

## TEACHERS' ROLE IN RELIGIOUS EDUCATION PROMOTION AT SECONDARY LEVEL: A SURVEY STUDY OF TEHSIL KALLAR SYEDAN

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### Abstract

Religious education fosters tolerance and contributes to a better human society, yet students are growing more modern and religious instruction is becoming less important. This study investigated the role of teachers in promoting religious education among secondary school students in Tehsil Kallar Syedan, District Rawalpindi, Punjab, focusing on five dimensions: basic concepts of Islam, ethics and beliefs, moral values, religious events, and religious leaders. A descriptive cross-sectional survey design was employed. The population comprised secondary school teachers in Tehsil Kallar Syedan. Using simple random sampling, teachers were selected as the sample. A five-point Likert scale questionnaire was developed and validated by educational experts. Reliability was established through Cronbach's alpha ( $\alpha = 0.78$ ). Data were analyzed using frequency, percentage, and mean scores. Results showed that 64% teach Tawhid ( $M=3.91$ ); 86% teach belief in Prophets and finality of Muhammad (PBUH) ( $M=4.23$ ); 84% teach truth as base of good life ( $M=4.91$ ); 97% teach about Eid-ul-Fitr ( $M=4.58$ ); and 97% teach about Hazrat Umar Farooq ( $M=4.54$ ). The study concludes that secondary school teachers in Tehsil Kallar Syedan play a significant and comprehensive role in promoting religious education across all five dimensions. Recommendations include emphasizing practical implications of Islamic concepts, reinforcing essential beliefs, promoting good character, and teaching about religious leaders as role models.

### INTRODUCTION

Religious education is critical for the development of youthful minds' comprehension and understanding of religions. It elaborates persons about various religious practices, faiths, and views, as well as enables them to learn about and become connected with other cultural groups. It fosters tolerance among people of various backgrounds and religious views. Overall, it leads to the formation of a better human society, community, and civilization (Harris, 2006).

Humans are endowed with intellect and freedom, and their status is elevated above that of all other living species. Humans are supposed to live a life based on moral and ethical ideals as a result of these blessings. The world would be a far better place to live if everyone followed morality in its purest form. Because Islam is a complete lifestyle, its adherents are provided with a comprehensive set of ethics. The personality of Allah's Prophet (PBUH) embodied ideal moral principles and serves as an example for all Muslims throughout history. Allah states in the Holy Quran: "And

indeed, you are of a great moral character." (Quran, 68:4)

A lecturer or instructor plays a major role in teaching Muslim children how to conduct ethically as the first stage in the Islamic education process. According to Ibn Miskawayh's book *Tahdhib al-Akhlaq*, teachers must have an effect on adolescent learners in terms of appropriate information, morality, practices, and behavior, in order to mold them into role models within the Muslim community and make them acceptable human models. As a result, Muslim educators and teachers have long seen adab training as a vital role (Arshad, 2009).

The roles are: informant, organizer, motivator, initiator, and evaluator. The teacher's responsibility as an informer is to provide pupils with knowledge on both formal and non-formal activities. A religious guidance instructor who simultaneously serves as a counseling teacher is known as a religious education teacher. A motivator is a teacher who provides stimulus to students, motivating and stimulating them to study more (Bouws, 2017).

Religious education offers a number of advantages, one of which is that it helps students understand the role of many religions in our society. It helps people resolve important inner-self issues, and this understanding helps create a more just and cohesive society. Students are the foremost inciters of moral values, which are the qualities that are most respected and cherished for the quality of human relationships (Abdur-Rahman, 2018).

### Statement of the Problem

A man becomes a human being through religious education and ethics. Religious education can be learned in a variety of ways. It is clear that we are drifting away from Islam. Youth, in particular, are drifting away from Islam and disregarding religious education and ethics. Students are growing more modern every day, and religious instruction is becoming less important. As a result, the purpose of this study was to determine the function of secondary instructors in the development of religious education among secondary students. Therefore, the study's focus is

on the role of teachers in fostering religious education among secondary students in Tehsil Kallar Syedan, District Rawalpindi, Punjab.

