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## Table of Contents

SL.	Title	Page No.
1	HISTORY OF ISLAM: ITS DEVELOPMENT AND CONTRIBUTION TO INTERNATIONAL RELATIONS Imron AL Hushein	1 – 20
2	VIOLENCE AGAINST MOSQUES AND HIJĀB AS A MEASURE OF INTERNATIONAL ISLAMOPHOBIA, CONTRIBUTING TO GLOBAL INEQUALITY Mohammed Mizanur Rahman BAIS	21 – 52
3	THE IMPACT OF FEMINISM ON THE ISLAMIC UPBRINGING OF CHILDREN IN BAHRAIN Raqib Mohammad Niaz Khan	53 – 89
4	MUSLIMS: PIONEERS OF TOLERANCE - EXPLORING THE TRANSFORMATIVE IMPACTS WITHIN ISLAM Omar. M. Drammeh	90 – 115
5	INDONESIA'S FUTURE: A NEW EDUCATIONAL PARADIGM TO MEET THE CHALLENGES OF THE DIGITAL ERA 5.0 Ghasa Faraasyatul 'Alam, Nurul Faizah, Bambang Budi Wiyono, Burhanuddin, Muslihati	116 – 138
6	EFFECT OF WORK ETHICS AND COMMUNICATION CLIMATE ON JOB SATISFACTION OF READYMADE GARMENT'S MUSLIM WORKERS IN BANGLADESH Mohammad Masudur Rahman, Raduan Che Rose, Hishamuddin Md Som, Abdul Awal Khan, H.T.M. Quader Newaz	139 – 164
7	ACCESSIBILITY AND EFFECTS OF HIV AWARENESS PROGRAMS ON SMALLHOLDER AGROFORESTRY	165 – 198

	FARMERS' PRODUCTIVITY IN AKINYELE COMMUNITY, OYO STATE Adebayo Samson ADEOYE, Ismail O. AZEEZ	
8	PERCEPTION OF PAIN MANAGEMENT AMONG CARDIAC NURSES ON POST OPEN-HEART SURGERY Bit-Lian YEE, Woei-Ling TAN, Yan-Xin NG	199 - 226
9	AUTHORS' BIO	227 - 231

## **HISTORY OF ISLAM: ITS DEVELOPMENT AND CONTRIBUTION TO INTERNATIONAL RELATIONS**

Imron AL Hushein

International Open University, The Gambia.

### **ABSTRACT**

*This article presents an exhaustive exploration of Islam's historical journey and its notable impact on international relations. It delves into the early evolution of Islam and its subsequent dissemination across diverse global territories. Moreover, it scrutinizes the substantial influence of Islam in moulding interaction between Muslim societies another nations and cultures throughout history. The methodology employed in this research involves a historical examination, incorporating data and information extraction from credible sources such as historical literature, scholarly studies, and historical document. Qualitative analysis is employed to dissect the collated data and highlight Islam's contributions within the sphere of international relations. The article will highlight key periods in Islam's history, including the golden age under the caliphate and the powerful Islamic empires. Additionally, it will delve into the significant role of Muslims in domains such as commerce, science, art, and medicine, which have left an indelible mark on international relations. The findings of this article aim to enhance our comprehension of Islam's history and its interplay with other nations in the context of international relation. This is anticipated to enrich our understanding of Islam's contributions to global development.*

**Keywords:** Islam, history, international relations, development, contributions.

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## 1. INTRODUCTION

The objective of this study is to provide a detailed exploration of Islam's history and its influence on international relations. The religion of Islam, which was introduced by Prophet Muhammad (peace be upon him) in the 7<sup>th</sup> century (Halil, 2022), has rapidly expanded and permeated globally. Understanding the early growth of Islam and its historical interactions with various communities and cultures is therefore of utmost importance (M Rozali, 2020).

The research approach adapted is historical analysis, which involves gathering data from credible source such as historical texts, scholarly research, and historical records. The collected data is then qualitatively analysed to highlight the significant contributions of Islam to the realm of international relations.

This investigation will delve into pivotal periods of Islamic history, including the golden age of Islam under the caliphate and the influential Islamic empires. The study will also examine the significant contributions of Muslim in domains such as trade, science, arts, and medicine, which have had a profound impact on international relations.

The anticipated outcomes of this research are expected to enhance our comprehension of Islam's history and its interactions with other nations in the sphere of international relations. This will aid in expanding our understanding of the role of Islam in the world's overall development.

## **2. REVIEW OF LITERATURE**

### **2.1 The Early History of Islam**

The Prophet was from Arabia, where Arabia means a barren desert. It is bordered on the west by the Red Sea and the Sinai Desert, on the east by the southern part of Iraq and the Arabian Gulf, while the south is bordered by the Arabian Sea and the Indian Ocean and the north by Levant and a small part of Iraq. The Arab nation is divided into three including Arab Ba'idah, Arab Aribah and Arab Musta'ribah (Dar' al-'Ilm, 2011).

The period before the Prophet, at first the Arabs were familiar with the da'wah of the Prophet Ismael, as time went by until a leader of the Banu Khuza'ah named Amru bin Luhay who brought idols and then put in the Kaaba and called the people of Mecca to commit shirk to Allah and spread idols to the area around Mecca. This is a polytheism that became a religion and a major phenomenon for the people of Jahiliyah (Al-Mubarakfuri, 2015).

