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**RESEARCH PAPER**

**Exploring Education for Global Citizenship: Qualitative Content  
Analysis of Islamiyat Textbook**

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**ABSTRACT**

Education for global citizenship is not a new concept, it empowers the students to foster an awareness of others' expectations towards the interconnected world. It helps the learner to develop values and attitudes toward global citizenship education so that they face challenges of an interconnected world in a positive way. Textbooks play a vital role in this regard. This study was designed to explore the values and attitudes towards education for global citizenship in the textbooks of Islamiyat of elementary classes. The finding of the study explored that textbooks A, B and C are promoting and developing Islamic values and morals in every sphere of life. Student will be able to adopt these values and attitude in practice such as human brotherhood, unity, tolerance, equality, fulfilment of covenant, justice, sincerity, piety, truthfulness, punctuality, purity, service to the people, rights of worship, love of homeland and people, national unity. It is recommended that textbook should provide the broader concept of humanity and religion. Islam guides in every field of life, so there is a need to add content that will give the learner broader scope of living in the wider world. There is a need to align the national curriculum and textbooks with SDG 4.7 which promote the GCE.

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**Introduction**

Global citizenship is tied in with urging youngsters to build up the information, abilities and qualities they need to draw in with the world. What's more, it's about the conviction that we would all be able to affect. Global citizenship education is certifiably not an extra subject - it's a structure for picking up, coming from past school to the more extensive local area. It tends to be advanced in class through the current educational program or new activities and exercises (OXFAM,2006).

Despite the developing need to offer applicable worldwide citizenship instruction programs in nearby schools, the current educational program misses the mark concerning giving explicit instructive materials to instruct and learn GCED in the study hall. Likewise, schools and educators regularly think that it's hard to account for GCED in their current educational plans just as making associations with other branches of knowledge. (Benavot, Bernard, Chabbott, Sinclair, Smart, & Williams., 2018). In the policy of national education which is published in 2009 by the ministry of Pakistani education, despite the fact, it quit endorsing national identity, it presently adds values of justice and tolerance (Pasha, 2015). There is a need to explore the values and attitudes in the textbooks which promote the individual as a good citizen of this globalized world.

## **Literature Review**

### **Globalization**

Globalization could be elaborated as an act of defecation of information, things, people, labor and ideas. Globalization that persistently develops and happens practically altogether in nations on the planet is set apart by progress in different fields of human existence, including innovation (Murdiono et al., 2020).

### **Global Citizenship**

The idea of worldwide citizenship begins with the endorsement of countries on earth and alludes to solidarity including variety. Worldwide citizenship expects people to assume liability for the entire world just as assuming the liability for their reality. In this regard, turning into a worldwide resident includes thinking on a worldwide scale, assessing overall occasions or issues from a general point of view and being delicate to the characteristic social climate (Balbağ & Türkcan, 2017).

### **Education for Global Citizenship Values and Attitudes**

Global citizenship education ought to be worried about more than creating global mindfulness or a more adjusted individual; it is additionally about rights and obligations, and obligations and privilege. That is, global citizenship education is explicitly worried about understanding the idea of worldwide issues and playing a functioning part intending to them (Ibrahim, 2005).

Asserting those individuals and their societies or civic establishments are necessarily formed by their qualities and standards, instructive qualities were created as an interaction of educating and finding out about the goals that society considers significant. The basic point is for understudies not exclusively to comprehend the qualities yet in addition to reflect them in their mentalities and conduct to add to

society through great citizenship and moral practice (DE Nobile and Hogan, 2014; Pike, 2000).

The fundamental values, as the country's philosophy that has for some time been utilized as the reason for the existences of residents, gradually start to dissolve. The wonder of the corruption of the fundamental worth is appeared by the more youthful age's practices. Practices that become a worldwide pattern/inclination, for example, gluttonous and destructive ways of life are effectively imitated and performed by the more youthful age. On the off chance that the exorbitant imitative conduct toward worldwide propensities is left unchecked, it doesn't preclude that the essential qualities can be blurred (Murdiono et al., 2020).