### Objectives of the Study

The study pursued the following objectives:

1. To explore the role of teacher in promoting religious education among students at secondary level in Tehsil Kallar Syedan, District Rawalpindi, Punjab
2. To measure the various dimensions of religious education provided to the students at secondary level

### Research Questions

The study addressed the following research questions:

1. What is the role of teacher in promoting religious education among students at secondary level in Tehsil Kallar Syedan, District Rawalpindi, Punjab?
2. To what extent the various dimensions of religious education are being provided to the students at secondary level?

### Significance of the Study

The study was significant for teachers since it demonstrated that they can effectively provide religious instruction to students. Students benefited from the study because they learned about the relevance of Islam and religious education. It was significant for society because, according to Islam, it assisted in the production of virtuous and well-behaved citizens. Religious education is critical for the development of young minds' comprehension and knowledge of religions. It fosters tolerance among people of various backgrounds and religious views. Overall, it contributes to the development of a better human civilization, community, and culture.

### REVIEW OF THE RELATED LITERATURE

#### Education: Conceptual Foundations

The process of supporting learning, or the development of information, skills, values, morals, beliefs, and habits, is known as education. Teaching, training, narrative, conversation, and

directed study are all examples of educational practices. Although students can educate themselves, most education is done with the help of instructors. School curriculum is separated into stages in general, such as preschool or kindergarten, primary school, secondary school, college, university, or apprenticeship (Chowdhury, 2018).

### **Religious Education**

Religious teaching is a reflection of human individuals that is aggressively pursued by an instructor predicated upon such notions and supported by specific ways and means, thus being maintained by love, trust, and independence. In order to ensure that the comparative religion process is completed, religious educationalists must have a clear grasp of our national identity, which is steeped with Muslim Traditional ideals, which can have its own core ideas (Karim, 2013).

### **Basic Concepts Related to Religious Education in Islam**

**Tawhid and Risalat:** Tawhid is Islam's absolute oneness principle of religion. Tawhid is the religion's basic and most significant idea, upon which the entire religious allegiance of a Muslim is based. It plainly states that God, as per Islam, is One and Only (Qaradawi, 2010). Prophethood (nabuwat and Risalat) ceased with our Prophet Muhammad (PBUH), according to the Holy Quran and the Ahadith. The Quran states: "Muhammad (PBUH) is not the father of any of your men; rather, he is Allah's Messenger and the Seal of the Prophets" (Holy Quran, 33:40).

**Salah:** Salah is a form of Muslim prayer that is frequently spelled salat. Muslims pray by standing, bowing, or lying on the floor, facing the qibla (direction of Makkah), reciting from the Quran. The daily required prayers, which are performed multiple times per day at set times, are the second of Islam's five pillars (Kadir, 2017).

**Zakat:** According to the Quran, zakat is a form of good deed done for the Islamic Ummah, regarded as a religious obligation second only to prayer (salat). Zakat is a spiritual responsibility that all

Muslims who meet the economic criteria must fulfill in order to support the poor. It is one of the Five Pillars of Islam (Hussain, 2012).

**Hajj:** If they are physically and financially able to travel and support their relatives while away, all adult Muslims must undertake Hajj at least once in their lives. The Hajj is a Muslim pilgrimage to Mecca, Saudi Arabia's sacred city. Along with Shahadah, Salat, Zakat, and Sawm, it is one of Islam's Five Pillars (Siddique, 2014).

### **Ethics and Beliefs in Islam**

Key beliefs in Islam include: Belief in One God; Belief in Angels; Belief in Revealed Books; Belief in Prophets; Belief in the Afterlife; Belief in Divine Decree; and Belief in Resurrection (Ramadan, 2007).

### **Moral Values in Islam**

The concept of virtuous behavior, good character, and the collection of moral qualities and virtues established in Islamic sacred teachings are all referred to as morality in Islam. The main premise and objective of Islamic teachings is respect for God. The Quran and Hadith, Islam's foundational religious books, are the major sources for these beliefs (Aldulaimi, 2016).