The Prophet Muhammad (peace be upon him) was born in the city of Mecca coinciding with the Year of the Elephant, there was an event of the elephant army led by Abrahah attacking the Kaaba. His mother named Aminah, when giving birth to him, witnessed a ray of light coming out of her and illuminating the palace of Bushra in the country of Sham. In addition, there was an incident where the Angel Gabriel split the Prophet's chest twice. At that time, the Messenger of Allah was playing with his peers when Gabriel approached him, lifted him up, and positioned him on his back. After that, Gabriel opened the Prophet's chest and took out a lump from it, saying, "The blob



was then washed in a golden vessel with Zamzam water, arranged neatly, and placed back into its original position (Al-Umuri, 2010).

Then Rasulullah lived with his mother Aminah and his grandfather Abdul Muttalib, when he was six years old, the mother of Rasulullah to visit his maternal uncles in Bani Adi bin An-Najjar. Then he was under the care of his grandfather Abdul Muttalib, when Rasulullah was eight years old his grandfather Abdul Muttalib died, After that Rasulullah was in the care of his uncle Abu Talib (Ishaq, 2018).

Together with Abu Talib, the Prophet travelled to the land of Sham, in Bashra the Caravan of Abu Tahlilb met Buhaira who had a fairly extensive knowledge of the Gospel and Christian teachings, he talked with Buhaira, after that a short story Buhaira told Abu Talib to immediately return to Mecca and take good care of him from the Jews, because your nephew will one day carry the mandate of a big thing, at that time he was 12 years old (Al-Buthy, 2010).

According to Ibn Ishaq, when the Prophet was 20 years old he joined the Fijar War, because of the invitation of his uncles. When he was 25 years old he married Khadijah bint Khuwailid bin Asad, where he gave a dowry of 20 young female camels. When he was 35 years old, he participated in the renovation of the Ka'bah and analysed the conflict about Hajar Aswad (Hisyam, 2019).

At the age of 40, the Prophet received his first revelation at the Cave of Hira where he received at the Cave of Hira where he received from Jibril, QS Al-Alaq verses 1-5 (Saifudin, 2010).

Then he preached Islam which had several stages among them preaching that was carried out in secret or secretly for three years, after which he preached openly until the hijrah period, then preaching openly by attacking people who attacked and started wars where this stage reached the Hudaibiyah agreement, then preaching openly by fighting everyone who hindered preaching (Al-Buthy, 2015).

## 2.2 Islamic Expansion and Development in Various Regions

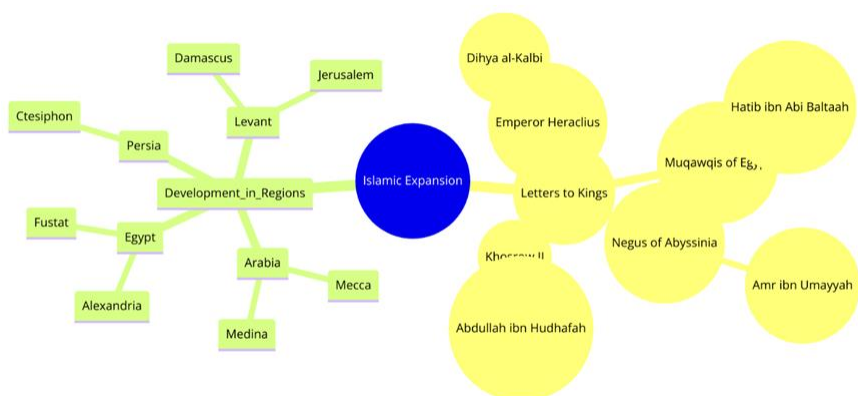


Figure 1. Islamic Expansion and Development: The Expeditions of Prophet Muhammad (Peace Be Upon Him) and His Letters to Various Kings

The Prophet began to develop *da'wah* outside the Arabian Peninsula (Hamid & Mydin, 2021), by sending delegations to various countries including: sending Amr bin Umayyah adh-Dhamri to King An-Najashi who eventually converted to Islam, Then Dihyah bin Caliph al-Kalbi to Heraclius King of Rome, then

to the Persian King Kisra, a friend sent by Abdullah bin Hudzafah as-Sahmin but arrogantly King Kisra tore up the prophet's letter so that Allah tore his kingdom apart with the prayer of the Prophet, The Messenger of Allah sent the companion Hathib bin Abi Balta'ah to the Egyptian King Muqauqis, then the companion Amr bin Al-Ash to the two Kings of Oman and successfully converted to Islam, Then, the Messenger of Allah sent Salith bin 'Amr al-'Amiri as an envoy to Haudzah bin 'Ali al-Hanafi in Yamamah. In addition, he also sent Syuja' bin Zuhair al-Asadi to meet with al-Harith bin Abu Shammar al-Ghassani, King of Baiqa' in the region of Sham. Furthermore, The Prophet sent al-Muhajir bin Abu 'Umayyah al-Makhzumi to establish relations with al-Harith al-Himyari. Then, the Prophet sent al-Ala' bin al-Hadhrami as an envoy to al-Mundzir bin Sawi al-'Abdi, King of Bahrain. As a result of the envoy, the king embraced Islam. In addition, he also sent Abu Musa al-Ash'ari and Mu'adz bin Jabal to Yemen, Which eventually caused many leaders and people in Yemen to convert to Islam (Katsir, 2003).

