



Factors Affecting Teaching of Islamiyat on Spiritual and Moral Development of Students at Secondary Level in Public Schools of Lahore, Pakistan

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ABSTRACT

Students can benefit from the education of Islamiyat because it enables them to recognize and improve their quality of life. We all believe that education is a force of change. It's worthless if it doesn't encourage students to develop personal integrity and spiritual and moral development. Islam encourages us all to shape up our beliefs that are helpful to society and human beings. To accomplish this, we must make people more aware of Islamic values through education. It is only feasible if textbooks are authored in accordance with Islamic concepts, and teachers and parents take an important role in formation of their children's personality and spiritual and moral development. Our curriculum also plays a key role in our students' spiritual and moral development and their character building. The main purpose of this research is to identify the factors affecting the teaching of Islamiyat on spiritual and moral development of students at secondary level. In this study, data was collected from 250 students of four public schools through questionnaire. Convenient sampling technique was used to select the sample. The major findings of this research indicate that factors like parents' influence and students' self-motivation show a positive and strong relationship with student' moral and spiritual development, whereas the factors like Teacher's morality, Teacher's pedagogy and curriculum structure show a weak but significant relationship on moral and spiritual development of students.



Introduction

Moral development of people, who wish to spend a pleasant and productive life on this earth, and also desire to have spiritual blessing in life hereafter, are among the aims and priorities of Islamic studies as a discipline taught in our schools. Morality should be at the peak of any societal values or state's education to attain achievement, and this indicates the presence of Islamic Studies as a discipline in our school curriculum, especially in secondary schools. Surakah (2019) maintained that curriculum of Islamic studies shapes and restructures students' behavior traits in such a way that their attitudes, responses, and strategies to all life's circumstances are effectively explored. It's because the students are taught Islamic education's morality and ethical values (Bolanle, 2020).

A superior ethical quality is one of the most essential aspects of a Muslim's life. It is primarily concerned with educating and regulating pupils in order to help build the ideal attitudes and qualities among

students. In this context, the education sector is essentially bound to develop and grow of the student's ethical, moral and spiritual level. Education has become a bulwark culture of the society because it plays a significant part in developing students' morals. The change of pupils' moral values is also linked to their religiosity and spirituality. To make sense of spiritual growth in moral values, it should, of course, be connected to the learning experience and the desired objectives.

The spiritual side of a student's success, particularly students of Islamiyat, is very significant. A student's academic achievement and learning goal may be affected when there's not enough focus on spiritual elements. Spirituality, as a kind of inner desire, has a favorable effect on learning, particularly in terms of increasing students' motivation and academic accomplishment. It is difficult to put a precise definition of spirituality. Each individual has his or her own ideas and beliefs on spiritual and moral perception. Spirituality is an exceptional power capable of influencing shift from difficult to easy, hostility to collaboration, and intolerance to affection. It is also an inherent trait in man that links him to other people and helps him adapt to different scenarios in reality. (Hamjah Rasit & sham, 2012).

Spirituality is a medium through which people seek information to life's challenges, establish their own individuality, find meaning and significance, and know the difference between right and wrong. Spirituality, in this aspect, can be very personalized and can assist in the development of a person's belief structure. Spiritual Development and Education (Yocum, 2014), it appears to play a role people seem to understand these dimensions of spirituality. Professional ethics and spirituality have a big influence on how people behave (Grzeda & Assogbavi, 2011). Spirituality is one of the variables that affect and shapes people's thoughts and opinions, affecting their responses to the outside world. (Khan, Khalid. Hasnain & Ullah, Ali, 2019)

Emphasizing the importance of Islamiyat in imparting Islamic teachings and principles in Muslim students, it is critical to ensure students' intention of learning particular discipline otherwise Islamiyat's ideal aspirations would not be achieved. Muslim students are required to show a great deal of interest in Islamiyat as a direction to get a comprehensive thoughtful dimension of that belief. Unless students are curious to learn, enhanced Islamic education teaching cannot yield desirable results. Because interest can motivate students to understand, it's essential to understand the factors that can influence their interest.