The most admired quality of a believer is righteousness. Allah states in the Holy Quran: "And you do have a high moral values" (Quran, 68:4). The Quran defines righteousness as believing in God, the Day After, the Prophets, the Quran, and the Messengers; investing property on brothers and sisters, infants, impoverished, and those who call for prisoners to be released; being constant in prayer and giving Zakah; and keeping covenants (Quran, 2:177).

### **Religious Events in Islam**

**Muharram:** The Islamic liturgical calendar's first month is Muharram. The Islamic calendar year, when Muhammad (PBUH) migrated from Mecca to Medina, begins in the first week of Muharram (Alibhai, 2019).

**Mawlid al-Nabi:** The birthday of Muhammad (PBUH), the founder of Islam, is commemorated

on this day. In the Islamic calendar, it is the 12th day of the month of Rabi I (Abbas, 2015).

**Eid al-Fitr:** The Eid al-Fitr celebration brings the fasting Islamic calendar to a close. One of the two major Eids is Eid al-Fitr, which actually means "Celebration of Breaking the Fast" (Salem, 2017).

**Eid al-Adha:** The Festival of Sacrifice celebrates the decision of the Prophet Abraham to send his son Ismael

in order to serve Allah. It takes place at the end of the yearly Hajj, or journey to Mecca, and lasts three days (Ibrahim, 2019).

### Religious Leaders in Islam

Regardless of their occupations, all prophets were teachers since they were tasked with communicating God's message to human beings (Qur'an 14:4). In the 7th century, Muhammad (PBUH) was a prophet and a teacher in Peninsular Arabia. He was appointed by God as a prophet and a teacher to teach God's rules to mankind and guide them in the correct path (Qur'an, 62:2). The prophet instilled a strong sense of motivation in his followers, and resources were made available to teach reading skills. The number of schools grew over time, a religious and secular curriculum emerged, and more of the prophet's friends became competent teachers (Anzar, 2003).

### Role of Teacher in Religious Education

**Teacher as Trainer:** A teacher or instructor plays an important part in teaching Islamic youth how to conduct properly as the first stage in the Islamic school curriculum. Muslim educators and teachers have long seen adab training as a vital role (Mohd, 2013).

**Promoting Moral Education:** Moral Education (ME) is a compulsory topic in many schools. The research focuses on developing, understanding, and exercising society's "noble qualities" (Sadiq, 2013).

**Teacher as Informer, Organizer, Motivator:** Informer, organizer, motivator,

initiator, and evaluator are the key roles. The teacher as informer is the teacher's role as a source of information for students on formal and non-formal activities (Bouws, 2017).

### Importance of Religious Education

Religious teaching has many benefits, namely that it assists learners in comprehending the significance of several faiths in modern society. It helps people address important inner-self problems, and this knowledge contributes to a community which is more just and cohesive. Religious studies must not be regarded as an aside in any teaching and learning environment (Abdur-Rahman, 2018).

Through a variety of lessons on tales, people, places, and times of historical significance, as well as modern-day objects and concepts, students will be introduced to a diversity of cultures and faiths. Religious education assists in the appreciation of diversity as well as the development of intercultural appreciation and empathy (Halstead, 2000).

### METHODOLOGY

A descriptive cross-sectional survey design was employed in this research. The population of the study comprised secondary school teachers in Tehsil Kallar Syedan, District Rawalpindi, Punjab. Using simple random sampling technique, teachers were selected as the sample. A five-point Likert scale questionnaire containing 25 items was developed based on five dimensions of religious education. The Likert scale included: Strongly Agree (SA)=5, Agree (A)=4, Undecided (UND)=3, Disagree (DA)=2, Strongly Disagree (SDA)=1. For instrument validity, the questionnaire was validated by educational experts from the Department of Education. Pilot testing was conducted with teachers not included in the sample. Reliability was established through Cronbach's Alpha, yielding a coefficient of 0.78. Personal visits were used for data collection. Statistical Package for Social Sciences (SPSS) was used for data analysis. Frequency, percentage, and mean scores were employed to analyze teachers' role in promoting religious education.