### **2.3 Islam in International Relation During the Glorious Period**

Starting with Khulufaur Rasyidin, namely during the time of the first Caliph, Abu Bakr, where international relations have been established by preaching the spread of Islam to Persia by Conquering it, then continued by the Romas in the Homs region, Northern Syria, Antioch, Palestine, Tabuk, Jordan, Damascus and Southern Syria (Al-Azizi, 2017).

Furthermore, the conquest of many territories was conquered during the time of Caliph Umar bin Khattab (Nugraha, 2020),

including, the opening of Hims and Baklabakka by peaceful means, Bashrah and Ablah by war in 14 AH, then the Thabariyyah region, Al-Ahwaz City and Al-Madain and Tikrit then Qinnasrin City and Saruj by war while the Halb, Anthakiyah, Manbaj and Qarqaisya' region by peaceful means was conquered in 16 AH, in 18 AH, Jundisabur was conquered by peace and Halwan, Raha, Simsath, haran, Nasibin and parts of the Arabian Peninsula by war, Egypt was conquered by peace and Maghrib and Tustar by war in 20 Ah, Alexanria, Nahawand and Barqah were conquered by war in 21 Ah. Azerbaijan, Daynawar, Masibdzan, Hamdzan, Tripoli, Ray, Askar, and Qaumas were conquered by war in 22 A.H, Karman, Sajistan, Makran, Asfahan,were conquered in 23 A.H. The Muslim leadership continued to lead the Muslims by war. Subsequently,(As-Suyuthi, 2010). During the time of Caliph Usman bin Affan(Lubis, 2013), the city of Ray was conquered again, in 27 AH, Muawiyah attacked Cyprus, then conquered the city of Arjan and Darbijard, Ishtahar, fasa was conquered through warfare in 29 AH, then the city of Jur and several other cities in Khurasan were conquered, Naisabur, Thus, Saras, Marwu and Baihaq by peaceful means in 30 AH. Meanwhile, during the time of Caliph Ali bin Abi Talib he dealt more with internal conflicts so that not many territories were opened.

#### **2.4 Islam's Contribution to Education and Science**

During the Abbasid dynasty, the Baitul Hikmah was built, which was the centre of culture and science, then the Madrasah al-Shauniyyah and Dar al Hadist al-Kamillah were built (Zubaidah, 2016).

To see the contribution of Islam in science and technology, it can be seen from the presence of Islamic scientists in the world literature of their time (Apriani et al., 2021). In the first volume of Sarton's monumental work entitled "Introduction to the History of Science" in 1927, almost a third of the 840-page book discusses the contributions of Islamic scientists. Some of the great names mentioned include Jabir Abu Musa ibn Hayyan (712-815), known as the developer of chemistry and dubbed the "Father of Chemistry" as well as the inventor of the first distillation device. We owe him a debt of gratitude because without distillation, we would not be able to easily obtain fuel oil. There is also al-Khawarizmi (died 850), the inventor of algebra and astronomy, and al-Razi (865-925) the developer of medicine and chemistry (Anwar, 1994).

### **2.5 Islam's Contribution in the Field of Global Development**

Globally, the influence of Islamic thought and science that began in the 12th century AD eventually created the "Revival" movement (Anggraini et al., 2023), in the 14<sup>th</sup> century AD, the church Reformation movement (Absor et al., 2020), in the 16th century AD, the Rationalist movement (Nofrianti, 2022), and 17<sup>th</sup> century AD, the industrial revolution (Annisa, 2021), and enlightenment in the 18<sup>th</sup> century. In the process, much of the light of Islam's less visible contributions

Islam promotes the principles of peace, harmony and brotherhood among mankind (Sulaiman, 2021). Throughout its history, there have been notable examples of Muslims acting as mediators in conflicts and promoting co-operation between states. The principles of Islamic International law such as the concept of *jihad* that emphasises the protection of human right

and the just laws of war, provide guidance in building harmonious international relation (Auda, 2022).

### **3. RESEARCH METHODOLOGY**

The study “History of Islam: Its Development and Contribution to International” adopts a thorough historical analysis framework to meticulously examine primary and secondary sources (Baldwin, 2022). The goal is to construct a comprehensive narrative that traces the evolution of Islam and its complex influence on global diplomatic and cultural interactions. Essential to this exploration are primary sources like historical treaties, diplomatic correspondences, and accounts from the time providing direct insight into how Islamic societies have interacted with other nations. The primary sources are bolstered by an extensive collection of secondary sources – scholarly articles, historical critiques, and expert commentaries-that add interpretive depth and context, crucial for understanding the intricate historical forces at play.

The research utilizes qualitative analytical methods, focusing particularly on content analysis to identify patterns, themes, and key moments where Islamic principles and practices have left their mark on international relations. It also employs a comparative approach, placing Islamic diplomatic and cultural practices in contrast with those of other civilizations, highlighting the distinct contributions of Islam. This meticulous methodological framework is designed to shed light on the historical paths of Islamic influence in global matters, thereby deepening our understanding of its enduring legacy and current significance in the complex world of international relations.

In this study one of the primary sources examined is The Treaty of *Hudaybiyyah*, a significant peace agreement reached between Prophet Muhammad (peace be upon him) and Quraysh tribe in *Hudaybiyyah* in the year 6 AH. The treaty's provisions included several key points:

1. A ceasefire was to be observed for 10 years, establishing a period of peace between the Muslims and the *Quraysh*.
2. Muslims were granted the right to perform Umrah the following year without facing obstruction from the *Quraysh*.
3. The agreement stipulated that Muslim fleeing from Mecca to Madina was to be returned to the *Quraysh*; however, this condition was not reciprocated for individuals going from Medina to Mecca.
4. The treaty also allowed for the possibility of alliances between Muslims and other Arab tribes.

