SATISFACTION LEVEL OF SECONDARY SCHOOL TEACHERS FOR RELIGIOUS EDUCATION

Waqar Younas Warraich 1, Zikra Faiz 2, Asmaa Nouman 3

1 Punjab University, Lahore, Pakistan
2 University of Management and Technology, Lahore, Pakistan
3 University of Management and Technology, Lahore, Pakistan

* Corresponding author: zikra.faiz18@gmail.com

Abstract

Religious education is the term given to the kind of education which is concerned with spiritual mindedness and religious conscience. This study aimed to investigate the level of satisfaction of teachers about religious education at secondary level. The study shows that the foundation of education in Islam is guided by the principles of Quran and Hadith (the saying and deeds of Prophet Muhammad) (PBUH). The present study was descriptive in nature; cross-sectional survey method was used to collect data from participants through questionnaire. The sample comprised of three hundred teachers from secondary schools selected through non-proportionate stratified random sampling technique. Questionnaire was developed by the researchers. Validity of the tool was assured from the experts and the Cronbach’s alpha was 0.87. For the purpose of analysis descriptive and inferential statistical techniques were applied. It was found that teachers were satisfied from the curriculum of religious education. According to the respondents curriculum of religious education is old and same topics with similar description are repeating every year. There is not interesting and innovative style to teach. It is depicted that there was no significant difference between male and female secondary school teachers’ level of satisfaction regarding religious education at secondary level. It is suggested that curriculum should be revised and more information about religion should be added in the textbooks issued by Punjab Textbook Board.

Keywords: Secondary Schools, Religious Education, Satisfaction, Teachers Perception, Curriculum.

INTRODUCTION

If we revisit the historical perspective of the freedom movement of Pakistan then we can easily realize that the founding principle of Pakistan was the mainly its ideology that our religion Islam is undoubtedly the determining factor in defining our nationality. The philosophy behind two nation theory and our nationality was religion. Purposely in our schools two subjects are compulsory; Pakistan studies and Islamic education/Islamiat.

As obligatory subject, Pakistan Studies is taught at secondary, intermediate, bachelor’s and master’s levels in Pakistan. It is a multidisciplinary subject and has its relationship with nearly every one of the subjects of sociologists by instilling the capacity to acknowledge and comprehend the financial, political, social issues and the advancement of social awareness of one’s social commitments, rights and obligations, encouraging energy, devotion, regard for the built up qualities and energy about social and national legacy (Hashmi and Education (2011)). It was contended that Pakistan Studies gives a sound information to the students not just about the factors prompting the formation of Pakistan, yet in addition causes students to acknowledge different perspectives of its belief system, history, culture, topography, legislative issues, economy and key situation in local and universal issues, as per the National Curriculum of Pakistan Studies IX–X, 2006 (Rehman Ullah (1972)).

Historical Study of the Determinants and Evolution of the Islamic System of Education identifies with the investigation of variables that have driven and still contain the elements for building a solid arrangement of training in Pakistan. Islam, as a religion, appears differently in relation to the European idea of a religion. It includes the totality of Muslim life that draws its motivation from the Quran and Sunnah. This is a wide theoretical contrast between the two methodologies – the one clearly individualistic and the other communist (Ahmed (2001)). Islam, all things considered, with every one of its radiations, through its essential sources, on the Islamic rationality of life that vindicates the financial, political, philosophical and moral establishments, has been talked about in detail. Since, these parts of life are completely communicated in the belief system of Pakistan which still keeps on outstanding a living power in our nation, today, this exchange would solidify the base on which the building of Islamic Education on stands (Ceken and Learning (2013)). The connection between the belief system of Pakistan and Islam as a country has been definitely elucidated with the goal that the cutting edge brain may surely know the impact of Islamic theory of life that gives firm roots to building up a feasible arrangement of instruction in Pakistan. It is an anchor advancement diving as mixing of revelation and balanced information that fixes together these determinants to advance and arrange the instruction standard that bears its own particular validity. It charms its very own developing total, distinguishable from different ideas (Hashmi and Education (2011)).