According to Halstead (2004), Teachers' lifestyles, views, attitude, and personal integrity are as essential as their knowledge and skill as they have superior accountability to educate child or build moral and spiritual consciousness. (Mustafa & Salim, 2012)

Objective

1. To identify the factors affecting the teaching of Islamiyat on spiritual development of students at secondary level.
2. To identify the factors affecting the teaching of Islamiyat on moral development of students at secondary level.
3. Explore the relationship between the factors affecting the teaching of Islamiyat and moral and spiritual development of student at secondary level.

Research questions

1. What factors are affecting the teaching of Islamiyat on spiritual development among secondary school students in Lahore?
2. What factors are affecting the teaching of Islamiyat on moral development among secondary school students in Lahore?
3. What is the relationship between the effective teaching of Islamiyat and moral and spiritual development of student at secondary level?

Methodology

Research Design

This study is descriptive in nature.

Population of the study

Population of the study was comprised of all students of public schools in Punjab.

Sample

Sample was comprised of four public schools and 250 students were selected from each school through convenient sampling.

Instrumentation

A questionnaire was used as the data collection tool. The questionnaire was distributed to the students of secondary level at public schools. Instrument was comprised of three parts. The first part was comprised

of demographic information and second part was comprised of statements about factors affecting the effective teaching of Islamiyat and third part was comprised of statements on spirituality. The questionnaire was structured using a Likert scale with 5 points. i.e. 1 “Strongly Agree” 2 “Agree” 3 “Neutral” 4 “Disagree” 5 “Strongly disagree.” This questionnaire consisted of 21 statements and was based on four factors that affect the effective teaching of Islamiyat. First factor is Parents’ influence that contains 5 items, second is teacher’s morality that contains 3 items, third is teacher’s pedagogy that contains 3 items, fourth is student’s self-motivation that contains 5 items and fifth is curriculum structure that contains 5 items. To measure spiritual and moral development, another Questionnaire was used based on spirituality and was adapted from (Dasti & Sitwat,2014). This questionnaire was based on five Likert scale. This questionnaire was consisted of 13 statements.

Results

Descriptive Statistics of the Variables

Items	SA	A	N	D	SD	Mean	Std. Devia
My parents feel that it is very important for me to learn Islamic Education subject.	241	8	1	0	0	4.96	.216
My parents think I should devote more time to studying Islamic Education.	130	101	16	2	1	4.43	.686
My parents try to help me to learn Islamic Education subject.	176	34	32	4	4	4.50	.893
My parents urge me to seek help from my teacher if I am having problem with Islamic Education subject.	147	69	23	6	5	4.39	.899
My parents are very interested in everything I do during my Islamic Education subject.	131	79	22	7	11	4.25	1.031
My Islamic education subject teacher reminds me of my roles as a student and a Muslim.	218	25	5	2	0	4.83	.529
My Islamic education subject teacher is considered a good model.	149	69	19	3	10	4.38	.971
My Islamic Education teacher takes an effort to instill Islamic values (religious and moral) in class.	176	62	9	1	2	4.64	.652
My teacher uses story-telling method to teach Islamic education subject.	154	39	29	10	18	4.20	1.227
My teacher allows us to ask different questions during the lesson.	140	58	30	8	14	4.21	1.129
My teacher uses discussion method while teaching Islamic Education subject.	98	46	67	20	19	3.74	1.265
I have a strong desire to know all aspects of Islamic. Education subject	167	58	24	1	0	4.56	.699
I would like to learn as much Islamic Education subject as possible.	107	83	49	8	3	4.13	.920
The more I learn Islamic Education subject, the more I like it.	123	72	42	9	4	4.20	.954
I keep up to date with Islamic Education subject by working on it almost every day.	69	74	63	25	19	3.60	1.206
Islamic Education subject is important because it will enable me to better understand and appreciate the Islam way of life.	204	32	8	2	4	4.72	.712
I believe that there is contradiction between the actual life and what I was taught in the Islamic education curriculum.	114	65	46	16	9	4.04	1.106
The subjects of the textbook are clear and easy to understand.	155	73	19	3	0	4.52	.690
The subjects of textbook deal with matters related with my life.	136	72	38	2	2	4.35	.824
I enjoy studying Islamic education curriculum.	135	60	45	6	4	4.26	.945
Islamic education can give us an important guidance and values which are needed in our daily life.	180	52	14	2	2	4.62	.702