## RESULTS

## Factor 1: Role of Teacher in Promoting Basic Concepts of Islam

Table 1: Teachers' Role in Promoting Basic Concepts of Islam

Statement	SA %	A %	UND %	DA %	SDA %	Mean
I teach the concept of oneness of God (Tawhid) to the students	57%	7%	5%	31%	0%	3.91
I teach the students that Namaz (Salah) is compulsory for all Muslims	34%	27%	33%	8%	0%	3.85
Fasting (Roza) is the third pillar of Islam	42%	20%	12%	26%	0%	3.76
I teach the students that Zakat is a religious source to clean their wealth	49%	18%	5%	26%	0%	3.90
I teach the students that Hajj is the fifth pillar of Islam	43%	15%	22%	17%	0%	3.86
<b>Category Mean</b>						<b>3.86</b>

**Interpretation of Table 1:** Teachers demonstrated active engagement in teaching the fundamental pillars of Islamic faith. A majority of 64% agreed they teach Tawhid (M=3.91); 61% teach Salah as compulsory (M=3.85); 62% teach fasting as the

third pillar (M=3.76); 67% teach Zakat as religious source to clean wealth (M=3.90); and 58% teach Hajj as fifth pillar (M=3.86). The category mean of 3.86 indicates teachers are actively promoting basic Islamic concepts in Tehsil Kallar Syedan.

## Factor 2: Role of Teacher in Promoting Ethics and Beliefs in Islam

Table 2: Teachers' Role in Promoting Ethics and Beliefs in Islam

Statement	SA %	A %	UND %	DA %	SDA %	Mean
Muslims believe in the existence of Angels of God	45%	16%	4%	34%	0%	3.71
Muslims believe in all Holy books of God sent to their prophets	45%	25%	4%	23%	1%	3.91
Muslims believe in all Prophets and Muhammad (PBUH) is the last prophet	49%	37%	4%	7%	2%	4.23

Statement	SA %	A %	UND %	DA %	SDA %	Mean
Muslims believe in the Day of Judgment for reward and punishment	45%	41%	7%	4%	1%	4.25
Muslims believe in good and bad fortune (divine decree)	45%	41%	4%	11%	1%	4.41
<b>Category Mean</b>						<b>4.10</b>

**Interpretation of Table 2:** Teachers demonstrated strong emphasis on teaching core creedal tenets. A majority of 61% teach belief in Angels (M=3.71); 70% teach belief in Holy Books (M=3.91); 86% teach belief in Prophets and finality of

Muhammad (PBUH) (M=4.23); 86% teach belief in Day of Judgment (M=4.25); and 86% teach belief in divine decree (M=4.41). The category mean of 4.10 indicates strong promotion of Islamic ethics and beliefs.

**Factor 3: Role of Teacher in Promoting Moral Values in Islam**

**Table 3: Teachers' Role in Promoting Moral Values in Islam**

Statement	SA %	A %	UND %	DA %	SDA %	Mean
I teach the students that truth is the base of good life	48.48%	35.60%	3%	11%	0.75%	4.91
I teach the students that all Muslims are equal	44.69%	36.36%	5%	12%	0.75%	4.11
I teach the students to fulfill promises	37.12%	44.69%	2%	12%	3%	3.99
I teach the students to be honest with their work	50.75%	42.42%	0.75%	6%	0%	4.37
I teach the students that kindness is a quality of Muslims	42.42%	41.66%	6%	8%	0.75%	4.16
<b>Category Mean</b>						<b>4.31</b>

**Interpretation of Table 3:** Teachers demonstrated strong emphasis on character education. An overwhelming 84.08% agreed they teach truth as base of good life (M=4.91); 81.05% teach equality

(M=4.11); 81.81% teach fulfillment of promises (M=3.99); 93.17% teach honesty in work (M=4.37); and 84.08% teach kindness as quality of Muslims (M=4.16). The category mean of 4.31

indicates very strong promotion of Islamic moral values.