Islamic idea of information, targets of instruction, educational programs, showing strategy, assessment, educator understudy relationship, training ventures, ladies instruction and the part of Masjid (mosque) are a strange pronged indication of these determinants, seen and found in each Muslim society. The reason behind the sorting out
and dissecting of these determinants is to bring out and encourage scores of diverse looks into in different ways. This may in the long run give a standard base to affirm the research organization of the teachers and the dynamic part of the instructive establishments (Intiaz 2014). In Pakistan, the procedure of educational plan improvement is as per the following: the Curriculum Wing (CW) Ministry of Education (MoE), Pakistan demands the Provincial Centers to get ready draft educational plan for each subject instructed in different classes up to class XII. Common focuses bring in councils of specialists, instructors, subject experts regarding each matter. Commonplace boards of trustees get ready educational plan plans. The draft plans are sent to the CW. The CW courses these drafts to the chose instructors, subject authorities in schools, universities and different offices concerned and welcomes their remarks (Sarwar, Yousaf, and Rehman 2011). Steady portion is expected to make this device (educational program) helpful and to assess its adequacy. Consequently, amendment and improvement in educational plan is essential for making arrangement for the difficulties and requests of the general public (Shakil, Akhtar, and Research 2012). Training in Pakistan stays inside people in general part at all levels despite the fact that tip top organizations are significantly more prone to be found inside the private segment. The educational modules for the vast number of open area schools is given last endorsement by the Curriculum Wing of the Federal Ministry of Education. The reading material arranged by the commonplace course book sheets take after the rules given by the Curriculum Wing over and again underscore the need to teach a barely characterized set of Islamic Values (Khattak 2012). Looney (2003) said that the accentuation on Islamic investigations turned out to be substantially more articulated after General Zia UlHaq’s upset in 1977. Islamiyat had been an obligatory subject from Class I up to Class X however it was currently made mandatory up to B.A/B.SC (Bachelor of Arts/Science degree comparable to 14 long stretches of tutoring). In any case, it isn’t required at the M.A. organize, however when understudies show up in sufficient examinations, for example, MBBS (Bachelor of Medical Bachelor of medical procedure) or CSS (aggresive examinations for the Federal common administrations) they again need to think about Islamiyat as a different subject and can qualify just on the off chance that they go in this exam also. Under General Zia, from Class VI to Class VIII, it was made necessary for understudies of all religions to learn Arabic. Mahmood and Saed (2000) proposed that the defense was to empower Muslim understudies to procure a superior understanding of Quranic lessons. Beforehand, Arabic had been a discretionary subject. Amid a similar period, a segment of the Islamiyat syllabus was isolated for Sunnis and Shias at the level of Class IX and X. Isolate books were presented for understudies of the two organizations however a typical book was re-presented in 1999. Be that as it may, they endeavor unmistakable areas of the examination paper. (Faizi: 2010-98) Maška (2016) conducted a study on teachers who face challenges during teaching religious education in schools. The present work targets introducing and looking at difficulties looked by religion educators in Catholic and state schools in Poland. For that reason, 10 religion instructors from Catholic and 10 from state secondary schools were met. As a matter of first importance, the idea of instructing religion was talked about, trailed by an investigation of the Catholic schools’ circumstance in Poland. The resulting research organize was centered around dissecting the meetings with religion educators, concerning impression of their s, substance students