Oxfam's (2006) guide outlined the following six points as important in the development of values and attitude in global citizenship: sense of identity and self-esteem; empathy; commitment to social justice and equity; value and respect for diversity; concern for the environment and commitment to sustainable development; and belief that people can make a difference (Massey, 2013).

Tarozzi and Torres (2016) concur that worldwide values include a spot inside GCE, and they additionally support the incorporation of variety. Be that as it may, UNESCO is studied as a vehicle for Western forces (Biccum, 2010). As well as arranging esteems as a component of 'new' instruction and delivering earlier qualities imperceptible, values are depicted as the answer for uncertain worldwide difficulties. This infers those general qualities can accomplish goal where past endeavors have fizzled, moreover proposing something 'new' will happen. For instance, values are suggested to be a response to class savagery (Hatley, 2019).

In the philosophy of school attitudes and values such as diversity of culture, people's respect, peace, rights of human and impartiality are not personified. This infers those general qualities can accomplish a goal where past endeavors have fizzled, moreover proposing something 'new' will happen. For instance, values are suggested to be a response to class savagery (UNESCO, 2016). Attitude and values are not articulated by the teaching of the formal, intended curriculum, despite that schools still inform and govern by the experience of values and attitudes (OECD). Both within the community and education in itself, education encourages, communicate and develop values and attitudes (Welzel, 2013; Fives, 2013; Vaughn and Walker, 2012).

There is a need to explore the content of education for global citizenship values and attitude in the textbooks. It is identifying that curriculum in Pakistan develops a citizen, who are showing positive attitudes and promote desirable values in this globalized world. The study aims to explore the "education for global citizenship values and attitudes in the textbooks" of elementary classes.

## Material and Methods

The qualitative research design was used to explore education for global citizenship values and attitudes in the textbooks of elementary classes. This study was based on content analysis. Content analysis has been defined as a systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding (Stemler, 2001, p.5). The data was collected by taking notes and through reading and observing the textbooks of students based on predetermined themes.

The following three textbooks were analyzed:

Textbook of Islamiyat 6<sup>th</sup> class (Punjab Textbook Board, 2018) as A

Textbook of Islamiyat 7<sup>th</sup> class (Punjab Textbook Board, 2018) as B

Textbook of Islamiyat 8<sup>th</sup> class (Punjab Textbook Board, 2018) As C

### Analysis of textbooks concerning values and attitudes about education for global citizenship

## Findings

This study has explored the education for global citizenships' values and attitudes in the textbooks of Islamiyat at the elementary level. The researcher read books 3 to 5 times carefully and highlight the content which was related to the values and attitudes of education for global citizenship. Textbooks were in Urdu and the researcher translates the selected content into English.

### Values and Attitudes in the textbook of 6<sup>th</sup> class

Themes	Identified codes/component	Description
1 Sense of Identity	Authenticity	The Holy Prophet (peace and blessings of Allah be upon him) said: The believer neither lies nor betrays the trust. "Therefore, a society that is honest will be peaceful and successful."
	Fidelity	The Holy Prophet (peace and blessings of Allah be upon him) also called advice trustworthy. Those who are entrusted with national responsibilities are required to fully protect national secrets. Do not reveal anything that could harm the country and the nation.