In order to form a bond with Allah, I take assistance from Quranic Ayat and Sunnah.	222	25	2	1	0	4.87	.390
In order to form a bond with Allah, I exchange my ideas with my teachers /friends.	63	57	72	31	27	3.39	1.283
When I pray, I feel that Allah is listening to my prayer.	229	19	1	1	0	.490	.407
When I am in any difficulty, I find help and assistance from Allah.	233	13	3	1	0	4.91	.395
I am hopeful that despite all my wrongdoing, Allah will forgive me.	203	32	9	2	4	4.71	.721
I feel that Allah is conversing with me through Quranic Ayat.	216	27	7	0	0	4.84	.440
I can feel that Allah is observing all my acts.	204	24	17	2	3	4.70	.736
When I have to face any difficulty, I think it as a source from Allah for the strengthening of my faith.	172	32	30	6	10	4.40	1.053
I forgive people who did wrongs to me	72	66	75	17	20	3.61	1.198
I convey my knowledge to others so that they can also benefit from it.	124	79	34	4	9	4.22	.988
I try to help my poor relatives.	153	61	25	6	5	4.40	.910
I like for others what I like for myself.	58	67	60	40	25	3.37	1.274
One of the priorities in my life is to know about myself.	145	46	35	12	10	4.48	3.078

Reliability

Case Processing Summary

		N	%
Cases	Valid	250	100.0
	Excluded	0	.0
	Total	250	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.785	49

After all of the respondent data has been encoded, the Cronbach Alpha reliability test is consumed to assess the dependability of a facts compilation procedure. According to the findings of the reliability analysis, the Cronbach's Alpha score was .785, which is an acceptable indication of the degree to which items are consistent with one another internally.

Factor Analysis

Factor analysis is based on the idea of minimizing complexity, which is the process of reducing measured and observable variables to fewer factor loadings that have a common variance and are unmeasurable. These non - observable factors are essentially hypothetical constructs that are employed to

describe variables and are not directly assessed. When a researcher wishes to find out how many factors influence variables and which variables go together Exploratory Factor Analysis EFA is applied. (Yong & Pearce, 2013)

Factor Loading

Item	factor
My parents feel that it is very important for me to learn Islamic Education subject.	.630
My parents think I should devote more time to studying Islamic Education.	.656
My parents try to help me to learn Islamic Education subject.	.657
My parents urge me to seek help from my teacher if I am having problem with Islamic Education subject.	.682
My parents are very interested in everything I do during my Islamic Education subject.	.701
My Islamic education subject teacher reminds me of my roles as a student and a Muslim.	.673
My Islamic education subject teacher is considered a good model.	.563
My Islamic Education teacher takes an effort to instill Islamic values (religious and moral) in class.	.652
My teacher uses story-telling method to teach Islamic education subject.	.345
My teacher allows us to ask different questions during the lesson.	.564
My teacher uses discussion method while teaching Islamic Education subject.	.652
I have a strong desire to know all aspects of Islamic.	.564
I would like to learn as much Islamic Education subject as possible.	.432
The more I learn Islamic Education subject the more I like it.	.654
I keep up to date with Islamic Education subject by working on it almost every day.	.542
Islamic Education subject is important because it will enable me to better understand and appreciate the Islam way of life.	.675
I believe that there is contradiction between the actual life and what I was taught in the Islamic education curriculum.	.564
The subjects of the textbook are clear and easy to understand.	.564
The subjects of textbook deal with matters related with my life.	.547
I enjoy studying Islamic education curriculum.	.543
Islamic education can give us an important guidance and values which are needed in our daily life.	.547
In order to form a bond with Allah, I take assistance from Quranic Ayat and Sunnah.	.546
In order to form a bond with Allah, I exchange my ideas with my teachers /friends.	.565
When I pray, I feel that Allah is listening to my prayer.	.456
When I am in any difficulty, I find help and assistance from Allah.	.563
I am hopeful that despite all my wrongdoing, Allah will forgive me.	.653
I feel that Allah is conversing with me through Quranic Ayat.	.546
I can feel that Allah is observing all my acts.	.654

