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The Need for Social Training of Students on Islamic Ground: A Study of Contemporary Challenges

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Abstract: *In an era marked by rapid societal changes, globalization, and the proliferation of information, the social training of students on Islamic grounds has become a subject of paramount importance. This study delves into the critical examination of the challenges faced by students in contemporary society, emphasizing the need for a proactive approach to address these challenges through social training rooted in Islamic principles. The study employs a qualitative research methodology, whereas the data was collected through semi-structured interviews with a total number of ten respondents. Two interview schedules were designed: one for formal school principals and madrasa heads and another for parents of the students. The collected data were purged from the redundancy and then thematically analyzed. This study revealed that a unified effort to prioritize the social training of students on Islamic grounds is a means to empower them with the tools needed to navigate the complexities of the modern world. Only through a holistic and well-informed approach to education can the values of compassion, tolerance, and understanding help to guide the hearts and minds of future generations, which will ultimately lead to fostering a more peaceful and harmonious world.*

Introduction

Social training of students is a fundamental aspect of their overall development and education. It refers to the process of teaching and guiding students on how to interact with others effectively, develop strong interpersonal skills, and navigate the complexities of social relationships. This training is essential because it not only helps students thrive in their academic pursuits but also prepares them for success in various aspects of life beyond the classroom.

In today's rapidly changing and interconnected world, the ability to engage with others positively and constructively is of utmost importance. While academic knowledge and technical skills are undoubtedly vital, students are insufficient on their own to ensure a well-rounded education (Muhammad & Brett, 2019). Social training means communication skills, conflict resolution, teamwork and collaboration, empathy and emotional intelligence, respect for diversity, bullying prevention, leadership skills, preparation for future careers, mental health, and well-being, which is an integral part of a student's education because it equips them with the skills and attitudes necessary for success in various aspects of life (Novelli & Sayed, 2016).

Islam is not just a religion but a complete way of life, and its principles extend to how individuals should conduct themselves in society. Islamic teachings provide an inclusive framework for social training, emphasizing morality, ethics, empathy, and respect for others. These principles guide Muslims in their interactions with family, friends, neighbours, and the broader society, fostering a sense of social responsibility and a commitment to making the world a better place through Islamic values (Rusli, 2020).

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Incorporating Islamic principles into social training provides students with a strong moral and ethical foundation that can guide their interactions with others and their contributions to society. It not only helps them develop strong interpersonal skills but also promotes a sense of social responsibility and a commitment to making the world a better place under Islamic teachings (Zaim, Demir & Budur, 2021).

Social training on Islamic grounds involves teaching and guiding students to follow Islamic principles and values. Such training equips students to make informed, morally sound decisions and navigate societal dynamics, ensuring their cultural integration and identity formation are in harmony with their Islamic beliefs and contribute positively to their communities.

Halai and Durrani (2018) stated that there may be differences in the social training goals between formal schools and religious madrasas. Some schools may focus on preparing students for a diverse and pluralistic society, while madrasas often prioritize religious and moral education within a particular religious tradition. Bashir and Ul-Haq (2019) find that both schools and madrasas have significant roles in social training, shaping students' values, attitudes and behaviours; while formal schools emphasize a broader and often secular curriculum, madrasas focus on religious and moral education within an Islamic context. The combined efforts of formal schools and religious seminaries can contribute to the social and moral development of students in diverse communities (Ahmed & Shahzad, 2021).

Social degradation refers to the process by which the quality or functioning of social structures, institutions, or norms deteriorates, resulting in negative consequences for individuals and communities (Malik et al., 2018). Social training for students involves educational programs and initiatives designed to equip students with the social and emotional skills needed to navigate complex social environments, foster positive relationships, and contribute positively to society (Abbasi & Drouin, 2019). Social and Emotional Learning (SEL) programs focus on teaching students skills like self-awareness, self-regulation, empathy, and interpersonal communication. These skills are important for building healthy relationships and managing emotions (Naseem, 2018). Islamic teachings encourage individuals to continuously strive for personal development in both religious and worldly matters. This focus on improvement can lead to a more disciplined and self-driven personality (Mitra & Basit, 2021). Islamic teachings emphasize the importance of respecting diversity and treating all individuals with dignity and respect, regardless of their background. This can lead to a more inclusive and open-minded personality (Munawar & Tariq, 2018). Islamic teachings can have a profound and positive impact on personality development by providing a strong moral and ethical framework, fostering a sense of purpose and meaning, and encouraging virtues such as compassion, empathy, and resilience (Ashraf, 2018).