	<b>Muslims</b>	In the Qur'an, Allah Almighty has repeatedly commanded to establish prayers and has made it a special attribute of the believers. Allah said in the Quran: "And keep up prayer and don't be of the polytheists" (Alruwm:31)
<b>2 Social justice and equity</b>	<b>Brotherhood and fraternity</b>	Prayer teaches mutual empathy, equality and brotherhood.
	<b>Equality</b>	Pilgrims from all over the world, when they are in the same clothes, raise their voices and perform the same rituals. So, a special sense of equality is created in them. Which erases the difference between every high and low and every colour and race.
<b>3 Respect for people and human right</b>	<b>Parental rights</b>	Allah Almighty has given clear instructions regarding the rights of parents towards their children. "And be kind to your parents." (Surah Bani Isra'il: 23)
	<b>Children's rights</b>	Allah says: "And do not kill your children for fear of scarcity (because) We provide for them and you." (Surah Bani Isra'il: 31)
	<b>Teacher's Right</b>	The Prophet (peace and blessings of Allah be upon him) said: Treat those with whom you know humbly.
	<b>Neighbour's rights</b>	Allah Almighty has instructed in the Holy Qur'an: And be kind to your parents, and to your relatives, and orphans, and your kindred, and to strangers, to those who are near to you because (God loves those who do good) Surah An-Nisa ': verse: 36
<b>4 Value diversity</b>	<b>Selflessness</b>	Muslims came to Madinah only to save their lives and faith. They had no home and no shelter. The Prophet (peace and blessings of Allah be upon him) gathered the Ansar and handed over a Muhajir to an Ansar and said, 'This is your brother.' The Ansar continued to help and encourage these refugees until they recovered. This is an unprecedented event of brotherhood and selflessness in the world through which the rehabilitation of refugees will take place.

5	<b>Ethics and Manners</b>	<b>Favour/kindness</b>	Kindness means to be kind to someone, to be kind, to be kind and kind.
		<b>Purity and purity</b>	Allah Almighty said about those who take care of purity and purity: There is no doubt that God adores the individuals who apologize and filter themselves.

The values and attitudes regarding global citizenship depicted or promoted in the textbook of Islamiyat of 6<sup>th</sup> class were the sense of identity, equity, peace and harmony, kindness, social justice, value diversity etc.... the content of the textbook encourages the learners to develop values and disposition the above-mentioned characteristics regarding global citizenship effectively and responsibly.

#### Values and Attitudes in the textbook of 7<sup>th</sup> class:

	<b>Themes</b>	<b>Identified codes/ component</b>	<b>Description</b>
1	<b>Sense of Identity</b>		Not promoted in textbook
2	<b>Social justice and equity</b>	<b>Equality</b>	The Holy Prophet (peace and blessings of Allah be upon him) broke all boundaries and made human beings equal - and the standard of virtue was only piety.
		<b>Moderation in social life</b>	Moral moderation is also about not only considering one's position when talking to others but also understanding the views of others. It is moderate to take care of the comfort of others, to communicate properly with those who know and those who do not and to make things easier for them.
3	Respect for people and human right	<b>Protection of women's rights</b>	Before Islam, women's rights were severely violated - Islam commands them to be treated well.
		<b>The rights of relatives</b>	Allah says: And give to the relatives their due. (Surah Bani Isma'ili, 26:17)
		<b>Guest rights</b>	The Prophet (peace and blessings of Allah be upon him) said: "Whoever believes in Allah and the Hereafter must respect the guest."
		<b>Patient rights</b>	There is a holy hadith: "On the Day of Resurrection, Allah will say: O son of Adam! I was sick so you didn't see me. The servant will say O Lord! You are the Lord of the universe. How do I visit you? He will say: My servant was ill and you knew, but you

				did not visit him. If you had visited him, you would have found me there.
4	Value diversity	Equality		The Prophet (peace and blessings of Allah be upon him) on the occasion of Hujjat-ul-Wada 'sermon, while teaching equality, said: O people! Your Lord is One. Your Father is One. You are all descendants of Adam and were made of dust. Glory be to God in you. Who is the most pious of you? A non-Arab has no superiority over an Arab and a non-Arab has no superiority over an Arabic. No black has any superiority over any white and no white has any superiority over any black - superiority is only based on piety
5	Ethics and Manners	Benefits of Generosity	of	Allah says: Whoever gives a loan with good intentions and sincerity will pay him twice as much, and for him the reward of honour is Paradise.
		Moderation in economic life	in	Almighty Allah says: (Do not give anything to anyone) do not open it at all (to give everything and the end is this) that you sit down blaming and helpless.
		Stingy		Miserliness means that a person, despite having wealth, does not spend properly on his legitimate needs such as food, clothing, treatment and travel. And he should not spend it on other needy people but should spend it on accumulating wealth. Such a person is disliked by Allah Almighty.

