

Importance of Civic Values from Islamic Perspectives: Teachers' Perceptions and Practices in Schools and Society

*Samee Ullah

**Bashir Hussain

***Uzma Shahzadi

Abstract

Civic values play very important role for the development of societies and for nation building. Although all religions of the world focus on civic values, the Islam has been the leading religion who promotes various civic values and focus on the development of these values, both among individuals and within the society. Being a developing Islamic country, it expected that various civic values are practiced in Pakistan for its development. In this context, it is also important to examine the importance of key civic values in Islam and as perceived by the individuals in Pakistan, and the extent to which these values are being practiced. The main objective of this research was, therefore, to examine the perceptions of teachers about the importance of civic values and the practices of civic values in secondary schools of Punjab and in the society, from the perspective of focus on civic values in Islam. Brief review of literature was done to explore few examples about the focus on civic values in Islam as a research approach, followed by the use of quantitative survey design to examine the perceptions of secondary school teachers about the importance of civic values and their practices in schools and society. All secondary school teachers from Punjab, Pakistan were taken as the population. Total of 900 school teachers were selected as sample using cluster and stratified random sampling techniques. A self-developed questionnaire was used as a tool for data collection. The value of Cronbach's Alpha reliability coefficient of the questionnaire was 0.81. The data were analyzed using mean values, standard deviation, and Pearson correlation. This study found that although teachers perceive that civic values are important, but they are lacking in practice in schools and society.

Keywords: Civic values, Islam, practices, school, society.

Introduction:

The role of civic values has always been the key for nation building and for the development of the societies. The focus on civic values and nation building has also been one of the essential goals of the government in developing countries¹. Civic values, such as truth, unity, tolerance, obedience, honesty, patience, charity, equality, brotherhood, loyalty, and respect are considered essential to be practiced by individuals and society, both for the development of society and for nation building. Civic values are also essential for society because they promote democracy, support the economic development and facilitate human rights². In the same context, a

*Lecturer, Department of Education, Bahauddin Zakariya University, Multan.

** (Corresponding Author), Assistant Professor, Department of Education, Bahauddin Zakariya University, Multan.

*** Assistant Professor, Department of Education, University of Sargodha, Sargodha.

¹ Falade, D. A. "Civic education as a tool for nation building in Nigeria." *Nigerian Journal of Social Studies* 11, no. 1 (2008): 15-27.

² Morris, Paul, and John Cogan. "A comparative overview: civic education across six societies." *International Journal of Educational Research* 35, no. 1 (2001): 109-123.

civically literate society assists to develop economy and stimulate democracy³. The term “civic values” has been described in literature by many scholars.

The phrase civic value is a combination of two terms i.e., “civic” and “values”. The term “civic” refers to the civilians or the individuals living in place⁴. The term “values” refers to the morals, rules, fundamental beliefs, standards or life stances that serve as general guidelines to behavior, or as a benchmark in the decision making, or the evaluation of beliefs, or actions⁵. Ali Hassan Bangwar define values as the product of a social creation based upon the desirability and the productiveness of a specific trait, which discriminates the good from bad and the desirable from undesirable⁶. Similarly, the values have been explained as the standards and ideals which assist individuals in making decision of what is more important⁷. In Islam, values refer to standards on which the person judges an activity to be right or wrong. Such standards are advantageous to distinguish good and evil deeds⁸. Values are the socially accepted drives and the goals which are internalized through the process of a conditioning, learning or socialization, which become an individual preferences, expectations and standards⁹. The civic values are, thus, the virtues and personal traits, which support the growth and the development of a country. Civic values equip citizens and individuals with democratic abilities, that are likely to strengthen society¹⁰.

The literature enlists several civic values, such as, obedience, selflessness, dedication, loyalty, truth, honesty, patriotism, etc.¹¹. Obedience is the kind of social influence which comprises the actions under the orders of the authority figure¹². Loyalty is a faithfulness, level of harmony or fidelity to individual or a group of individuals¹³. Patriotism refers to the love of the individual for a country¹⁴. The morality is also one of the civic values, which refers to the personal code of conduct¹⁵. It also refers to individual’s belief or the conscience of what is true and what is cross.

³ Torney Purta, Judith, Julio C. Cabrera, Katrina Crofts Roohr, Ou Lydia Liu, and Joseph A. Rios. "Assessing civic competency and engagement in higher education: Research background, frameworks, and directions for next-generation assessment." *ETS Research Report Series* 2015, no. 2 (2015): 1-48.