In Islamic jurisprudence, the concept of punishment and the eradication of social crimes are based on the principles of justice, deterrence, and rehabilitation. Islamic law, known as Sharia, provides guidelines for dealing with social crimes, and it distinguishes between different types of crimes and their related punishments (Kashif, Zarkada, & Ramayah, 2018). Islam encourages the rehabilitation and reform of offenders. Instead of focusing solely on punishment, efforts should be made to help individuals repent and reintegrate into society through education, counselling, and support (Bhatti, Hussain, & Salman. 2022). Society as a whole shares responsibility for preventing crimes, enjoining what is right and forbidding what is wrong (known as "amr bil ma'ruf wa nahy 'anil munkar") is an important Islamic injunction. It encourages individuals and communities to promote virtuous behaviour and discourage sinful conduct (Zia, 2019). There is often ongoing debate among Islamic scholars and jurists about specific legal rulings. Additionally, many modern Muslim-majority countries have adapted and incorporated aspects of Islamic law into their legal systems while also implementing contemporary legal practices to address social crimes and ensure justice in society (Khaskheli et al., 2018).

Individual psychological factors contributing to social crime, low self-esteem, mental health problems, and substance abuse are often linked to deviant behaviour. These psychological issues can impair judgment and impulse control, making individuals more likely to engage in criminal activities (Abdul, 2020). Limited access to quality education and a lack of educational opportunities can restrict the life chances of individuals, increasing the likelihood of them engaging in social crime. Education is viewed as a protective factor against deviant behaviour (Quraishi, 2017). Social crime is a complex and multifaceted phenomenon with multiple causes, including economic, social, cultural, and psychological factors. Understanding the

intricacies of these causes is vital for developing effective strategies to prevent and address social crimes (Abdullah & Sapiei, 2018).

The Quran and Hadith serve as the foundational sources of Islamic education. Research by Bull and Rane (2019) highlights how these primary texts contain guidance on justice, compassion, and the principles of punishment, offering a comprehensive framework for understanding and addressing social crimes. Islamic education seeks to prevent social crimes by imparting knowledge about the consequences of deviant behaviour. This knowledge, as discussed by Mohamed and Rosman (2021), is intended to deter individuals from engaging in social crimes by helping them appreciate the gravity of their actions in the eyes of Allah. Islamic scholars and educational institutions play a crucial role in imparting knowledge and shaping attitudes. Their teachings and guidance are instrumental in fostering a deep understanding of Islamic principles, including those related to punishment and social crimes (Amiruddin, Nurdin, & Ali, 2021). Islamic education, grounded in the Quran and Hadith, plays an important role in shaping individuals' understanding of punishment and its relation to social crimes. By promoting moral and ethical development, providing knowledge of consequences and fostering strong community ties (Hardy, 2022).

Statement of Problem

This research study aims to investigate the pressing issues and challenges associated with the social development of students and to address social training within an Islamic context to foster a harmonious and inclusive society. This study seeks to assess the role and effectiveness of educational institutions, particularly Islamic seminaries and formal schools, in addressing social training needs in this context. This study examines how students on Islamic grounds adapt to diverse social settings and whether they face unique challenges related to identity, integration, and social cohesion. Lastly, this study discovers the integration of Islamic values into social training programs. It explores the role of Islamic teachings and ethics in shaping the behaviour and social interactions of students, as well as the potential conflicts or interactions with broader societal values.

Research Objectives

1. To identify contemporary social challenges that students face in the modern world.
2. To evaluate the efficacy of Islamic-based social training programs for students in formal schools and Madrassas.
3. To propose some viable recommendations to enhance social training on Islamic grounds.