This treaty notable for its role in easing tensions and fostering a period of relative peace, allowing for the strategic consolidation and expansion of the Muslim community (Al-Ghamdi, 2022).

A communication from Prophet Muhammad (peace be upon him) to Byzantine Emperor Heraclius this missive, which encourages Emperor Heraclius to accept Islam, underscores shared themes of fraternity and tranquillity among nations. It also brings to light the score principle of Islamic belief and the significance of recognizing Muhammad's prophetic status. The

communication dispatched by Prophet Muhammad (peace be upon him) to Emperor Heraclius carries several significant messages. Firstly, it underscores the need for peaceful dissemination and preaching of Islam to non-Muslim leaders. Secondly, the communication underscores the significance of preserving diplomatic ties and engaging with leaders of other nations to foster peace and religious coexistence. Thirdly, it exemplifies a respectful and courteous approach in dealings with non-Muslims, irrespective of differing beliefs. Fourthly, the communication highlights the importance of endurance and steadfastness in the face of obstacles and denial when disseminating religious doctrines. Lastly, it exemplifies that Islam is a faith that values religious liberty and provides individuals the freedom to select their own beliefs (Arifin & Saliro, 2021).

Journey Chronicles of Ibn Battuta (1325-1354). Hailing from Morocco, the Muslim voyager Ibn Battuta set out an extraordinary odyssey that spanned three decades and took him across swathes of Asia, Africa, and Europe during the medieval era. His travels led him to explore a multitude of cities and realms, including the Sultanate of *Samudera Pasai* in what is now Indonesia, as well as the far reaches of India and China, before making his way back to his homeland. Over the course of nearly thirty years, Ibn Battuta meticulously chronicled the diverse tapestry of human existence he encountered across these lands. His observations offer a window into the intricate social, economic, and cultural exchanges that took place within the Islamic world and its interaction with other civilizations. Furthermore, his writings illuminate the intricate trade routes of



the time and spread of knowledge that interconnected distant societies (Dunn, 2020; Mahlil & Furqan, 2022).

Ibnu Sina's (Avicenna) seminal work, *Kitab Al-Shifa* (The Book of Healing), is not just a cornerstone in the realm of philosophy, but also substantially enhances the natural sciences, including medicine. While *Kitab Al-Shifa* has a wider scope, covering areas like logic, natural sciences, mathematics, and metaphysics, its influence on medicine and its role in shaping European scientific thought can be deduced from the broader context of Ibn Sina's significant contributions to scientific and medical understanding (Khan et al., 2015).

Witness record during the Umayyad and Abbasid Caliphates, official documents that record testimonies and legal decisions in significant cases, reflecting the legal and administrative system developed in early Islam, provide insight into the social, legal and governmental structures within Islamic societies, as well as principles of justice and law (Kennedy, 2016).

The world map created by Al-Idrisi in 1154 is one of the most advanced ancient cartographic representations of the Earth's surface available from the medieval period. Al-Idrisi was an Arab Muslim geographer, cartographer, Egyptologist, and traveller who was commissioned by King Roger II of Sicily to create a comprehensive map of the world and write a book to accompany it, known as the "Book of Roger" (*Kitab Rujjar*) or the "Tabula Rogeriana (Johns & Savage-Smith, 2003).

#### **4. ANALYSIS**

In the section titled "Analysis" of the paper "History of Islam: Its Development and Contribution to International Relations," we

delve into the early growth of Islam and its widespread reach across Africa, Europe, and Asia. This Expansion wasn't just a geographical shift, but also a dispersion of ideas, legal frameworks, and societal standards that impacted the framework of global relations during that period. Through the examination of historical documents such as treaties, communications from Prophet Muhammad's (peace be upon him) era, and journals like those penned by Ibn Battuta, we glean insights into the formation of diplomatic practices, trade, and cultural exchange, all influenced by Islamic tenets. This underscores the profound impact of Islam on the dynamics of international relations, including the establishment of ideas like diplomatic immunity and peace treaties remain in place today.

Moreover, the analysis emphasizes the intellectual and cultural offerings of the Islamic Golden Age (El-Seedi et al., 2019). It spotlights the significant contributions of Islamic scholars and scientists like Al-Khawarizmi and Ibn Sina in disciplines such as mathematics, medicine, and philosophy. These advancements and knowledge were shared with other societies via trade routes and intellectual discourses, playing a vital part in the European Renaissance and impacting global scientific progression. By scrutinizing secondary literature and primary sources, we can portray how Islam was vital player in shaping global intellectual and cultural heritage, revealing interlinked narratives in the history of human knowledge and how this influenced interactions between civilizations.

Lasty, in the context of today's world, the analysis scrutinizes the significance of Islamic principles in modern international relations. It also explores their role in multilateralism,

intercultural communication, and peace diplomacy. An examination of organizations like the Organization of Islamic Cooperation (OIC) shows how Islamic nations participate in the present global system, underscoring the need for a multidisciplinary comprehension to comprehend the intricacies of international relations (Lewison et al., 2020). Through a thorough examination of sources and methodology, this analysis underscores the enduring impact of Islam on the global political and cultural environment, emphasizing the ongoing contributions of Islam to international dialogue and cooperation.