and techniques for instruction, just as their fulfillment and fears identified with Religious Education. There was likewise a correlation completed, between the assessments of educators working in Catholic and those utilized in state schools. The paper is closed with a talk of the as of now upheld changes in connection to techniques for showing religion in Poland. Rehman Ulalah (1972)said that From Class I to Class VIII the subject of Diniyat (Religious Studies) was instructed in government schools. In any case, in 1997, the subject of Islamiyat (Islamic Studies) was presented. The previous subject included space for a presentation of different religions, however practically speaking this does not seem to have been actualized on any huge scale in the classrooms. For understudies of influences other than Islam, there are couple of practicable alternatives to contemplating Islamiyat. In Class VIII, there is exceptional paper civics for non-Muslims, for which understudies of minority networks may show up. In any case, schools only here and there have any arrangements for the instructing of this subject. In 1987, a book on morals to be utilized by minority communities” understudies was delivered by the Sindh Textbook Board and in this way printed by the Punjab Textbook Board, too. In addition, it isn’t presently accessible. For the most part non-Muslims understudies take up Islamiyat as a subject despite the fact that it isn’t necessary for them (Smith, 2003). In schools, kids for the most part have no less than a few times of Islamiyat seven days, in some cases more, of 45 minutes each. The Islamiyat educational modules puts a premium on teaching a Muslim personality among Pakistani kids. In the subject of Islamiyat, ideas, for example, Jihad are surrounded regarding taking up arms against the heathens as opposed to in the more extensive elucidation that would benefit Jihad against destitution, absence of education or imbalance (Talbani 1996). Zia and Policy (2007) purposed that there are five noteworthy Islamic schools of thought in Pakistan: Deobandi, Bareli, Ahle-Hadith, Salafi, and Shia. Every order has their own particular Madrassas in which they educate their own adaptation of Islam. The two principle groups of Sunni Islam - Deobandi and Bareli - overwhelm the Madrassas framework in Pakistan.26. Deobandi schools are most normally found along the Afghan-Pakistan fringe and inside the downtown areas. The Deobandi and Bareli orders began in the pilgrim Indian sub-mainland because of the apparent magnificent plot to obliterate Islam and its devotees by implementing its own particular variant of instruction. The Deobandi faction is viewed as the most preservationist and hostile to west (Zaman and History 1999). The center religious educational modules in Pakistani Madrassas are like some other Madrassa on the planet aside from that it had a couple of more books in Persian. During this regard, the study reviewed textbooks, interviewed students and lecturers in each the general public faculty and therefore the madrassa (private Islamic school) education systems. By illuminating current realities and challenges in the Pakistani academic system and proposing recommendations for steps that may be taken to deal with them, this study aims to produce policymakers and alternative stakeholders with essential insights required to organize a concrete action set up for increasing religious tolerance. The purpose this study was to discover the issues and flaws in the Pakistan Studies and Islamic studies educational program. The reason for the exploration was to demonstrate the downsides in the educational curriculum, syllabus and in text books. This study will helpful for the government policy makers, curriculum developers, teachers and school principles. Thus, the educational curriculum for Pakistan Studies and Islamic Studies would be more result oriented also, esteem based for the Pakistani society. This research would give direction to the educational program engineers and reading material writers about the criteria for the substance chose and distributed and would likewise assist them with formulating the substance as for the national targets.