⁴ Falade, "Civic education, 15-27.

⁵ Halstead, J. Mark. "Values and values education in schools." *Values in education and education in values* (1996): 3-14.

⁶ Ali Hassan Bangwar, “The plight of civic values”. *Daily Times* (2019). Retrieved from <https://dailymtimes.com.pk/511785/the-plight-of-civic-values/>

⁷ S. Surbhi. “Difference Between Ethics and Values: Key Difference”. (2017). Retrieved from <https://keydifferences.com/difference-between-ethics-and-values.html>

⁸ Faizi, Waqar Un Nisa. "The reflection of Islamic values in the compulsory subjects of Social Sciences at Secondary (IX-X) Level in Karachi." PhD diss., (Karachi: Jinnah University for Women, 2010).

⁹ Sharma, Subhash, Soumen Mukherjee, Ajith Kumar, and William R. Dillon. "A simulation study to investigate the use of cutoff values for assessing model fit in covariance structure models." *Journal of Business Research* 58, no. 7 (2005): 935-943.

¹⁰ Adeyemi, Babatunde Adeniyi, and David Adedayo Falade. "Civic education in Nigeria's one hundred years of existence: problems and prospects." *Journal of Emerging Trends in Educational Research and Policy Studies* 6, no. 1 (2015): 113-118.

¹¹ Morris, "A comparative overview", 109-123.

¹² Gibson, Stephen. "Obedience without orders: Expanding social psychology's conception of 'obedience'." *British Journal of Social Psychology* 58, no. 1 (2019): 241-259.

¹³ Paßmann, Robert. "Loyalty and faithfulness of model constructions for constructive set theory." *Master of Logic Thesis (MoL) Series MoL-2018-03. MA thesis. ILLC, University of Amsterdam* (2018).

¹⁴ Chan, Elaine, and Joseph Chan. "Liberal patriotism in Hong Kong." *Journal of Contemporary China* 23, no. 89 (2014): 952-970.

¹⁵ Kumar, P. Vasantha. "An Analysis on Law Vs. Ethics and Morals in a Changing Society." In *Proceedings of the Conference on "Ethics, Morality, and Spirituality" held on January*, pp. 4-5. 2012.

To develop civic values, it is essential to provide civic education to individuals from schooling. Civic education is significant for the operationalization of the democratic societies and systems. Despite that, top quality democracy further demands to enhance non-cognitive civic skills from civilians¹⁶. Such skills include, not merely, some extent of the interest in politics and societal issues but also the values, beliefs and an attitude including willingness to become responsible, to develop decisions and to efficiently take part in the political and the social life. Likewise, the civil education enhances knowledge and promotes the deeper comprehension of the social development and consequently develop honesty and the tolerance¹⁷. Similarly, higher level of tolerance is not only associated with the religious activities, but it is also essential for a sound democracy¹⁸. In conclusion, five positive moral values are persistence, commitment, respect for others, responsibility, and the national identity¹⁹.

Civil education also provides awareness about politics. Civic education enables schoolchildren to comprehend the topics, such as, basic process of democracy, the rights and responsibilities of citizen in the democratic system, domestic and non-domestic affairs, and also an ability to recognize the qualities of a good citizen, and to analyze and critically interpret the data²⁰. Civic education is a tool for the defense and the development of a democracy²¹. A responsible citizen must be observant to and must participate actively in their government²². Politics knowledge is essential for a good citizen and must be provided to students in the schools. There are number of studies²³, which prove if schoolchildren take part in the activities at young age as compared to older age, students are more likely to take part in the political process²⁴.

For promoting civic values among individuals of the society, civic education should be the soul and body of curricula. In other words, if citizenship is considered as an office and democratic civilians as office controller, then civilians are truly governors and consequently, the civilians are ultimately leading²⁵. The schools are considered to be the vital for nourishing the intellect of adolescents with regard to civic values and behaviors, namely, trust, respect, anti-racialism, tolerance, and willingness to participate in the democratic policy making, with the

¹⁶ Schulz, Wolfram, John Ainley, Julian Fraillon, David Kerr, and Bruno Losito. *ICCS 2009 International Report: Civic Knowledge, Attitudes, and Engagement among Lower-Secondary School Students in 38 Countries*. International Association for the Evaluation of Educational Achievement. Herengracht 487, Amsterdam, 1017 BT, The Netherlands, 2010.