## **5. RESULTS AND DISCUSSION**

The anticipated outcomes of the research are expected to enhance our comprehension of Islam's history and its interactions with other nations in the sphere of international relations. This will aid in the world's overall development. The early history of Islam, including the period before it was conveyed by Prophet Muhammad (peace be upon him), has had profound impact on international relations. The historical journey of Islam and notable impact on international relation have been explored in this article, highlighting the substantial influence of Islam in moulding interactions between Muslim societies and other nations and cultures throughout history.

The research has provided a comprehensive exploration of Islam's historical journey and its impact on international relations it has delved into the early evolution of Islam and its subsequent dissemination across diverse global territories. The substantial influence of Islam in moulding interaction between Muslim societies and other nations and cultures throughout

history has been scrutinized. The research has employed a historical examination methodology, incorporating data and information extraction from credible sources such as historical literature, scholarly studies, and historical document. Qualitative analysis has been employed to dissect the collated data and highlight Islam's contributions within the sphere of international relations.

The findings of this research align with previous studies that have emphasized the significant role of Islam in shaping international relations. The historical examination of Islam's contributions to global development resonates with existing literature, providing a more comprehensive understanding of the religion's impact on international relations.

Based on the findings, it is recommended to continue exploring the historical interaction of Islam with various communities and cultures to gain a deeper understanding.

## **6. CONCLUSION**

This study meticulously explores how Islam has been a cornerstone in the evolution of international relations, tracing its influences from its initial dissemination to its ongoing impact in the present day. A detailed historical review reveals that the diplomatic endeavours, mercantile systems, and the interchange of ideas and culture under Islam have been instrumental in establishing the protocols and practices that underpin today's global diplomacy. Notable early examples of Muslim diplomacy, such as Treaty of Hudaibiyyah and the letters sent by Prophet Muhammad (peace be upon him) to various rulers, underscore sophisticated approaches to

statecraft that were grounded in mutual respect and a commitment to peace. Additionally, the Islamic Golden Age's monumental contributions to the sciences, technology, and the arts underscore the profound and lasting effect that Islamic civilization has had on the Islamic world; they also catalysed the transfer of knowledge across cultures, setting the stage for the Renaissance and the scientific breakthroughs in Europe.

In today's global landscape, Islamic principles continue to inform the practice of diplomacy and the management of international affairs, particularly in resolving conflicts and fostering dialogue between cultures. Entities such as the Organization of Islamic Cooperation demonstrate how Islamic tenets can be important. The importance of this paper lies in its elucidation of the historical underpinnings of Islamic precepts and their application to the modern challenges and prospects in international relations. It underscores the necessity for a more comprehensive and inclusive grasp of how Islam has helped to shape the world. The paper advocates for expanded interdisciplinary studies to further unravel the intricate interplay between Islam and global affairs, with the aim of cultivating more meaningful interactions among diverse societies. Such endeavours can enrich our collective historical narrative and solidify the groundwork for ongoing international collaboration and mutual understanding.

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## VIOLENCE AGAINST MOSQUES AND HIJĀB AS A MEASURE OF INTERNATIONAL ISLAMOPHOBIA, CONTRIBUTING TO GLOBAL INEQUALITY

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### ABSTRACT

*Islamophobia impacts the economic and social progress of Muslims around the world. This research focuses on the worst consequences of Islamophobic tropes, extant since the colonial era, and permeated into post-colonial international tensions, feminist misrepresentation of women in the Muslim world, and culminating in continued foreign economic and military intervention in favor of suppression and erasure of Islamic heritage in many parts of the Muslim world. This paper identifies the destruction of mosques by official State policy, as an example of, and an indication of wider attempts to disenfranchise and suppress Muslim culture, security, and economic and social growth. Collating historic and contemporary attempts to erase Islamic heritage in both times of war and peace, this research finds that substantial international indifference to overt Islamophobia persists throughout large parts of the modern world, obstructing the growth and progress of Muslims individually and as political societies. Pertinent examples such as in Bosnia, India, and Palestine, further demonstrate the ineffectiveness of the United Nations as a postcolonial arbiter.*

**Keywords:** *Islamophobia, Mosque destruction, Feminism, War on terror.*

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## 1. INTRODUCTION

On 15 March 2019, two mosques in Christchurch, New Zealand suffered a symbolic far-right marauding terrorist attack. The incident sparked global condemnation and public opposition to Islamophobia by political leaders, with calls from the United Nations for global cooperation to hold the perpetrators to account (Delattre, 2019). Such a blatant targeting of mosques was an overt act of Islamophobic hatred. However, while this attack was outrageously broadcast live on social media (Hutchinson, 2019, p. 19), global violence against mosques is far more common than one would think, hinting at the prevalence of simmering Islamophobia permeating communities around the world. The resulting silent disenfranchisement of Muslims, obstructing social, economic, and political progress is the topic of this research.

The modern world can easily appear divorced from its not-too-distant history of world wars and colonial empires, but the global landscape cannot escape the influence of the past. There is an obvious economic gap between major Western powers, and the weaker subordinates of their hegemony. The Muslim world, as both nations and diaspora, continue to hint at a remarkably common Islamic heritage, while also experiencing a shared suffocation of that legacy with profound pressure and intimidation to conform to the interests and ideologies of primarily Western powers. This paper will argue that “Islamophobia” has been weaponized to exert significant pressure on the Muslim world, ultimately to the economic, social and security detriment of Muslim nations and their populace.