The values and attitudes regarding global citizenship education were endorsed or portrayed in the textbook of Islamiyat 7<sup>th</sup> class as shown above table. The content related to the theme of a sense of identity was not founded in the textbook because it was presented in the 6<sup>th</sup> class textbook. The content in the above table shows that Islam is guiding both local and global level.

#### Values and Attitudes in the textbook of 8<sup>th</sup> class

	Themes	Identified codes/component	Description
1	Sense of Identity		Not promoted in the textbook
2		Great men	Allah says in the Quran:

<b>Social justice and equity</b>	You have the best example in the life of the Messenger of Allah. (Al-Ahzab: 21) Page: 15 Allah says: And (O Prophet!) We have sent you as a mercy to (all) the worlds. (Al-Anbiya ': 107)
<b>Justice and kindness</b>	Allah says: Do justice, it is closer to piety. (Al-Ma'idah: 8) Do good (to people). Allah loves those who do good. (Al-Baqarah: 195) "Do good that Allah has done well to you." (Al-kasas:77)
3 <b>Respect for people and human right</b>	<b>The rights of orphans</b> Orphans should not be treated as contemptible and helpless - (Al-Ma'un: 2) Nor should their honour be diminished (Al-Fajr: 17) Orphans should not be angered and persecuted (Al-Duha: 9)
<b>Widows' rights</b>	Islam defines the rights of widows: If she is entitled to a fixed share of her husband's inheritance and the dowry has not yet been paid, then a separate payment from her husband's property will be required
<b>Rights of persons with disabilities</b>	A person with a disability is helpless - he is not able to do certain things on his own - Islamic society is based on human compassion. What about this sympathy? Who could be more entitled than a disabled person? Allah Almighty has given concessions to the disabled regarding their rights and worship
<b>Passenger rights</b>	The travelers is away from his home and is temporarily deprived of comfort. It will take a lot of care
<b>Love with children</b>	Once the Prophet (peace and blessings of Allah be upon him) kissed Hazrat Hasan. A Badu Aqra ibn Habis was sitting next to the Prophet (PBUH). He said, "I have ten children. I have never loved any of them." The Messenger of Allah, may Allah bless him and grant him peace, looked at him and said: - "He who does not show mercy to our little ones is not one of us."



4	Value diversity	Forgiveness	In these words, Allah mentions the Prophet's (peace and blessings of Allah be upon him) kindness and kindness to people. So, if you had been kind to them out of Allah's mercy, and if you had been arrogant and hard-hearted, they would surely have dispersed from you.
		National unity	Dialects are different, but the slogan is the same - caravans from different countries are the same. And the same Imam of all, Movement is one of them all, all have the same language of worship, all stand-up and bow down at the behest of Allah. And they read and listen to the same Qur'an - thus the differences of languages, races, nationalities and disappear and a knowledgeable group of believers in one God is formed.
5	Ethics and Manners	Good Manners	Respect foreigners - provide them with any help they need.
		Avoiding environmental pollution	Avoid playing on corridors and streets. It hurts passers-by. Plant trees and shrubs. Which are planted, take care of their safety and irrigation.

The values and attitudes towards education for global citizenship were presented in the textbook of Islamiyat of 8<sup>th</sup> class as shown above table. The above table shows that the definition of a sense of identity was not founded in the textbook. The values and attitude such as social justice and equity identified as great men, justice and kindness; respect for people and human right identified as the right of an orphan, widow, person of disability, passenger and children; the value of diversity identified as forgiveness and national unity. Ethics and manners which was not included in the framework of values and attitudes of Oxfam identify in the textbook.