When I have to face any difficulty, I think it as a source from Allah for the strengthening of my faith.	.453
I forgive people who did wronged me.	.543
I convey my knowledge to others so that they can also benefit from it.	.432
I try to help my poor relatives.	.564
I like for others what I like for myself.	.456
One of the priorities in my life is to know about myself.	.543

KMO and Bartlett's Test

A test determines how well your data is suited to Factor Analysis. The test evaluates the suitability of sampling for each model variable as well as the overall model. The statistic represents the percentage of modification that is shared by all the variables. The KMO and Bartlett's Test results are presented in Table 4.8.

Table 4.8

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.745
Bartlett's Test of Sphericity	Approx. Chi-Square	979.62
		3
	Df	35
	Sig	.000

Exploratory factor analysis:

Table 4.9

EFA of effective learning factor of Islamiyat Studies

Items	PI	TM	PT	SM	Cu
My parents feel that it is very important for me to learn Islamic Education subject.	.732	.432	.567	.456	.210
My parents think I should devote more time to studying Islamic Education.	.650	.876	.546	.654	.542
My parents try to help me to learn Islamic Education subject.	.690	.345	.567	.456	.652
My parents urge me to seek help from my teacher if I am having problem with Islamic Education subject.	.650	.987	.453	.564	.634
My parents are very interested in everything I do during my Islamic Education subject.	.730	.342	.673	.762	.432
My Islamic education subject teacher reminds me of my roles as a student and a Muslim.	.673	.663	.582	.652	.543
My Islamic education subject teacher is considered a good model.	.563	.545	.700	.456	.672
My Islamic Education teacher takes an effort to instill Islamic values (religious and moral) in class.	.652	.609	.546	.651	.564
My teacher uses story-telling method to teach Islamic education subject.	.345	.435	.764	.567	.432
My teacher allows us to ask different questions during the lesson.	.564	.654	.639	.651	.435
My teacher uses discussion method while teaching Islamic Education subject.	.652	.761	.549	.656	.762
I have a strong desire to know all aspects of Islamic.	.564	.343	.653	.520	.345
The more I learn Islamic Education subject, the more I like it.	.654	.354	.345	.617	.564
I keep up to date with Islamic Education subject by working on it almost every day.	.542	.653	.654	.788	.653
Islamic Education subject is important because it will enable me to better understand and appreciate the Islam way of life.	.675	.765	.432	.655	.674
I believe that there is contradiction between the actual life and what I was taught in the Islamic education curriculum.	.564	.563	.432	.543	.687
The subjects of textbook deal with matters related with my life.	.547	.765	.456	.543	.690
I enjoy studying Islamic education curriculum.	.543	.656	.465	.654	.795

% of variance explained	15.12	10.67	11.63	12.34	13.88
Total Variance explained	58.367				

Note : Factor loading greater than .50, Parent Influence (PI), Teachers' Morality (TM) Pedagogy in Teaching (PT), Student's Self-Motivation (SM), Cu = Curriculum

The above table 4.9 depicts outcomes of the exploratory Factor Analysis. There are five key factor that was analyzed to explore the effect of effective learning of Islamiyat studies. These factors are Parents influence, Teacher's Morality, Teacher's Pedagogy, Student's Self-Motivation and Curriculum Structure. Out of 21 items, only 16 items showed the highest factor loading. Remaining five items showed factor loading less than 0.5 so those were not used for factor analysis "Principal component analysis" (PCA) results from the first five components of the Islamiyat Studies effective learning factor explained 55.379 percent of the total variance, and only the first five components had values greater than 1, so we continued by using PCA with Varimax rotation extraction method in five components. Table 4.9 presents the findings.