With the rise of Western civilization in the age of colonialism, European nations reshaped the image of Oriental cultures and heritage according to their own vision. Unsurprisingly, Islamophobia has played an integral part in Western discourse about the Muslim world since its rapid rise and the centuries of successive Crusades and wars that followed. With the fall of the last Ottoman Caliphate in 1924 CE, the fear of a successful Islamic empire returning to rival Western domination never abated. With ontological Islamophobic prejudice a common feature, postcolonial politics facilitates Western domination and suppresses Muslim autonomy, including by military conquest resulting in the loss of millions of lives.

This research seeks to examine the impact of Islamophobia on the Muslim world, economically, socially, and the security of Muslims around the world. This research aims to assess the impact of, and provide recommendations to mitigate the negative effects of Islamophobia on the lived experiences of Muslims and their economic, social and security welfare. Due to the overly wide scope of Islamophobia, this research will focus on two perspectives of international relations, that of feminism and postcolonialism.

## **2. REVIEW OF LITERATURE**

### **2.1 Definition of Islamophobia**

Despite the undeniable impact of Islamophobia on global politics, especially in the wake of devastating terrorist attacks and the never-ending 'War on terror,' it is surprisingly difficult to find a coherent, agreed upon, universal definition of the term. With many contributions describing a 'social anxiety,' or 'fear' or 'dread' toward Islam and Muslims, while others focused on

localized incompatibility ‘with Euro-Americanness.’ Blich (2012) has excluded genuine criticism from the term, defining it as, “indiscriminate negative attitudes or emotions directed at Islam or Muslims.” (Bleich, 2012, pp. 180-181)

Mondon & Winter elaborates on Islamophobia as being a dichotomy of Illiberal and Liberal Islamophobia. Illiberal Islamophobia justifies itself as ‘breaking taboos’ and promoting secular freedom of speech, while the latter condescend and discriminate in the guise of ‘civilizing’ them. (Mondon & Winter, 2019, pp. 6-9). Fornara traces these attitudes as far back as the Crusades with Islam seen as erasing Christian heritage (2018, p.484).

A UK Home Affairs Select Committee rejected a definition proposed by All-Party-Parliament Group on British Muslims (APPG), *“Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness.”*

Each of these definitions are problematic. Overemphasizing the West, excludes Islamophobia in Asia and Africa. Framing the matter as racial is relevant to Rohingya, Uyghurs, and immigrant communities in the West, but underemphasizes places of shared ethnic heritage, such as India, Ethiopia, and Nigeria. While rightly hoping to preserve freedoms of expression, Blich’s (2012) limiting definition excludes the most pernicious forms of reasoned political Islamophobia by knowledgeable politicians and journalists.

Instead, a proposed definition should be comprehensive, such as *“Prejudice or hostility towards perceived Muslimness, toward the religion of Islam, or its proliferation.”* While this definition may

appear to hinder freedom of speech for those expressing genuine dissent in a pluralistic debate, that is not the case. The definition does not seek to make any value judgement upon such hostility, but to acknowledge its existence, and identify its impact. It is for the dissenter to justify whether their hostility is morally justified or not.

## **2.2 The Global Impact of Islamophobia**

Islamophobia was overtly present in past Orientalist writings that downplayed the rapid advancement of the Muslim empire during its golden age. Yet echoing other Western writers, such as Kuran and Fachini, Khalfoui asserts that Islam negatively correlates with economic growth, pointing to the comparative lack of development over the past three decades, Khalfoui identifies Islam as the common denominator in the low rates of literacy and employment (Islam and Economic Growth, 2015, pp. 62-69).

The underlying assumptions however presumes a fair market comparison without considering Islamophobia as a global phenomenon, or foreign interference to suppress growth. The most telling omission from such studies is the role of secular government displacing Islamic law in modern Muslim countries, severely restricting Islamic influence on GDP and. Indeed, economic decline is often a desired outcome of foreign intervention, such as economic sanctions, war, and foreign control of resources and even internal legislation. Where Islam is seen as an enemy or a threat, such a decline could be viewed as a result of uncontained Islamophobia. Sikander (2021) cites rampant Islamophobia as Indian political strategy responsible for the deliberate disenfranchisement of Muslims, justification

for violence and even exclusion from citizenship (Islamophobia in Indian Media, pp. 120-129) similar to the exclusion of Rohingya (Afroza, 2018, pp. 91-95) and Palestinian Muslims in Israel (Molavi, 2013, pp. 147-182).

Feminist literature has also repeatedly attracted accusations of Islamophobia. While seemingly in favor of universally accepted noble intentions to empower women and improve outcomes for women around the world, the approach, arguments, and solutions offered by Western feminists can sometimes rely upon prejudicial assumptions about the source and causes of obstacles to women's rights and progress. Pasha Zaidi (2015, p.745) argues the Western feminist struggle against corsets led to the assumption that female empowerment contradicts the notion of covering the body (Pasha-Zaidi, 2015, p. 745). This led to promoting "the exposed female body, active in the public sphere" as "the marketable image of women in free market capitalism." (Wazni, 2015, p. 3)

Consequently, feminist rhetoric presumes misogynistic intent for Islamic rules and propagates aged colonial stereotypes that paint Muslim men as patriarchal, oppressive and sexually licentious (Wazni, 2015, p. 4; Bijdiguen, 2015, pp. 105-106), actively rejecting female voices that report empowerment through the *hijāb* (Fornara, 2018, pp. 467-477).