¹⁷ Blasko, Zsuzsa, Patricia Dinis da Costa, and Esperanza Vera-Toscano. *Civic attitudes and behavioural intentions among 14-year-olds. How can education make a difference towards a more democratic and cohesive Europe?*. No. JRC109180. Joint Research Centre (Seville site), 2018.

¹⁸ Morgan, William, and Matthew Streb. "Building citizenship: how student voice in service-learning develops civic values." *Social science quarterly* 82, no. 1 (2001): 154-169.

¹⁹ Lo, Wing Yee. "Understanding and attitudes towards moral and civic education among primary school teachers in Hong Kong." *Asian Social Science* 5, no. 7 (2009): 3-17.

²⁰ Blasko, "Civic attitudes and behavioural", 2018.

²¹ Yoldaş, Özlem Becerik. "Civic education and learning democracy: their importance for political participation of young people." *Procedia-Social and Behavioral Sciences* 174 (2015): 544-549.

²² Morgan, "Building citizenship", 154-169.

²³ Almond, Gabriel Abraham, and Sidney Verba. *The civic culture: Political attitudes and democracy in five nations*. Princeton university press, 2015.

²⁴ Verba, Sidney, Kay Lehman Schlozman, and Henry E. Brady. *Voice and equality: Civic voluntarism in American politics*. Harvard University Press, 1995.

²⁵ Schoeman, Sonja. "A blueprint for democratic citizenship education in South African public schools: African teachers' perceptions of good citizenship." *South African journal of education* 26, no. 1 (2006): 129-142.

intention of developing independent and socially inclusive civilizations²⁶. The civic values have also been promoted in the curricula of various religions, and especially Islam.

Various religions promote civic values and focus on developing civic values among individuals such as, tolerance, charity, loyalty, truth, brotherhood, patience, etcetera. In Arabic, values are termed as a 'Qadar'. In literature, 'Qadar' refers to taking appropriate measures. The Islam has its own moral, political, civil, social, and economic values²⁷. Tolerance is named as "tasamuh" in Islam, which is an ability of an individual to tolerate the behavior which one dislikes. The systematic analysis of literature revealed that Islam promotes various civic values and services to develop civic values, both among individuals and within the society. Few examples, about the focus of Islam on developing and promoting civic values, with reference to the Qur'an and Hadis, include the tolerance, patience, charity, equality, honesty, loyalty, respect, brotherhood, truth, etcetera, as revealed from the analysis of literature. The Islam has its own moral, political, civil, social and economic values²⁸. Charity is the help of needy person typically in the form of a money. Charity, in Islam, is viewed as one of the most imperative duties, which leads to the social prosperity and individual well-being. Charity is not only the source for the purification of the spirit but also as the device for developing the economic or social sustainability and the welfare reforms for the well-being of the individual and the society in this world and in world after death²⁹.

Honesty in human psychology is a positive value which is the existence of the force which can get away from falsehood or fraudulent attitude toward Allah (SWT), person or towards another person³⁰. Islam also provokes honesty as the beloved Prophet Muhammad (PBUH) warned his people against lying, breaking one's word and breach of trust. For example, Prophet (PBUH) said that "Like breaching a trust and breaking one's word, lying was also, in his words, 'a sign of hypocrisy'."³¹ In Islam, the brotherhoods surpass all the borders of the race, the language, the color, the country, and wealth. All Muslims have faith on Allah Almighty and on the Holy Prophet Muhammad (PBUH). In *Qur'an* brotherhood is promoted as:

O you mankind! We have created you from a male and a female; and made you into nations and tribes so that you may know each other [more easily]. Indeed, the most noble among you in view of Allāh is the most pious of you.³²

In Pakistani education system, civic education is unified into two subjects, namely, the social studies and Pakistan studies³³. Civic education is provided to students from class four to level of undergraduate studies. In Pakistan, institutions give more focus on subjects of sciences and technology and less focus on humanities and social sciences, and so civic education which is a part of the social sciences³⁴. The curricula of social studies focuses on "developing civic sense" by means of "traffic, population and environment" education; "awareness about the rights and

²⁶ Blasko, "Civic attitudes and behavioural", 2018.

²⁷ Faizi, "The reflection of Islamic values, 2010.

²⁸ Ibid., 2010.

²⁹ Awang, Salwa Amirah, Fidlizan Muhammad, Joni Tamkin Borhan, and Mohammad Taqiuddin Mohamad. "The Concept of Charity in Islam: An Analysis on the Verses of *Qur'an* and *Hadith*." *Jurnal Usuluddin* 45, no. 1 (2017): 141-172.