Objective of the study
To investigate the satisfaction level of secondary school teachers’ about religious education.

Research Questions
- What is the satisfaction level of secondary school teachers’ about religious education?
- Is there any significant difference between male and female secondary school teachers’ satisfaction level about religious education?

Research Methodology
Research Design
The researchers adopted quantitative approach while the research design was descriptive in nature. Quantitative research design chooses
according to the nature of the research. This approach suits this research. A cross-sectional survey method was used to collect data from participants through questionnaire.

**Sample**

The sample comprised of three hundred teachers from secondary schools selected through non-proportionate stratified random sampling technique. Both public and private schools teachers were selected. Teachers selected who are in service and teach Pakistan studies and Islamic studies for class 9th and 10th. All teachers have at least experience of 3 years teaching these subjects.

**Instrument**

The researcher was developed questionnaire while reviewing the literature. Questionnaire comprised of 25 statements and has four point likert scales (Interest, Explanations, Encouragement, and Participation). Validity makes sure from experts of different departments. Islamic institute teachers and Pakistan studies department teachers validate the questionnaire. After validation questionnaire was refine and reliability was calculated 0.87 at Cronbach’s alpha.

**Data Analysis**

Data were analyzed through descriptive and inferential statistical techniques. T-test and Anova was applied for analysis.

**Results of the Study**

Majority of the participants agreed that religious education was not good and not satisfactory at secondary level. 56% of participants have no interest in RE, 46% participants depict that RE curriculum is not explanatory, 60% participants have no encouragement about RE, 45% participants have not taken participation in RE subjects. Majority of the participants have not satisfied about religious education curriculum. Male and female teachers have no significant difference about religious education subjects (Islamic studies and Pakistan studies).

**Table 1. Teacher’s preference check according to the subjects**

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Total population</th>
<th>1st Choice</th>
<th>2nd Choice</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pakistan Studies</td>
<td>300</td>
<td>40</td>
<td>35</td>
<td>75</td>
</tr>
<tr>
<td>Islamic Studies</td>
<td>300</td>
<td>68</td>
<td>45</td>
<td>113</td>
</tr>
<tr>
<td>Other science</td>
<td>300</td>
<td>103</td>
<td>75</td>
<td>178</td>
</tr>
</tbody>
</table>

Table 1 shows that teachers are not satisfied with these subjects and they are not teaching these subjects honestly. Only 75 teachers out of 300 make their choice to choose Pakistan studies subject during teaching. Only 113 teachers out of 300 encourage their students Islamic studies teaching. 178 teachers out of 300 prefer to teach other or science subject because of the demand of the subjects.

**Table 2. Teachers’ Perspectives on the Subjects of the Curriculum**

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Interest</th>
<th>Explanations</th>
<th>Encouragement</th>
<th>Participation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious</td>
<td>1</td>
<td>56%</td>
<td>46%</td>
<td>60%</td>
</tr>
<tr>
<td>Education</td>
<td>2</td>
<td>26%</td>
<td>22%</td>
<td>10.6%</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>10%</td>
<td>29%</td>
<td>23.3%</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>8%</td>
<td>12%</td>
<td>6.1%</td>
</tr>
</tbody>
</table>

Note: 1-not good, 2- neither good nor bad, 3- good, 4- very good.

Table 2 Subjects RE (see columns: Interest(56%), Explanation (46%), Encouragement (60%), and Participation (45%)). It is worth mentioning that the subject has almost 0 "not good" answers and had an old material in the curriculum.

**Table 3. Satisfaction Levels with Regard to Gender**

<table>
<thead>
<tr>
<th>Gender</th>
<th>N</th>
<th>Mean</th>
<th>SEM</th>
<th>tau*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>138</td>
<td>3.42</td>
<td>.694</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>162</td>
<td>3.39</td>
<td>.599</td>
<td></td>
</tr>
</tbody>
</table>

Table 3 shows Independent sample t-test was applied to find out the difference between male and female teachers satisfaction level about Religious Education. Results of t-test demonstrate that there was no significant difference between male and female teachers satisfaction level about religious education at secondary level in all two sub-scales and overall satisfaction level during teaching (t(.694) =.194, p = .846; respectively which were less than alpha 0.05.