Parents influence was analyzed through five constructs, Item 1, "My parents feel that it is very important for me to learn Islamic Education subject" Is .732. Item 2 "My parents think I should devote more time to studying Islamic Education". Item 3 "My parents try to help me to learn Islamic Education subject" Is .649. Item 4 "My parents urge me to seek help from my teacher if I am having problem with Islamic Education subject" Is .650. Item 5 "My parents are very interested in everything I do during my Islamic Education subject" Is .730. Parents influence construct shows an overall variance of 15.12% with the Cronbach.635.

Teacher's Morality was observed through three constructs, Item 1 "My Islamic education subject teacher reminds me of my roles as a student and a Muslim" Is .663. Item 2 "My Islamic education subject teacher is considered a good model." Is .545. Item 3 "My Islamic Education teacher takes an effort to instill Islamic values (religious and moral) in class." Is.609. Teacher's Morality construct shows an overall variance of 10.67% with the Cronbach .677.

Teacher's Pedagogy was observed through three constructs "My teacher uses story-telling method to teach Islamic education subject." Is.764. Item 2 "My teacher allows us to ask different questions during the lesson." Is.654. Item 3 "My teacher uses discussion method while teaching Islamic Education subject." Is .594. Teacher's Pedagogy construct shows an overall variance of 11.63% with the Cronbach .701.

Student's Self-Motivation was Observed through four constructs. Item 1 "I have a strong desire to know all aspects of Islamic" Is .520. Item 2 "The more I learn Islamic Education subject the more I like it." Is.617. Item 3 "I keep up to date with Islamic Education subject by working on it almost every day." Is.788. Item 4 "Islamic Education subject is important because it will enable me to better understand and appreciate the Islam way of life." Is .655. Student's Self-Motivation construct shows an overall variance of 12.34 % with the Cronbach .745.

Curriculum structure was viewed through 3 constructs. Item 1 "I believe that there is contradiction between the actual life and what I was taught in the Islamic education curriculum." Is.687. Item 2 "The subjects of textbook deal with matters related with my life." Is .690. Item 3 "I enjoy studying Islamic education curriculum." Is .795. Curriculum Structure construct shows an overall variance of 13.88 % with the Cronbach .722.

EFA spiritual and moral development

Item	SPM
In order to form a bond with Allah, I take assistance from Quranic Ayat and Sunnah.	820
When I pray, I feel that Allah is listening to my prayer	822
I am hopeful that despite all my wrongdoing, Allah will forgive me.	603
When I have to face any difficulty, I think it as a source from Allah for the strengthening of my faith	748
I forgive people who did wrong to me.	737
I convey my knowledge to others so that they can also benefit from it.	625
I try to help my poor relatives.	571
I like for others what I like for myself.	570
% of variance explained	12.22

Note: SPM = Spiritual and Moral Development

The 4.10 table depicts the results of the exploratory factor analysis of spiritual and moral development. Out of 14 items,9 items show the highest factor loading above 0.5. Remaining five item showed factor loading less than 0.5 so those were not used for factor analysis. The overall is 12.22% with the Cronbach

.722

Spiritual and moral development was analyzed through Nine items, Item 1 “In order to form a bond with Allah, I take assistance from Quranic Ayat and Sunnah” Is.820. Item 2 “I am hopeful that despite all my wrongdoing, Allah will forgive me” Is .603. Item 3 “When I have to face any difficulty, I think it as a source from Allah for the strengthening of my faith” Is .748. Item 4 “I forgive people who did wrong to me.” Is.737.Item 5 “I convey my knowledge to others so that they can also benefit from it.” Is.625.Item 6 “I try to help my poor relatives.” Is.571.Item 7 “I like for others what I like for myself.” Is .570

Cronbach Alpha of all Factors

Variables	No. of items	Cronbach Value
Parents Influence	5	.635
Teacher Morality	3	.677
Teacher Pedagogy	3	.701
Student Self-Motivation	5	.699
Curriculum structure	5	.745
Spiritual and moral Development	14	.722

Pearson Correlation

Gravatter and Wallnua (2011) The “Pearson correlation is a commonly used measure. It is used to measure the degree of straight-line relationship between two variables along with the direction of the relationship. A perfect liner relationship indicates that for every change in the X variable there is a corresponding change in the Y. The Pearson correlation is represented by the letter r ” (p.514).