³⁰ Azis, Azis. "Character Education: Meaning of Honesty in Western Perception and Islam." In *International Conference on Islamic Education (ICIE)*, vol. 1, no. 1. 2017.

³¹ *Abu Dawud, Adab, 80; I. Hanbal, 3.447*

³² Al Qur'an." In 49:13

³³ Dean, Bernadette L. "Citizenship education in Pakistani schools: Problems and possibilities." *International Journal of citizenship and Teacher education* 1, no. 2 (2005): 35.

³⁴ Dean, Bernadette L. *The state of civic education in Pakistan*. Aga Khan Univ., Inst. for Educational Development (AKU-IED), 2007.

the responsibilities"; the social skills within the context of a Islamic values; developing skills of problem-solving; and the "developing the feeling of patriotism, unity and the self-reliance". School teachers are not formally informed about any need to teach for citizenship, but content of the teaching in the social study, Islamiyat and in the English focuses on the themes³⁵. Being a developing Islamic country, it expected that various civic values are practiced in Pakistan for its development. In this context, it is important to examine the importance of key civic values in Islam and as perceived by the individuals in Pakistan, and the extent to which these values are being practiced.

Objectives:

The main objective of this research study was to examine the perceptions of teachers about the importance of civic values and the practices of civic values in the secondary schools of Punjab, Pakistan, from the perspective of focus on civic values in Islam. Key objectives of this research were as follows:

- To explore few examples about the focus on civic values in Islam, with reference to the Qur'an and Hadis.
- To examine the perceptions of secondary school teachers about the importance of civic values in schools and society.
- To examine the practices of civic values in the secondary schools of Punjab, Pakistan, as perceived by teachers.
- To examine the relationship between teachers' perceptions about the importance of civic values and the practices of civic values in the secondary schools.
- To have an insight into the teachers' perceptions about the importance of civic values and the practices of civic values in schools from the perspective of focus on civic values in Islam.

Research Methodology

Research Design and Participants:

This research used two approaches to achieve the objectives of the study. First, a brief review of literature was done to explore few examples about the focus on civic values in Islam, with reference to the Qur'an and Hadis. For this purpose, google scholar was used to explore some evidence from the *Qur'ān* and Hadis about the focus on civic values in Islam, with reference to the Qur'an and Hadis. This approach was like the random review of literature on the theme to explore some examples about the focus on civic values in Islam. The main purpose was to seek guidelines from the Qur'an and Hadis about the importance of civic values in Islam. The second approach to achieve the objectives of the study was use of survey design, and it was descriptive in nature. This approach was quantitative in nature. The main objective of this quantitative part was to examine the perceptions of secondary school teachers about importance of civic values in schools and society, followed by practices of civic values in secondary schools as perceived by teachers. For this purpose, all secondary school teachers from Punjab, Pakistan were taken as the population.

For the selection of sample, stratified probability sampling technique was used. The province of Punjab comprises nine administrative divisions. Each division is further distributed in varied number of districts. For this study, firstly one district was randomly selected as a sample from each division. In this way, total nine districts were randomly selected. From these nine districts, ten secondary schools randomly selected from each district. Of these ten selected schools from each district, five were male schools and five were female schools. So, the total number of male schools were 45, with the same number of schools for female. In this way, a total of 90

³⁵ Dean, "Citizenship education", 35.

schools were randomly selected. Of these 90 schools, 10 teachers were randomly selected as a sample. In this way, a total of 900 secondary school teachers were selected as a sample. Of these, 450 teachers were male and same number of teachers were female. In this study, the districts and the gender of the participants served as stratum³⁶.

Research Tool, Data Collection and Analysis:

For this study, a self-developed questionnaire was used as a tool for collection of data. For this purpose, a detailed review of literature was done related to the theme of civic education. On the bases of literature review, the questionnaire was developed. Questionnaire comprised three main sections. First section of questionnaire comprised demographic information of secondary school teachers. The second section of the questionnaire comprised 33 items on a five-point Likert scale to seek opinions of secondary school teachers about the importance of civic values as perceived by them. This section was further divided into three subsections. First subsection comprised nine items to seek opinions of secondary school teachers about importance of moral aspects of civic values as perceived by them. Second subsection comprised ten items to seek opinions of secondary school teachers about the importance of political aspects of civic values as perceived by them. Third subsection comprised 14 items to seek opinions of teachers about the importance of social aspects of civic values as perceived by them.