Research Questions

1. What is the key social challenge that students face in the modern world?
2. To what extent are Islamic-based social training programs beneficial for the students of formal schools and Madrassa?
3. What type of recommendation could be put forward to enhance social training on Islamic grounds?

Research Methodology

This study adopts a qualitative research approach, specifically employing naturalistic inquiry based on phenomenology to explore and elucidate human experiences. Phenomenology provides a methodological framework for gathering and systematically organizing data, interpreting textual materials, and analyzing expert interviews and observations. Furthermore, this research investigates a social phenomenon as perceived by individuals within their respective domains of expertise or areas of interest, as articulated by Shaker, Khaliq, and Ul-Kashif (2020). Holloway (1997) contributes to the understanding of qualitative research as a social inquiry, wherein individuals are expected to articulate and elucidate their accumulated experiences. In the context of the present study, the perspectives of field experts were solicited, and a comprehensive literature review was conducted to provide essential guidance for examining the necessity of imparting social training to students from an Islamic perspective.

Sample Size of the Study

The sample size for this qualitative study was deliberately determined by its specific requirements. It consisted of a total of ten participants, comprising four parents, three Madrassa HoDs (Mohtmim), and

three principals of public sector schools located in the Mohmand district. The researchers collected data from respondents who were highly knowledgeable, experienced, and deeply entrenched in their respective fields. These respondents were selected through the snowball sampling technique.

Designing of the Interview Schedule

The researchers developed two interview schedules in alignment with the research objectives and an extensive review of the relevant literature. The construction of these schedules was guided by the core themes derived from the research topic, with sub-constructs specifically made-to-order to address the research objectives. Furthermore, indicators were accurately formulated for the interview questions based on the insights gleaned from the literature review, designed to capture the perceptions of parents, Madrassas Mohtamim, and principals of the public sector school of district Mohmand.

Data Collection and Analysis Process

The researchers meticulously prepared for the interviews by clearly outlining the interview process and formulating relevant questions. The focus was on gathering necessary information from the interviewees. Two open-ended questionnaires were employed to facilitate in-depth exploration, and the researchers also recorded these sessions using a personal smartphone for subsequent analysis. However, it is noteworthy that some interviewees expressed reservations about having their views recorded. In such cases, the researchers respected their preferences and collected data without recording, noting their viewpoints on paper to maintain a natural interview setting.

Furthermore, it is worth mentioning that many respondents were not proficient in English, so they were given the option to express their views in Urdu or their native language, Pashto. Subsequently, the researchers extracted key themes from the collected data and precisely interpreted the entire process in the English language.

Results of the Study
Indulgence of Students in Drug

Asking a question regarding the student's indulgence in drugs, the school principals replied:

"We take a proactive approach to prevent drug use among our students. We have a strict anti-drug policy and conduct regular awareness programs" (Peincipal-1).

"Our community plays a vital role. We involve parents, local organizations, and law enforcement in our efforts to prevent drug use. It truly takes a village to address this issue effectively" (Principal 2).

"We believe in restorative justice. When a student is involved in a drug-related incident, we aim to understand the root causes of their actions and provide support rather than just punitive measures" (Principal-3).

The Madrassa's heads responded:

"We prioritize strict religious education and guidance to keep our students away from such vices. Our focus is on nurturing strong moral values and providing a deep understanding of Islamic principles" (Madrassa Head-1).

"Yes, we encourage positive peer influence. Our older students serve as mentors and role models for the younger ones, teaching them the importance of adhering to Islamic values and staying away from harmful behaviours" (Madrassa Head-2).

"We believe in compassion and support. For students facing such challenges, we offer counselling and guidance, and, when needed, we work with professionals to ensure they receive the help they require while still maintaining a strong connection to their faith" (Madrassa Head-3).

In this regard, the parents explained,

"It's really worrisome. My son's grades have been dropping, and his behaviour has changed drastically. I found some suspicious items in his room, and I fear he might be involved with drugs" (Parent-1).