**Discussion**

The study aimed to examine the satisfaction level by teachers while teaching the students religious education subjects (Islamic studies and Pak-Studies) at secondary level. The results of the study shows that teachers must explain about the topics before start the lecture. Teachers promote the importance of religious subjects like Islamic studies and Pakistan studies at secondary level in both private and government schools. Schools principals cannot give extra attention and appoint Islamic education teachers who have rich knowledge about Islamic history. Teachers give same time and attention like other subjects like English, Physics etc. Schools principals increase the duration of Islamic period. Islamic studies and Pakistan studies subjects’ experts are never appointed in schools. Teachers have done their bachelors or masters in other subjects like Urdu, sociology but they teach Islamic studies and Pakistan studies in schools. No proper check and balance or monitoring team exists in a school. The Pakistan Studies educational plans have been acquired straightforwardly from the possibility of Quaid-e-Azam Muhammad Ali Jinnah where he needed all Pakistanis to be Pakistanis independent of their territorial and strict contrasts. Pakistan Studies have predominantly been acquainted with production of enthusiastic Pakistanis who maintain a strategic distance from common place and strict segregation. Consequently, the educational program planned by educational program engineers likewise mirrors a similar vision(Ahmad and Education (2007). Teachers never tell the students the importance of these topics and power to follow for the better future. During lecture, teachers never explain the all topics in detail with example and always teachers have no knowledge to show the movie in the class to develop the suspense and attraction in students about topic. They considered these subjects very easy or an extra subject. Now government should take step to improve the Religious Education at secondary level in schools both private and government. Government should change the curriculum according the need of the schools and society. Results show that teachers used only lecture method during teaching these subjects. They never use activity, model, visit museum or another attached activity during lectures. Government higher experience teachers and Ulema to change the syllabus. To enhance the importance of Islamic education among students and in history, we must take steps. In the educational plan, the Movement of Pakistan begins from the administrations of Shah Waliullah however for grade IX students, the Movement of Pakistan ought to be created in the modern point of view of Pakistan. Many of significant reformers have been totally skipped from the substance, for example, the developments of Shah Waliullah, Syed Ahmed Shaheed Bareli, Haji Shariatullah and Titu Mir. The administrations rendered by the Sufis and Saints; the Islamic developments like Deoband, Nadwa-Tul-Ilam, and AllahAzizManzar-ul-Islam are totally passed up a major opportunity. In Islamic studies many hadith and Quranic Ayat according to the society add in curriculum. Teachers are not properly trained, have no completely knowledge about Pakistan history and Islamic history. Never short courses and training programs conducted during their teaching. According to the teachers school administration and principals never give priority to these two subjects. Even the last small period of 15 minutes selected for Islamic studies and 15 minutes for Pakistan studies. Students are not given proper time for these both
subjects and read textbooks before exams. All the science subjects have 100 total marks but both subject’s Islamic studies and Pakistan studies have 50 marks. This is a big draw back for curriculum developer.

Conclusion

It is concluded that teachers face more challenges to teach these subjects in schools because they are not satisfied with the curriculum. There was no significant difference between male and female teachers’ satisfaction level about religious education at secondary level. It is also concluded that there existed significant difference in the satisfaction level of the teachers about curriculum of the religious education subjects.

From the results of this study, we concluded that there are a number of flaws exist within the subjects of Pakistan studies and Islamic studies. Pakistan Studies and Islamic studies being one of the most significant and most intriguing subjects are managed the most exceedingly awful way. The problem is not inside the textbooks of Pakistan studies and Islamic studies. In fact, problems are inside our curriculum development wing, the team that makes curriculum is not adding, changing and detailed content with references inside it. Only a few topics include in Pakistan studies but many chapters are same. Islamic studies books have the same old pattern and content that always proved to the children in schools for class IX, X. Change the syllabus, topics and curriculum for better education. New Quranic Ayat and Hadis must include inside Islamic studies. Because of old content students cannot take these subjects in a future and ignore during their studies. Even teachers also prefer other subjects to teach. By adding new things and modifying the curriculum, interest will be created within teachers as well and the importance of these subjects will also increase. Teachers take interest and taught to the children in a classroom in a better way.

Recommendations

It is recommended that Government should make multidisciplinary team in which specialists of both these subjects must be included. Government should take some steps and make innovation according to the new trends of education. Schools teachers and principals appreciate those students take high marks in these subjects. Not only science subjects should be important. Teachers should know and tell the importance and benefits of Pakistan studies and Islamic studies. Government should give extra allowance and bonus to teachers who taught these subjects in a good way. It is also recommended that all personal and political topics inside these books should be removed and the important details of the short topics discussed. Chapters related to the Islamic studies in Pakistan studies should be removed in books.

REFERENCES


Cekin, A. J. o. E., & Learning. (2013). The Examining of Job Satisfaction Level of Koran Teachers In Terms of Some Variables. 7(4), 199-204.