The third section of the questionnaire comprised 17 items on a five-point Likert scale to seek the opinions of secondary school teachers about the practices of civic values in the secondary schools of Punjab, Pakistan, as perceived by them. For validity of questionnaire, the researchers ensured that all items of the respective sections were based on the literature of civic values and were seeking opinions from participants about their perceptions about the importance of civic values, followed by practices of civic values in schools. For reliability of questionnaire, value of Cronbach's Alpha was calculated. The Cronbach's Alpha coefficient value was 0.81, which is considered highly reliable³⁷. The tool was administered personally by the researchers most of the times, with some exceptions of collecting data through some schoolteachers and telephonic conversation. The data were analyzed using the mean values, standard deviation, and Pearson correlation, from descriptive and inferential statistics.

Results and Discussion:

The results have been presented and discussed in the following five sub-sections, in response to the five objectives of the study.

Focus on Civic Values in Islam – Some Examples:

This section explores few examples about the focus on civic values in Islam, with reference to the Qur'an and Hadis. It is, however, clarified that for this purpose, an in-depth analysis of the themes related to civic values was not done in the light of *Qur'an* and Hadis. For this purpose, google scholar was used to explore some evidence from the *Qur'an* and Hadis about the focus on civic values in Islam, with reference to the Qur'an and Hadis. This approach was like the random review of literature on the theme to explore some examples about the focus on civic values in Islam. The literature-based results are being presented and discussed.

The systematic analysis of literature revealed that Islam promotes various civic values and the services to develop civic values, both among individuals and withing the society. Few examples about the focus of Islam on developing and promoting civic values, with reference to the

³⁶ Creswell, John W. *A concise introduction to mixed methods research*. SAGE publications, 2014.

³⁷ Gliem, Joseph A., and Rosemary R. Gliem. "Calculating, interpreting, and reporting Cronbach's alpha reliability coefficient for Likert-type scales." Midwest Research-to-Practice Conference in Adult, Continuing, and Community Education, 2003.

Qur'an and Hadis, include tolerance, patience, charity, equality, honesty, brotherhood, loyalty, truth, etcetera, as revealed from the analysis of literature. The Islam has its own moral, political, civil, social and economic values³⁸. Tolerance, for example, is one of the civic values, and is named as "tasamuh" in Islam, which is an ability of an individual to tolerate the behavior which one dislikes. In Makkah, opponents of Prophet (PBUH) tested the patience and tolerance of Prophet Mohammad (PBUH) through oppression. The companions of the Prophet (PBUH) asked him to curse opponents. The beloved Prophet (PBUH), however, responded through kind words as "I have not been sent to lay a curse upon people but to be a blessing on them"³⁹.

Another civic value in Islam is the Charity and it refers to the help of needy person typically in the form of a money. Charity, in Islam, is viewed as the most imperative duty which influence social prosperity and individual well-being. Charity is not only the source for the purification of the spirit but also as the device for developing economic or social sustainability and the welfare reforms for the well-being of the person and the society in this world and the in world after death⁴⁰. About charity, Allah (SWT) says in Al *Qur'an* as: "And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid] and spend them not in the Way of Allah, announce unto them a painful torment"⁴¹.

Other important civic value in Islam is the honesty. Honesty in human psychology is a positive value which is the existence of force which can get away from falsehood or fraudulent attitude toward Allah (SWT), person or towards another person⁴². Islam also provokes honesty as the beloved Prophet Muhammad (PBUH) warned his people against the lying, breaking one's word and breach of trust as: "Like breaching a trust and breaking one's word, lying was also, in his words, 'a sign of hypocrisy'⁴³." In Islam, the brotherhoods surpass all the borders of the race, the language, the color, the country, and the wealth. All Muslims have faith on Allah Almighty and on the Holy Prophet Muhammad (PBUH). In Al *Qur'an*, brotherhood is promoted⁴⁴:

O you mankind! We have created you from a male and a female; and made you into nations and tribes so that you may know each other [more easily]. Indeed, the most noble among you in view of Allāh is the most pious of you.

One important civic value in Islam is the justice. Justice, therefore, should be main the basis of civic engagement for Muslims. Allah (SWT) says in Al Qur'an as: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector to both"⁴⁵. Elderly people in our societies, sometimes or often, do not receive appropriate care. Likewise, children are not treated well. Similarly, taking care of homeless people is also important. The Prophet (PBUH) advised for taking care of these people, many times. For example, the Prophet (PBUH), taking care of these disadvantaged people of the society said that "Whoever is not merciful towards the young among us and who does not recognize the honor of the elderly among us, is not from us"⁴⁶". One of the most important civic value in Islam is to call people towards good deeds and righteous tasks, and to take care of them that they keep away from the bad. Allah (SWT) says in the Qur'an as: "Let there

³⁸ Faizi, "The reflection of Islamic values, 2010.