"Peer pressure plays a significant role. It's disheartening to see how readily available drugs have become, and many students are unaware of the consequences. We need better education on the dangers of drug use" (Parent 2).

"Seek professional help immediately. Don't wait for the problem to escalate further" (Parent-3).

"Schools should have better awareness programs and counsellors. Communities should come together to offer alternatives to drugs, like sports and other extracurricular activities. It's a collective effort to keep our kids safe" (Parent-4).

This study revealed the collaborative efforts of schools, madrassas, parents, and the community in addressing the issue of student involvement in drugs, with a focus on prevention, support, and education on the consequences of drug use.

Equipping Students with Life Skills

Asking questions about the arming of students with life skills, the school Principals replied,

"At our school, we place a high value on developing life skills in our students. We believe that these skills are essential for their personal growth and future success" (Principal-1).

"Life skills are the foundation of our school's education model. We believe these skills are critical for success in academics, careers, and personal lives" (Principal 2).

"We understand that education extends beyond textbooks, and we prioritize life skills development. We've seen significant changes in our students as they acquire skills like leadership, teamwork, and critical thinking" (Principal-3).

Viewpoints of the Madrassa Heads in this regard:

"In our Islamic madrassa, we recognize the importance of life skills in nurturing well-rounded individuals. Life skills, including strong character and empathy, are deeply ingrained in our educational philosophy" (Head of Madrassa-1).

"In our madrassa, we firmly believe that life skills, including strong ethics and character, are an integral part of religious education" (Head of Madrassa-2).

"We instil life skills as a part of our core curriculum. We encourage our students to not only learn about their faith but also to practice it in their everyday lives. We also work closely with parents and local organizations to acknowledge the positive impact our students have on society" (Head of Madrassa-3).

Responding to the parents on this question,

"I'm very proud of the development of the life skills of my son... observed noticeable development in day-to-day problem solving, communication, and control of emotions when someone does wrong... believe these skills will be fruitful for child character and future life" (Parent-1).

"In my own point of view, skill education is very helpful... and I'm very happy when seeing my child learn and apply these skills..."(Parent-2).

"Not only for me but my whole family proved on our child when we see progress in solving problem ..." (Parent-3).

"We appreciate the life skills education for our children". He further said, "It is important for relationships, academic progress and similarly for future life" (Parent-4).

The finding of this study revealed the formal school principals, Mohtamim of the Islamic seminaries, and parents of the students agreed on the life skills education of the young, and they all emphasized that it is necessary for personal development and future success.

The Ideological Perversity in Growing Students

When asked questions, the principals of the formal schools replied,

"In my school, I focus on nourishing the critical thinking skills of the students but on the matter of ideology, ...encourage open and respectful dialogue..." (Principal-1).

"Our approach is to strike a balance between free expression and responsible citizenship. We encourage students to express their ideas and beliefs, but we also teach them the importance of ethical communication and the potential consequences of promoting harmful ideologies" (Principal 2).

"Addressing ideological perversity in growing students is a collective effort. We involve parents and the community to reinforce our values" (Principal-3).

The Madrassa heads share their viewpoints as

"In our Madrassa, we maintain a traditional approach to Islamic education…Our focus is on instilling a deep understanding of our faith and its principles. We address ideological perversity by ensuring that our students have a solid foundation in the Quran and Hadith" (MadrssaHead-1).

" At our Madrassa, we value critical thinking and open discussion. We encourage our students to question and understand the teachings of Islam " (MadrssaHead-2).

"Without bringing any changes in the core principles of Islamic education, we incorporate some formal school subjects like mathematics, science, computer, and social studies in our curriculum for ideological obstinacy" (MadrssaHead-3).

The parents' answers in this regard,

"It is the responsibility of every father to check all the online and offline content material provided to our children. We need to ensure that their educational materials and media align with our family's values and don't promote any form of ideological perversity" (Parent-1).

"In our family, we encourage critical thinking and discussions with our children. We want them to be able to discern between different perspectives and ideas…"(Parent-2).

