, and research are not only encouraged but essential. They are central to what should be a proceeding open process, encouraging ways of thinking, talking, and practicing that value diversity and can come to represent multivocality grounded in respect for multiple perspectives. One of the ways in which a curriculum or educational framework can be developed is through thinking about what resources are required and creating them from there onwards. In the first instance, it is essential to bring stakeholders together to understand the needs of the community and what subjects should be examined in order to cover those needs. Policymakers, educationists, curriculum developers, and educators are key stakeholders, but other affected local actors and community representatives should also play a role in this process. Resources are also required for pilot testing. These are notions that need to be unpacked and redrafted in collaboration with workshop participants as part of the ongoing process of feedback and revision (Alamanos et al., 2021).

Integration in this respect can include the development of resources that actually guide the way teaching and assessment are done, and which define what curriculum must accomplish in different settings. For example, an outcome of education proposed in a document reads: "By the time they leave school, learners should have the self-confidence, knowledge, understanding, skills, and values they need to make healthy, balanced choices, to recognize and disclose the potential harm of any adverse influences, and to take a moral stand against such influences in their own lives." A further set of guidelines could be written that point both values education and character education in the same direction. Conversely, more specific guidance could point the way to the development of resources and practices for integrating principles of Islamic teachings with the expressed values of the people of Pakistan.

7. Challenges and Solutions

The purpose of this paper is to propose a model of how to integrate Islamic values into the Pakistani education system in the 21st century in order to help children develop positive character traits. This proposed model offers a holistic approach and is flexible enough to be integrated into diverse school settings. The alignment of Islamic values with core values is highlighted by using the Tarbia dimensions presented in this paper.

Integrating Islamic Values into the Educational System: A Proposed Framework for Character Development. The starting point and foundation of this proposed model is the spiritual dimension, which aligns with the Islamic concept that all humans are born not only with a physical body and an eternal soul but also with a fitrah, which refers to a biologically based and far-reaching, inbuilt nature that guides individuals toward goodness. In our framework, we aim to provide a comprehensive outline of the process for training educators effectively to implement and run this important program. This model was meticulously developed from rigorous qualitative education-based research conducted across various regions in Pakistan, targeting a diverse set of stakeholders including parents, teachers, head teachers, and imams. Through our findings, we have articulated twelve distinct proposals that we believe are crucial for the successful integration of these values within the educational system (Abbass et al.2022). The twelve proposals are as follows: 1) Building Community Trust, which emphasizes the importance of relationships among all stakeholders, 2) Developing School Policies that align with Islamic teachings and principles, 3) Special Efforts for Educators Preparation focusing on equipping teachers with necessary skills and knowledge, 4) Reporting on Character Development to track progress, 5) Open Communication to foster transparency and involvement, 6) Involvement of the Community to engage all members, 7) Developing Workshop Training Guides that provide structured support, 8) Training Parents to ensure they are active participants in their children's education, 9) A Character Curriculum that encompasses Islamic values, 10) Teaching Thinking Skills to encourage critical analysis and reflection, 11) Adjustments for Ethnocentricity to embrace cultural diversity, and 12) Parental Involvement to strengthen familial ties in the educational process.

7.1. Resistance to Change

Pakistan is a male-dominated country where the society and culture emphasize that men know what is best for women; they dominate the family and society and have often taken religion and religious rhetoric as the crux of all that is in the best interest of womankind. Drawing this caricature in this report or fashioning glossaries about the lesser mortals always externalizes resistance as something rigidly inherent and creates an "us" vs. "them" narrative in reform. By this epistemic drape, we constantly alienate, resist, or exclude the very people we often dub as beneficiaries or who will create the "real" change. We make emotional, social, and ethical judgments of individuals and groups of people with such practice and perceive resistance as some kind of shortcoming or hesitance that people must have. There are several plausible reasons why officials in Pakistan generally lack the required understanding in value-based education, and this has naturally made it difficult to implement any framework or initiative in the past. Old habits die hard, and so do traditional, decades-old mindsets when it comes to education, especially when the change is drastic or transformative (Anwar and Khan2021). At the outset, it has been found quite challenging for most members of the education community to digest the centrality of "character" in the

work of educators. Second, those individuals who may have experienced moral and character education themselves as students, teachers, and educators often argue that it did not necessarily make much of a change in their lives, and they feared that the focus on Islamic values would also undermine justice and have no positive impact on the status quo.

8. Conclusion and Recommendations

In conclusion, this paper justified the need to add Islamic values to the Pakistani educational system. To reach personal and educational targets, a suggested framework has been formed for the character development of students. The framework encompassed several elements. The foremost type was a curriculum, to be ready and revised on a yearly basis. A series of supplementary activities to develop awareness about ethical values in administrators, educators, neighborhood elders, and scholars was recommended. It is essential to frequently enhance educational instructions and other reliable facilities that follow cultural standards. One more suggestion was related to keeping track of and evaluating academic institutions and students.

One of the key consequences of this report is that policymakers should adopt the proposed policy. It also needs the right atmosphere and services to direct the change for policy in the right direction. Generally, influential area monopolies and institutions, educators, scholars, neighborhood proponents, and politicians should partner for the consistent growth of character in a broader picture. Though the proposed policy has a lot of potential, there is every danger that it would be challenging to implement it. It was observed that moral instruction would be enforced in all academic courses as a trial, keeping in perspective the supply of trained and effective trainers and the growth of lessons on morals in a step-by-step process. Since then, no follow-up feedback has been issued. Criticism against this strategy encompasses an extensive practice of teacher training in moderate to lower-class instructional programs that instruct ethics.

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