³⁹ *Sahih Muslim*, in a:b.

⁴⁰ Awang, "The Concept of Charity in Islam" 141-172.

⁴¹ Al-*Qur'an*, Al-Tauba:34.

⁴² Azis, "Character Education". 2017.

⁴³ Abu Dawud, *Adab*, 80; I. Hanbal, 3.447.

⁴⁴ Al-*Qur'an*, Al-Hujrat:13.

⁴⁵ Al-*Qur'an*, An-Nisa:135.

⁴⁶ At-Tirmidhi, --.

arise out of you a group of people inviting to all that is good, enjoining what is right and forbidding what is wrong. And it is they who are the successful"⁴⁷.

Perceptions of Teachers about the Importance of Civic Values:

These section present results to examine the perceptions of secondary school teachers about the importance of civic values in schools and society. Moreover, results are presented to examine opinions of secondary school teachers about importance of moral, political, and social aspects of civic values as perceived by them. Based on values of mean and standard deviation, Table 1 presents results about importance of moral aspects of civic values as perceived by secondary school teachers.

Table 1: Teachers' perception about the importance of moral aspects of civic values.

Statement	Mean	S.D.
Civic values create institutional trust.	4.29	.89
Civic values give idea of wrong/right.	4.19	.94
Civic values promote tolerance.	4.33	.89
Civic values strength equality.	4.37	.79
Civic values promote honesty.	4.57	.81
Civic values strengthen society.	4.69	.60
Civic values encourage national integrity.	4.20	.84
Civic values are essential for society survival.	4.58	.80
Civic values foster truthfulness.	4.57	.70
Overall	4.43	0.81

The table 1 shows that mean values of the four items about the importance of moral aspects of civic values are greater than 4.50. It shows that teachers perceive that these four moral aspects of civic values are highly important for the individuals and society i.e., honesty, moral value as source of strength, survival of society on civic values, and truthfulness. The table 1 further shows that mean values of the five items about the importance of moral aspects of civic values are greater than 4 but less than 4.50. It shows that teachers perceive that these five moral aspects of civic values are also important for the individuals and society i.e., trust, concept of right and wrong, tolerance, equality, and national integrity. Overall mean value of 4.43 and the standard deviation of 0.8 shows that all teachers perceive with high agreement that all moral aspects of civic values are highly important for individuals and society. Table 2 presents results about the importance of political aspects of civic values as perceived by secondary school teachers.

Table 2: Teachers' perception about the importance of political aspects of civic values.

Statement	Mean	S.D.
Political civic values help in choosing good leaders.	4.28	.93
Aware citizens with political problems.	4.39	.86
Political civic values promote tax culture.	4.07	.98
Aware about constitutional rights.	4.39	.83
Civic values produce bold leadership.	4.75	.63
Civic values produce committed leadership.	4.16	.89

⁴⁷ *Al-Qur'ān, Al-Imran* :104.

Helps in creating democratic society.	4.18	.85
Civic values uproot extremism.	4.24	.93
Civic values promote justice.	4.47	.88
Civic values root nationalism.	4.25	.94
Overall	4.32	0.87

The table 2 shows that mean value of the one item about the importance of political aspects of civic values is greater than 4.50. It shows that school teachers perceive that civic values produce courageous political leaders. The table 2 further shows that mean values of the nine items about the importance of political aspects of civic values are greater than 4 but less than 4.50. It shows that teachers perceive that these nine political aspects of civic values are also important for the individuals and society. Political aspects of civic values are important in choosing good leaders, creating political awareness, promoting tax culture, knowing constitutional rights, producing devoted political leaders, democracy, uprooting of extremism, justice, and nationalism. Overall mean value of 4.32 and standard deviation of 0.87 shows that all teachers perceive with high agreement that all political aspects of the civic values are very important for individuals and society. Table 3 presents results about importance of social aspects of civic values as perceived by secondary school teachers.

Table 3: Teachers' perception about the importance of social aspects of civic values.