"By maintaining a healthy balance between online and offline activities and supervising their digital interactions, we aim to protect them from ideological deviations" (Parent 3).

"To prevent ideological perversity, we encourage our children… We teach them to question what they encounter and help them understand the importance of verifying information from reputable sources" (Parent-4).

The findings highlight a multi-faceted approach to addressing ideological perversity in students, encompassing the perspectives of school principals, Madrassa heads, and parents. They emphasized the importance of nurturing critical thinking skills, promoting open discussions, and empowering students to think for themselves while providing exposure to various viewpoints.

Large Heartedness in Islamic Injunctions

The school principals' conception of asking the questions:

"In accordance with Islamic principles, it's essential to create an inclusive educational environment where students of all backgrounds feel free…" (Principal-1).

"Islamic injunctions emphasize the importance of ethics and morality… As a principal, it is vital not to compromise on these standards within the school." (Principal-2).

"To respect Islamic practices, schools should offer facilities for daily prayers and Jumu'ah (Friday) prayers." He further elaborated that "It's needed to avoid any form of discrimination, including religious discrimination…" (Principal-3).

Viewpoints of the Madrassas heads in this regard.

"…We prioritize this sacred mission, ensuring that students receive a strong foundation in their faith". He added, "Our core mission is religious education" (Madrassa Head-1).

"It is essential that our Madrassa does not promote extremism or intolerance. We teach students to respect the diversity of beliefs and cultures, fostering a spirit of harmony and cooperation with others" (Madrassa Head-2).

"Islamic injunctions encourage the pursuit of knowledge and understanding…"(Madrassa Head-3).

Parents share their views as

"As parents, it's our duty to instil a strong foundation of faith in our children. We do this by teaching them about the basic principles of Islam and fostering a love for their religion from a young age" (Parent-1).

"We encourage questions and exploration, allowing them to develop their own understanding and relationship with Islam as they grow" (Parent 2).

"Islamic teachings emphasize the importance of good moral character. We actively teach our children to be honest, compassionate, and respectful, in line with Islamic ethics" (Parent-3).

"We emphasize that Islam teaches peace, tolerance, and understanding, and we encourage our children to embrace diversity and engage respectfully with people from all backgrounds" (Parent 4).

The findings reflect a commitment to creating an inclusive educational environment that welcomes students from all backgrounds in accordance with Islamic principles. The emphasis on diversity and tolerance is seen as a means to promote understanding and harmony among students, aligning with the core values of Islam.

Moral and Sexual Deviation of the Students

Principals of the formal schools said in this regard:

"I believe in fostering an atmosphere of respect for individual differences among students. By acknowledging and celebrating diversity in terms of moral values and sexual orientation, we can help students develop empathy, tolerance, and segregation of sexes" (Principal-1).

"I support a comprehensive approach to sex education. Islam persuades parents to engage their children in wedlock according to their good well so that sexual perversity could be checked properly" (Principal 2).

"To address moral and sexual deviations, we should focus on prevention and support matrimonial relationships..." (Principal-3).

Heads of the Islamic Madrassas said,

"We must ensure that students have a strong basis in Islamic principles, values, and ethics. By instilling a deep understanding of the Quran and Hadith, we can equip students with the tools to make morally sound decisions" (Madrassa Head-1).

"While upholding Islamic values, we also need to respect the diverse experiences and choices of our students...We offer guidance, support, and counselling when necessary to help them stay on the path of righteousness" (Madrassa Head-2).

"Parents and guardians play a pivotal role in the moral and sexual guidance of students. We must maintain an open line of communication with them, ensuring that our values align with those being taught at home" (Madrassa Head-3).

The parents respond to this question,

"I prioritize open and honest communication with adults. I encourage them to ask questions and seek guidance about moral and sexual matters" (Parent 1).

"I believe in a comprehensive sex education program that covers not only the biological aspects but also the emotional, psychological, and ethical dimensions of relationships and sexuality" (Parent 2).

"I respect the diverse backgrounds and beliefs of our youngsters. Our approach ensures that they are free to express themselves while adhering to our society's values" (Parent-3).