**Factor 4: Role of Teacher in Promoting Knowledge of Religious Events**

**Table 4: Teachers' Role in Promoting Knowledge of Religious Events**

Statement	SA %	A %	UND %	DA %	SDA %	Mean
I teach the students that the Muslim year starts from Muharram-ul-Harram	50.75%	37.87%	11%	0%	0%	4.39
Muslims celebrate Eid-Milad-un-Nabi on the birthday of Holy Prophet (PBUH)	56.81%	31.81%	4%	6%	0.75%	4.37
Muslims celebrate Eid-ul-Fitr after Ramadan-ul-Mubarak	64.39%	32.57%	0.75%	1.5%	0.75%	4.58
Muslims celebrate Eid-ul-Azha on 10th Zil Hajj	59.84%	37.12%	2%	0.75%	0%	4.56
Muslims perform Hajj on 9th Zil Hajj	57.57%	37.87%	2%	1%	0.75%	4.50
<b>Category Mean</b>						<b>4.48</b>

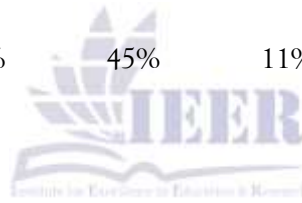
**Interpretation of Table 4:** Teachers demonstrated very strong emphasis on teaching about significant Islamic events. A very strong 88.62% teach about Muharram (M=4.39); 88.62% teach about Eid-Milad-un-Nabi (M=4.37); an exceptionally strong

96.96% teach about Eid-ul-Fitr (M=4.58); 96.96% teach about Eid-ul-Azha (M=4.56); and 95.44% teach about Hajj timing (M=4.50). The category mean of 4.48 indicates very strong promotion of religious events knowledge.

Factor 5: Role of Teacher in Promoting Knowledge of Religious Leaders

Table 5: Teachers' Role in Promoting Knowledge of Religious Leaders

Statement	SA %	A %	UND %	DA %	SDA %	Mean
I teach that Prophet Muhammad (PBUH) is the greatest leader for all mankind	52.27%	32.57%	11%	1%	2%	4.31
Hazrat Abu Bakar Siddique was a true companion of Prophet (PBUH)	42%	37%	11%	4%	3%	4.10
Hazrat Umar Farooq was a strong Khalifa of Islam	57%	40%	1%	0.75%	0%	4.54
Hazrat Ali was a very brave companion of Prophet (PBUH)	59%	32%	4%	2%	0.75%	4.28
Hazrat Ayesha was a true leader for all women as wife of Holy Prophet	42%	45%	11%	4%	0%	4.21
<b>Category Mean</b>						<b>4.29</b>



**Interpretation of Table 5:** Teachers demonstrated strong emphasis on teaching about key figures in Islamic history. A strong 84.84% teach Prophet Muhammad (PBUH) as greatest leader (M=4.31); 89% teach about Hazrat Abu Bakar (M=4.10); an

exceptionally strong 97% teach about Hazrat Umar Farooq (M=4.54); 91% teach about Hazrat Ali's bravery (M=4.28); and 87% teach about Hazrat Ayesha (M=4.21). The category mean of 4.29 indicates strong promotion of religious leaders knowledge.

Summary Table: Dimension Means

Factor Category	Mean
Basic Concepts of Islam	3.86
Ethics and Beliefs in Islam	4.10
Moral Values in Islam	4.31
Religious Events	4.48
Religious Leaders	4.29

Factor Category	Mean
Overall Mean (All Factors)	4.21

**Interpretation of Overall Results:** The overall mean score of 4.21 across all dimensions indicates that secondary school teachers in Tehsil Kallar Syedan, District Rawalpindi, Punjab are playing a comprehensive and effective role in promoting religious education among students. Religious events received the highest positive rating (4.48), indicating very strong emphasis on educating students about significant Islamic occasions. Moral values (4.31) and religious leaders (4.29) also demonstrate strong positive results. Ethics and beliefs (4.10) and basic concepts (3.86), while positive, suggest areas for additional emphasis.

## DISCUSSION

Results of the study reveal that secondary school teachers of Tehsil Kallar Syedan, District Rawalpindi, Punjab are involved in promoting religious education through all five dimensions effectively. Average range of overall scores is from 3.86 to 4.48.