Statement	Mean	S.D.
Help in choosing occupation.	4.48	.72
Civic values create sense of cooperation.	4.35	.79
Civic values promote social interaction.	4.32	.81
Give access to information.	4.37	.84
Give liberty for practicing rights.	4.36	.74
Opportunities for free education.	4.35	.85
Provide base for civilized nation.	4.37	.76
Help in building nation.	4.44	.71
Give freedom for speech.	4.46	.74
Promote law abiding.	4.21	.83
Strengthen legal responsibilities.	4.26	.89
Strengthen administrative responsibilities.	4.29	.89
Help addressing social issues.	4.35	.80
Protect welfare of humankind.	4.28	.85
Overall	4.36	0.80

The table 3 shows that mean values of all items about the importance of social aspects of civic values are greater than 4 but less than 4.5. It shows that teachers perceive that all these fourteen social aspects of civic values are important for the individuals and society. The social aspects of civic values are important in adopting occupations by choice, creating sense of cooperation, social interaction, access to information, give liberty, right of free education, civilized nation, nation building, give freedom of speech, law abiding, strengthen legal obligations, strengthen administrative obligations, addressing social problems, and welfare of humanity.

Overall mean value of 4.36 and standard deviation of 0.80 shows that teachers perceive with high agreement that all social aspects of the civic values are very important for individuals and society.

Perceptions of Teachers about the Practices of Civic Values in Society:

These section present results to examine the perceptions of secondary school teachers about the practices of civic values in schools. Based on values of mean and standard deviation, Table 4 presents results about perceptions of teachers about the practices of civic values in schools and society.

Table 4: Teachers' perception about the practices of civic values in schools and society.

Statement	Mean	S.D.
Moral values are embedded in society.	2.46	1.13
Justice is available to all.	2.23	1.12
Awareness of political problems.	2.61	1.24
Believing in tax ethos.	2.32	1.21
Pay due taxes.	2.40	1.30
Follow democratic ways.	2.46	1.15
Practice of fair trial/justice.	1.89	0.89
Practice of justice.	2.23	1.04
Provision of basic rights.	2.42	1.19
Keep our environment clean.	2.23	1.04
Avoidance of human rights denial.	2.30	1.23
Abide law in daily life.	2.16	1.06
Acceptance of defeat openheartedly.	1.80	1.12
Preference of national interest over personal.	2.39	1.28
We are disciplined.	2.07	1.14
Availability of alike opportunities.	1.74	0.96
Cooperate with others.	2.87	1.22
Overall	2.28	1.14

The table 4 shows that mean values of the all items about the practices of civic values in school and society are less than 3.50, as perceived by teachers. This indicates that teachers disagreed with the statements and perceive that the practices of civic values in school and society are not prevalent. The table 4 shows that the mean values of the two items about the practices of civic values falls between 2.50 and 3.00. It shows that school teachers slightly disagreed with these two aspects of civic values and believe that awareness of citizens about political problems and readiness for cooperation is slightly not in practice in schools and society.

The table 4 further shows that the mean values of the twelve items about the practices of civic values falls between 2.00 and 2.50. It shows that teachers moderately disagreed with these 12 aspects of civic values and believe that these aspects are not much prevalent in our school and society. These practices include enrichment of society with moral values, availability of justice, believe in tax culture, payment of taxes, use of democratic approach, practice of justice, basic rights, keeping locality neat, denial of human rights, law abiding, preference of national interest over personal interest, and working in a disciplined way.

The table 4 also shows that mean values of three items about the practices of civic values are less than 2.00. It shows that teachers strongly disagreed with these three aspects of civic values and believe that these three aspects are rarely prevalent in our school or society. These practices include the fair trail of justice, acceptance of defeat open-heartedly, and the availability of equal opportunities to all citizens of the country. Overall mean value of 2.28 and standard deviation of 1.14 shows that school teachers perceive that these 17 aspects of civic values are not very much practiced in schools and society.

Relationship between Teachers’ Perceptions about the Importance of Civic Values and their Practices in Schools:

This section present results to examine the relationship between teachers' perceptions about the importance of various aspects of civic values and the practices of civic values in the secondary schools, and Table 5 presents the results.