"Together, we can provide a united front in supporting our child's moral and ethical development" (Parent-4).

The findings from various educational leaders, parents, and administrators suggest a strong emphasis on creating an inclusive and respectful environment for students. They prioritize acknowledging and celebrating diversity, particularly in terms of moral values and sexual orientation, to foster empathy, tolerance, and open-mindedness among students.

Discussions

By recognizing the contemporary challenges, this study offers an opportunity to develop tailored educational and guidance programs rooted in Islamic principles, fostering personal growth and ethical development. This study serves as a critical step towards promoting ethical, responsible, and well-rounded individuals who can navigate the complex interplay of their faith and the broader society in today's world. The aim of this study was to identify social challenges that students face in contemporary society. The impact of education could be good for nothing if it cannot socialize and civilize the students. The advent of modern technology has challenged the social order of Pakistani society, which cannot be treated without providing social training to the students on Islamic grounds.

The data of this study suggest that social irregularities can be weeded out from society through organized training of the students from an Islamic perspective. The study of Muhammad and Brett (2019) supports the findings of this study. In addition, this study by Novelli and Sayed (2016) is in accordance with the finding that overall equipment for students in social activities is needed to hamper the cyclone of today's social media horrors. Likewise, the findings of Rusli (2020) advocated the study that fostering a sense of social responsibility and commitment is a better forum through Islamic training. Similarly, the study of Zaim, Demir and Budur (2021) engorged the present study's data that a sense of responsibility, social awareness and interpersonal skills are improved under Islamic teaching in the broader perspective of social training.

Moreover, the analysis of the present data identifies that schools may focus on preparing students for a diverse and pluralistic society, while Madrassas are restricted in some areas due to religious compulsions. The findings of Bashir and Ul-Haq (2019) suggest that the combined efforts of schools and Madrassas can properly contribute to the social and moral amelioration of the students. The data from Malik et al. (2018) confirms the findings of this study, indicating that social disorganization occurs due to neglectful carelessness on the part of both the school and Madrassa. They are not successful in providing proper social training for the social protection of the students in their respective domains of concern.

In connection with this, the understanding of Islamic jurisprudence provides a base for deterrence against social crimes and the rehabilitation of the aggrieved persons of society as per the study of Bhatti, Hussain and Salman (2022). Islamic injunctions are based on the restoration of the distressed society and to set the balance by taking proper revenge from the oppressors. The main purposes of this study were to beautify the students with the ornament of social skills, reform them behaviorally and equip them with the best manners for which a lot of material exists in training students on Islamic grounds. After all, there must be some imperfection in the proper collection of the data of this study; it is suggested that further researchers collect in-depth data from the erudite segment of society rather than heads of educational institutions and parents to investigate the problem on much more profound grounds.

Conclusion of the Study

This study has delved into the dynamic subject of social training for students on Islamic grounds and has shed light on the contemporary challenges that permit a proactive approach to addressing them. The findings of this study emphasize the importance of equipping our students with a holistic understanding of their faith and its role in navigating the complexities of the modern world.

To address the challenges of present times, collaboration between educational institutions, religious leaders, and parents is of utmost importance. They must work together to create an environment that encourages students to ask questions, seek knowledge, and develop a deep connection with their faith. Ultimately, the social training of students on Islamic grounds is not just an educational endeavour; it is a lifelong journey that shapes individuals who can make a positive impact on society and serve as ambassadors of Islam's true teachings. This study recommended that:

1. The education authorities should compare the social training programs in Madrassas with those in formal schools to assess the effectiveness of Islamic-based training in addressing contemporary challenges.
2. The stakeholders should examine the role of parents, religious leaders, and the wider Muslim community in supporting social training efforts and fostering a conducive environment for students to learn and practice Islamic values.

3. The administrative authorities should keep a vigilant eye on the proliferation of nudity and vulgarity.
4. Parents ought to be aware of the activities of their grown-up children.

Suggestion for Further Research

Future research may be longitudinal in nature in order to track the long-term effects of social training on students' personal development, behaviour, and contributions to society.

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