### Basic Concepts of Islam: Foundational Knowledge

The significant focus on the five pillars of Islam teaching (dimension mean = 3.86) indicates that teachers are aware of the relevance of establishing a base for religious knowledge in their students. Tawhid teaching got 64% agreement (M=3.91), thereby reflecting the fundamental place of this belief in Islamic faith. As Qaradawi (2010) put it, Tawhid is the basic and the very significant idea without which the whole religious allegiance of a Muslim cannot be understood. Discussion on Salah (61%, M=3.85), fasting (62%, M=3.76), Zakat (67%, M=3.90), and Hajj (58%, M=3.86) represent that teachers communicate not only the theoretical knowledge part but also practical one. Fasting makes students reflect on the state of the poor. Zakat is the way they learn about brotherhood and social responsibility. Through

Hajj, they realize the concepts of equality and unity among Muslims.

### Ethics and Beliefs: Creedal Foundation

The good statistics for teaching core beliefs (dimension mean = 4.10) show that teachers are getting their point across concerning core creedal beliefs. The extremely high level of agreement about the teaching of the finality of prophethood (86%, M=4.23) demonstrates the belief's importance, because without recognizing the prophethood and Muhammad's (PBUH) finality, one cannot be a complete Muslim (Ali, 2015). The highlight on the Day of Judgment (86%, M=4.25) gives students a sense of moral responsibility. The instruction on divine decree (86%, M=4.41) guides students in how to cope with patience in difficult situations and gratitude when blessed.

### Moral Values: Character Education

Extremely high average score on moral value teaching (4.31 overall) points to the fact that teachers gave their first priority to character education. The almost unanimous support for teaching truthfulness (84.08%, M=4.91) is in line with the Qur'anic portrayal of truth as a basis for righteousness (Abdur-Rahman, 2018). The huge approval of the teaching of honesty in work (93.17%, M=4.37) indicates that teachers stress the significance of integrity and hard work, which work is regarded as a form of worship if done with honesty. The high focus on kindness (84.08%, M=4.16) corresponds to Islamic teaching that mercy is a key characteristic of the faithful.

### Religious Events: Cultural and Spiritual Literacy

The large majority of teachers welcomed the idea of using religious events (mean 4.48 for the whole dimension) to explain to students the different Islamic cultural and spiritual components. In addition to the clear majority of teachers agreeing to the point of almost unanimity that they should teach about

Eid-ul-Fitr (96.96%, M=4.58) and Eid-ul-Azha (96.96%, M=4.56), these two main annual festivals being well known and properly observed by students is a matter of concern for teachers as well as for parents.

The high proportion of teachers emphasizing Muharram (88.62%, M=4.39) and Eid-Milad-un-Nabi (88.62%, M=4.37) also points to the fact that most teachers take care to make their students aware of the Islamic calendar and the key Islamic commemorations.

#### **Religious Leaders: Role Models for Students**

The excellent scores for teaching about religious leaders (average 4.29 for the dimension) confirm that teachers aim at arming students with role models. The very close to unanimity agreement on the focus of teaching about Hazrat Umar Farooq (97%, M=4.54) and Hazrat Ali (91%, M=4.28) conveys that teachers depict qualities of fairness, power, courage, and wisdom which these companions personify to students. Teaching about Prophet Muhammad (PBUH) as the greatest leader (84.84%, M=4.31) is strongly supported by the fact that the Qur'an also describes him as having the "best of characters" (Quran, 68:4).

#### **Alignment with Previous Research**

The outcomes line up well with the existing studies on religious education and teacher roles. For example, Ibn Miskawayh's notion that teachers impact adolescent students by providing them with suitable knowledge, moral education, good manners, and proper behavior (Arshad, 2009) is in fact established in the multidimensional role that teachers assume. The last one is not only a presenter of information but also plays the role of an organizer of the content as well as a motivator (Bouws, 2017). Indeed giving thorough coverage to the teaching about the great religious leaders strongly corresponds to the example of the Prophet Muhammad (PBUH) as the teacher who deeply affected his companions and guided them in starting a substantial educational revolution (Anzar, 2003; Musa, 2008).