Table 5: Correlations between various aspects of civic values and their practices in society

		Moral	Political	Social	Existing
Moral	Pearson Correlation	1	.679**	.783**	-.024
	Sig. (2-tailed)		.000	.000	.475
Political	Pearson Correlation	.679**	1	.730**	.005
	Sig. (2-tailed)	.000		.000	.874
Social	Pearson Correlation	.783**	.730**	1	-.024
	Sig. (2-tailed)	.000	.000		.467
Existing Practices	Pearson Correlation	-.024	.005	-.024	1
	Sig. (2-tailed)	.475	.874	.467	

** . Correlation is significant at the 0.05 level (2-tailed).

The table 5 shows that the importance of all three aspects of civic values is highly and positively correlated with each other (i.e., moral, political, and social). Furthermore, these relationships are statistically significant. The importance of the moral aspect of civic value is related with the importance of political and social aspects of civic values with Pearson correlation values of .679 and .783, respectively. The value of Pearson correlation for the importance of the political aspect of civic values with the importance of social aspect of civic values is .730. The p-values for all these three relationships are .000, which show that all these relationships are statistically significant. However, the importance of moral and social aspects of civic values are negatively associated with practices of civic values in the society i.e., with Pearson correlation values of -.024 and -.024, respectively. Furthermore, the values of these relationship are very low and not significant. However, the importance of political aspect of civic value has a positive, but very low correlation with practices i.e., .005. This relationship is, although, not causal, but it is a point of concern for our society that practices of civic values are lacking in our schools and the society.

Teachers’ perceptions about importance of civic values and practices in secondary schools from perspective of focus on civic values in Islam:

This section is focused on to have an insight into the teachers’ perceptions about the importance of civic values and the practices of civic values in schools from the perspective of focus on civic values in Islam. The systematic analysis of literature revealed that Islam promotes various civic values and the services to develop civic values, both among individuals and withing the society. Few examples about the focus of Islam on developing and promoting the civic values, with reference to the *Qur’ān* and Hadis, include tolerance, patience, charity, equality, honesty,

brotherhood, loyalty, truth, etcetera, as revealed from the analysis of literature. The Islam has its own moral, political, civil, social and economic values⁴⁸. The Holly (PBUH) also urged us to think critically scholarly on different things. In Islam, values justice, helping poor, wisdom, compassion, and forgiveness are the pillars of Islam and, also the key aspects of civic education.

The systematic analysis of literature revealed that Islam promotes various civic values and the services to develop civic values, both among individuals and within the society. In alignment with the focus of Islam on civic values, secondary school teachers also perceive that all moral, political, social aspects of the civic values are very important for individuals and society, as perceived by them. The practices of civic values in schools and society, however, not prevalent, as perceived by school teachers. School teachers, in this regard, perceive that various aspects of civic values are not very much practiced in schools and society. This situation is very much alarming for our society and the country that although we believe that various aspects of civic values are important for us, but we are either not practicing or practicing very small these values of civic education.

Conclusions and Recommendations:

The following conclusions may be drawn from this study and recommendations are being made accordingly. First, systematic analysis of literature revealed that Islam promotes various civic values and the services to develop civic values, both among individuals and within the society. Few examples about the focus of Islam on developing and promoting various civic values, with reference to the *Qur'ān* and Hadis, include forgiveness, tolerance, patience, charity, equality, honesty, brotherhood, loyalty, truth, etcetera, as revealed from analysis of literature. As vast majority of people living in Pakistan are Muslims and believers, it is therefore, suggested that awareness may be created among public about the importance of civic values from perspective of Islam.

Second, in alignment with the focus of Islam on various civic values, secondary school teachers also perceived that all moral, political, social aspects of the civic values are very important for individuals and the society, as perceived by them. It is, however, suggested that this perceived importance need to be realized. Third, practices of civic values in schools and society, however, not prevalent, as perceived by school teachers. School teachers, in this regard, perceive that various aspects of civic values are not much practiced in schools and society. This situation is very much alarming for our society and country that although we believe that various aspects of civic values are important for us, but we are either not practicing or practicing these values of civic education very rarely. It is, however, recommend that we need to make some changes in our curricula that these civic values become in practices, right from the early stage.

Fourth, this study found that importance of all three aspects of civic values is highly, positively, and significantly, correlated with each other (i.e., moral, political, and social). Fifth, importance of moral and social aspects of civic values are negatively associated with the practices of civic values in the society. This relationship is, although, not causal, but it is a point of concern for our society that practices of civic values are lacking in our schools and the society. It is further recommended that being a Muslim country, all Islamic civic values should be inculcated among all, and especially in youth. This is a paradox that all secondary school teachers perceive that all civic values are important, but they think that these values are not practiced in our schools and society. It is, therefore, recommended that there is a strong need to bridge the gap between the perceived importance of civic values and their practices in the society.

⁴⁸ Faizi, "The reflection of Islamic values", 2010.