Mondon & Winter (2019) point to the phenomenon of securitization of Islamic symbols, such as the banning of *hijāb*, *niqāb* or *burka*, giving license to Islamophobic crimes and State sanction (Mondon & Winter, 2019, p. 4; Rahman, 2023, p. 154). *Hijāb* has become a common indicator for radicalization (Qato, 2017, p. 42) and women suffer "Islamophobic victimization as

an ongoing pattern of harassment, abuse and violence,” writes Chakraborti and Zempi (2014), with overtly veiled Muslim women locked into a cycle of emotional and physical abuse.

This normalization and desensitization to Islamophobic violence has led to a rise in underreported and overlooked attacks on Islamic cultural buildings such as mosques. Despite being identified as a war crime by the Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict of 1954, Walasek & Apaydin (2020) write about the ineffectiveness of the international community in protecting Muslim cultural sites during the Bosnian war in 1992-1995, in which Serbs sought to erase visible signs of Islamic cultural heritage from the landscape (Bosnia and the destruction of identity, pp. 228-229).

In fact, despite writers on Islamophobia increasing, there remains a vacuum of comment about the rising phenomenon of --what ought to be seen as the epitome of Islamophobic violence-- official State attacks on, and destruction of mosques around the world as a symbolic signal to the intended erasure of Islam. While there is ample literature on the cited acts of extreme violence, discrimination and the economic and social impact on the Muslim world, there appears to be an indifferent void about more recent attacks on mosques, particularly when meted out by official State policy.

### **3. RESEARCH METHODOLOGY**

This research will use a qualitative method, analyzing secondary sources from existing academic literature, and published statistics about attacks and demolition of mosques around the



world, particularly focusing on State-sanctioned attacks. With the advent of social media and accessible cameras, it has also been possible to corroborate reports from witnesses with recorded footage of mosque attacks and their aftermath, as well as satellite imagery from Google Earth, particularly for the most recent and underreported incidents at the time of writing. Care was taken to consider the veracity of such footage and any editorialized narratives that accompany them.

#### **4. ANALYSIS**

##### **4.1 The Impact of Islamophobic Intervention**

Foreign interference, motivated by a sense of threat and fear of Muslim states gaining power, has frequently been employed by Western states to hinder growth, discourage investment, strangle economies, and exploit resources over the last century. Iraqi sanctions devastated the economy, plunging a formerly wealthy nation into poverty and war (Popal, 2000, p. 791). Similarly, sanctions on Iran, openly opposed to nuclear advancement make no secret of being motivated by a fear of the growth of the 'Islamic Republic' as a nuclear rival (Nader, 2013, pp. 25-30). The historic devastation caused by colonialism such as the British official neglect and economic exploitation, leading to the death of three million people during the Bengal famine in 1943 can be identified as a result, not of a lack of food, but of an open dehumanizing hostility toward inhabitants of Bengal and their religion (Gráda, 2008, pp. 29-34). Persistent Israeli military intervention in Palestine and neighboring countries, easily identified as Islamophobic, strangles growth, and causes repeated and extensive damage to economic and social conditions. Amnesty International (2022)

describes comprehensive Israeli state obstruction to Palestinian trade, agriculture, amenities, movement, construction and seizure of land, in a concerted effort to create unliveable conditions for Muslim and Christian residents in the region (Amnesty International, 2022).

Violent Islamophobic pogroms decimate entire societies socially and economically and have found a host of Muslim communities vulnerable to attack in the past century, including, but not limited to, horrific events in Bosnia 1992-1995 (Sadowski, 1995, pp. 10-15), Myanmar in 1994, 2001, 2012 and 2017 (Afroza, 2018, pp. 91-95), Gujarat in 2002 (Ghassem-Fachandi, 2012, pp. 1-30), and Israeli Nakba in Palestine, 1948 (Nofal, et al., 1998, pp. 5-35). Continuous Israeli settler violence, and military incursions as recent as 2023 (United Nations, 2023) are often designed to destroy infrastructure, homes, economies, prevent trade and agriculture, destroy crops, and are a direct cause of economic decline in Palestine and other war-torn countries.

#### **4.2 A failure of Feminism**

The veil “as the symbol of oppression” has long been used as justification to dehumanize “the uncivilized Muslim man,” and normalize violence during Crusades, Western imperialism (Wazni, 2015, p. 3) and even 21<sup>st</sup> century wars in Iraq and Afghanistan (Bijdiguen, 2015, pp. 40-41). The irony of this Islamophobia is palpable in the example of French soldiers publicly parading veiled Algerian women, who were violently stripped of their *hijābs* to symbolize a perverse white savior narrative (Wazni, 2015, p. 3).

Recent wars such as those in Iraq, Syria, and Afghanistan, though proposed to be targeting liberation of women, are responsible for some of the worst humanitarian catastrophes with the indiscriminate destruction of infrastructure, economies, and the appropriation of valuable resources for foreign nations as well as the abuse of Muslim women in the region. Islamophobia can even be credited with normalizing the widespread use of rape as a weapon of war and torture by coalition forces, such as in the 2004 scandal of Abu Ghraib leaked torture photos (Apel, 2005, pp. 88-100).