#### **CONCLUSIONS**

The main purpose of this study was to examine how teachers facilitate religious education of the

secondary school students in Tehsil Kallar Syedan, District Rawalpindi, Punjab. The data show that teachers have a meaningful and extensive role implementation in the following five dimensions:

**Basic Concepts of Islam:** Among other things, teachers are facilitating the learning of the basics of Islam to the students, such as Tawhid (the oneness of God), prayers, fasting (Roza), Zakat and Hajj. These are the five pillars of Islam, which constitute the basis of the Islamic way of life, and teachers work towards making students acquainted with both the theoretical aspects as well as practical implications of these pillars. By teaching fasting, teachers are not only helping their pupils to get closer to Allah but also to develop compassion for the needy. The charity aspect of Zakat teaches the brotherhood and social responsibilities to students, while Hajj makes them realize that all human beings are equal and united.

**Ethics and Beliefs:** In addition to the above deliverables, teachers also effectively introduce the major ethics and Islam beliefs, comprising the belief in Almighty, Holy Books, Prophets (and the acknowledgment that Muhammad (PBUH) was the last one), the Day of Judgment and the control of fate (good and bad fortune). Without the acceptance of these fundamental Islamic creeds, one cannot be considered a true Muslim. They make available a complete philosophical outlook and moral framework to the students.

**Moral Values:** Teachers guide students in learning and practicing Muslim moral values. The teachers highlight that being truthful is the basis of a good life, Muslims are equal to one another, fulfillment of promises, being honest in one's work and kindness as a characteristic of Muslims. When students internalize these values, they become the attributes of a successful and meaningful life, integrity, compassion and social responsibility.

**Religious Events:** Teachers do not just provide the dates to students but educate them deeply about religious events such as Muharram-ul-Haram (Islamic New Year), Eid-Milad-un-Nabi (the birthday of the Prophet), Eid-ul-Fitr (celebration

marking the fasting period of Ramadan) and Eid-ul-Azha (Festival of Sacrifice). Through these lessons, students gain knowledge of the historical and spiritual meanings of these events and learn the correct way to observe them.

**Religious Leaders:** Teachers are considered the most effective source of information about religious leaders. Students get to know that Prophet Muhammad (PBUH) is considered the greatest leader of humanity, Hazrat Abu Bakar Siddique is referred to as the true companion, Hazrat Umar Farooq is called the strong Khalifa, Hazrat Ali is remembered as the brave companion, and Hazrat Ayesha is recognized as a leader for women. The students are also made aware of their excellent qualities, being brave, honest, just, knowledgeable, and devoted, and follow these qualities.

**Overall Conclusion:** The research identifies that secondary school teachers of Tehsil Kallar Syedan, District Rawalpindi, Punjab are playing their part as carriers of Islamic knowledge, values, and traditions. By remaining devoted to providing well-rounded religious education, teachers can guide students to become those who have a strong Islamic identity, are morally upright and ready to play a positive role in the community as good and responsible citizens.

## IMPLICATIONS FOR PRACTICE

### For Teachers

Teachers might think about guiding students to understand the real-world exposure of the Islamic concepts so that the students may clearly know how helping the poor with the proper distribution of Zakat. Teachers may also familiarize students with the core tenets of Islam that constitute the basis of faith. Teachers may also advocate the development of morally good traits (truth, kindness, honesty, equality) which are very important for a successful life. Teachers may teach about different holy occasions and the reason why they were commemorated in order to help students learn the proper manner of observing the festivals. Teachers may also provide information about the lives of Prophet Mohammed (PBUH)

and the caliphs through their examples being connected to the present day problems.

### For School Administrators

School administrators may support religious education by providing resources, time, and support for comprehensive religious education programs. Administrators may facilitate professional development for teachers on effective methods of religious education. Schools may create an Islamic environment that reinforces Islamic values through prayers, events, and activities. Administrators may engage parents in reinforcing religious education at home.

### For Curriculum Developers

Curriculum developers may ensure comprehensive coverage of all five dimensions of religious education identified in this study. Islamic values and teachings may be integrated across the curriculum, not confined to religious education classes. Curriculum may include opportunities for students to practice Islamic teachings through community service and charity projects.

### For Policymakers

Policymakers may strengthen religious education requirements at all levels of education. Teacher education programs may include robust preparation in religious education content and pedagogy. Government may develop quality textbooks, teaching materials, and resources for religious education.

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