Conclusion

The following conclusion grounded on these findings of present study. According to the findings of study some factors affect the spiritual or moral development of the students and some affect less to student’s spiritual or moral development, these factors need to be improved. Certainly, results have found that Islamiyat is significant for students as it empowers them to restore, recognize or escalate the islamic way of life and their spiritual or moral development. Oseni (2012) Students believed to have a significant attitude to islamiyat because it is actually applicable to them. Saliva (2016) Students who are motivated are more likely to stick with academic experience longer, invest extra time studying, interpret more intensely, realize supplemental value of pardoning individuals read, and achieve higher scores in their courses. According to the findings of this research, students agree that their parents' influence always motivates and supports them in having learned Islamiyat, but rather that their parents furthermore spend more time to perusing about Islamic values and spiritual practices and continue to seek assistance from their teachers in understanding the content of Islamiyat. In another research Zaiton (2012) enumerated that Parents' influence can be realized as a key factor in influencing students' personality or spiritual development The Quran and Sunnah both discuss the role of parents in their children's education and moral development. Hamid (2007) recommended that the teacher's job is therefore, not inadequate to conveying information, then also includes consideration for students' overall growth, which includes charisma, personality, judgement ability, and moral behavior. Abdul Rahman (1982) ranks the importance of pedagogical approaches in education arises from the belief that the material of any curriculum can only be taught skillfully and effectively if it is made available in a specific manner. This research shows that the mainstream of people involved had a strong desire to study Islamiyat Spiritual and moral development is important characteristic in students’ academic life so all these factor impact on spiritual and moral development of students and spiritual practices should lay emphasis in students life only with the support of these factors like Parents influence, Teacher Morality, Teacher’s Pedagogy, Student self-interest and Curriculum structure. Parents play a significant part in empowering their children to learn Islamiyat, or teachers' morality works a similar part. Despite the fact that Islamic Education uses collaborative teaching methods to inspire students to study Islamiyat is more appropriate instructional methodologies should be used to inspire students to study Islamiyat and be eligible to smear it in their daily lives. For school administrators, Islamiyat teachers, parents, and students, the research has provided necessary and important information.

Recommendation

Following are the recommendations for future research.

- For the teaching of Islamiyat, well-qualified teachers should be assigned, and teachers of Islamiyat should be given training to support individuals to fulfil their duties in the world today.

- In the education of their children, parents play a vital role. Parents must strive to improve their children's moral and spiritual development in, this regard. Mothers, in particular, must devote more time to their children in order for them to reject liberal ideals and egoism in balance in favor of Islamic values.
- Low literacy rates are linked to the lack of Islamic knowledge, the government should attempt to raise literacy rate in the country otherwise how can parents help in motivating their children to follow Islamic values, moral and spiritual development if they themselves are illiterate and unaware of Islamic knowledge that is taught in Islamiyat.
- Class IX-X students were between ages of 13 and 15, which is absolutely essential for sexual changes to occur. As a consequence, Islamic knowledge is essential for individual training for this day and age. The school authorities should also keep a very close eye on the experiences of students in these classes and try to provide advice in this area.
- The Internet, and also other forms of digital media, does not currently show the significant interest that they should. Moreover, negative propaganda used as weapon against Islam must be dispelled by the government. For the development of Islam, PID should promote and develop websites so as to assist students' spiritual and moral development. .
- From the beginning to the end of their education, students should be taught Islamic values in Islamiyat and positive character building and spiritual or moral development.
- All Muslim teachers who have completed their Master's degree in Islamiyat and have a deep understanding of Islam must be encouraged, and only these teachers should be designated for teaching the subject of Islamiyat who may also be capable of using the exegesis of Holy Quran, Hadith, and other material in addition to text books.

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