## Discussion

Values are the basic principles that support what individuals accept to be significant when settling on choices in every aspect of private and public life. They figure out what learner will focus on in making a judgment, and what they will take a stab at in looking for development (Haste, 2018). According to Pam, (2013), "it's one's sense how his or her identity made them who they are and how they become different from others". The Holy Prophet (peace and blessings of Allah be upon him) said: Of course, the difference between a Muslim and a disbeliever is prayer (2018-G06-Islamiyat-UM.Pdf, n.d.). Numaz has developed the sense of being punctual, humble and pay respect to others. Muslim can do justice either it goes against you.

According to Lerner, (2015), Justice is additionally firmly connected with correspondence; to settle on choices, an individual should think about the manners by which issues of equality and value for all others are accomplished. Equity encourages individuals to comprehend the circumstance of individuals of various societal position and of individuals who are experiencing disparity just as assume liability to decrease inequity (Reysen and Katzarska-Miller, 2013). In the textbook A, B and c, the ability to social justice and equity defined as, Before the Prophet (peace and blessings of Allah be upon him) people were divided into different classes. Slaves could not be equal to masters. Ordinary people did not have the right to communicate with chiefs. The Holy Prophet (peace and blessings of Allah be upon him) made human beings equal - and the standard of virtue was only piety (p.48)

Human rights are inalienable in all individuals, whatever their identity, the spot of the home, sex, public or ethnic birthplace, shading, religion, language, or some other status. Each individual is qualified to appreciate basic liberties without segregation. These rights are completely interrelated, associated and unbreakable (OHCHR, 2012). In the textbook A, B and c mention the prohibition of Life, Wealth and Honor: In Arabia, there was no guarantee or protection of life, property and honour, who would kill whomever he wanted and take away whomever he wanted. A healthy and ideal society can only come into being in life, property and honour are protected about the respect for people and human right. The rights of the worshipers are the rights of the slaves which are obligatory to be paid. According to textbook B, Allah will forgive his rights, but Allah will not forgive the rights of the slaves unless the rightful ones forgive them.

According to Banks, et al. (2005, p. 17) diversity is "the wide range of racial, cultural, ethnic, linguistic, and religious variation that exists within and across groups that live in multicultural nation-states." Banks. (2004) further explained as the term also refers to having different cultures respect each other's differences (Aydin & Cinkaya, 2018). In the textbook A, B and C explained the value of diversity as all the people belongs to different countries. They have different languages and culture. All have one father and one Allah. Only one is honorable in the sight of Allah among all who is the most pious one. There is no superiority over an Arab - no black has any superiority over any white and no white has any superiority over any black - superiority is only based on piety. The researcher has identified another theme that is not mentioned in the values and attitude ethics and manners. It has explained as the aim of Islam is to create a society that is adorned with high morals and etiquette in textbook A. The content is fruitful for students to develop values and attitudes for the fast growing and interconnected world.

## **Conclusion**

This study was designed to analyze the textbooks of Islamiyat of VI, VII and VIII classes to understand the textbooks develop the values and attitudes towards education for global citizenship education. Three textbooks of Islamiyat were analyzed. These textbooks aim to elaborate as the study of Islam help the student in their daily routine life as well as this interconnected world. Allah is One and there is no partner in Him. He is the Creator of all. The Holy Prophet (peace and blessings of Allah be upon him) is the last messenger of Allah. All inspired books, especially the Holy Qur'an, will be revealed for the guidance of the people. The researcher identified that textbooks A, B and C are focused on that student should understand the importance of religion in every sphere of life and adopt it in practice as well as human brother-hood. The content of the textbook represented the as following Islamic values, morals and attitudes such as unity, tolerance, equality, fulfilment of covenant, justice, sincerity, piety, truthfulness, punctuality, be characterized by good morals such as purity, service to the people, rights of worship, love of homeland and people, national unity. SDG 4.7 encourages education for global citizenship as a source to develop the values and attitudes of learners. Learners will be able to face the challenges of this globalized and interconnected world. It is indeed to align the textbooks with SDG 4.7.

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