### **4.3 War Crimes**

Attacks on places of worship have historically been recognized as one of the gravest forms of hateful humiliation, and erasure of enemy heritage. It is peculiar, however, that Islamic scripture, despite being an evangelical religion, also made mention of the phenomenon as a war crime, "Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much would surely have been pulled down." (al-Qur'ān, p. 22:40)

It is a wonder that the Islamic empire reached the far reaches of the world while avoiding harm to indigenous places of worship. Indeed, some of the oldest churches in the world have survived under a millennium of Islamic rule and protection despite Muslim conquests (Schick, 1998, pp. 74-108; Guidetti, 2013, pp. 229-258). After widescale destruction of cultural heritage during the great wars, a United Nations convention in 1954

declared harming, vandalizing, and misappropriating cultural property as a war crime.

#### 4.4 Indicator of Islamophobia

This research has selected the government hostility against *Ḥijāb* and State-backed destruction of mosques as key indicators of Islamophobia – both as popular opinion in the nation, and a state effort to suppress, discriminate, and potentially erase ‘Muslimness.’ Islamophobia has most commonly been cited as the cause for overtly practicing Muslim women suffering negative lived experiences while wearing *Ḥijāb* (Rahman, 2023; Allen, 2014, pp. 137-159).

Targeting the more vulnerable half of the practicing Muslim population directly, while simultaneously provoking the naturally protective remainder, this form of Islamophobia affects all Muslims and has historically been a key feature of Islamophobia. The first instances of violence against Muslim women includes an incident during the lifetime of Muhammad ﷺ, where a tribesman of *Banū Qaynuqā'* uncovered a Muslim woman in the marketplace, who called for help of a nearby Muslim man resulting in violence and the ultimate expulsion of the tribe by the Muslim state of Madīnah (Ahmad, 2013, pp. 284 – 290). Upon abolishing the Ottoman Caliphate in 1924, the rapid secularization of Turkey over the past century took the form of erasing Islamic symbolism, replacing the Arabic script, the conversion of Hagia Sophia to a museum, and the prohibition of *Ḥijāb* in all schools, universities and public offices were specifically enforced to secularize and combat religiosity (Rankin & Aytaç, 2008, p. 276).

Places of worship are central to the social life of committed adherents of the faith, and “represent identity, tradition, history, family, and belief systems” (Malji, 2021, p. 108). The destruction of mosques represents the social exclusion, intimidation, vulnerability of Muslims, and disenfranchisement. This has also been an historic theme in Islamic history. The Qur’ān dedicates a chapter to the “Year of the Elephant,” the event of an army of war elephants that descended to destroy the Ka’bah during the year of the Prophet’s ﷺ birth (2011, pp. 105: 1-5). Islamic sources further speak about the necessity to defend against the destruction of “monasteries and churches and synagogues and mosques” and similar places of worship (al-Qur’ān, p. 22:40). Muhammad ﷺ and his successors have been recorded as prohibiting assaults on monasteries and monks, whether during peace or war (Shaybah, 2004, p. 483; al-Jawzīyah, 1997, p. 1:110). The persistence of this expression of Islamophobia was foretold in scripture to include a prophesied Abyssinian army that will attempt to destroy the Makkan Ka’bah in its war against Islam in the end times (Ṣaḥīḥ Muslim, pp. 2909a, 2909c).

It is fair to infer that such a drastic State policy against mosques, in the absence of any public outcry from subjects of that State, tells a story of a suffocated Muslim community without opportunity for economic growth or security. Malji (2021) has further argued that destruction of places of worship is evidence of genocide (People Don’t Want a Mosque Here, pp. 108-128).

## **4.5 Historic International Inaction**

### **4.5.1 Bosnia**

The Bosnian war in 1992-1995 saw the ethnic cleansing of Muslim inhabitants of the country, as Serbs systematically erased Islamic heritage from the country, demolishing minarets from the skyline to reshape the nation without Muslims (Walasek & Apaydin, 2020, pp. 228-229; Malji, 2021, pp. 108-122). Despite the 1954 UN convention designating such actions as war crimes, the international community was entirely ineffective, and arguably apathetic, toward these crimes. While such an extreme case was ultimately condemned and prosecuted after the fact, the international indifference to the Islamophobic destruction of cultural heritage elsewhere has been evident (Amineddoleh, 2017, pp. 37-48).

### **4.5.2 India**

The 1992 destruction of the 400-year-old Babri Mosque in Ayodhya by Hindu extremists, backed by BJP politicians in government, was met with a weak response and an unfulfilled promise to rebuild the mosque (Parikh, 1993, pp. 673-684). However, the now ruling BJP, publicly expresses State support for this war crime. The announcement of an official 2020 decision to build a Hindu temple at the ancient mosque site is even more concerning (Malji, 2021, pp. 108-109). Prime Minister Modi has been accused of direct involvement with the destruction and other pogroms, and since 2019 has instituted an array of overtly anti-Muslim legislation, including the destruction of several more religious sites (Malji, 2021, pp. 108-128).

#### **4.5.3 Myanmar**

State policy and police-backed pogroms saw destruction of Rohingya mosques across Chin, Kachin, Karen, and Rakhine state in Myanmar after decades of marginalization. Badar Makkam mosque, Musa Pali, Shindhikhan, and Jama mosques were among those destroyed or closed, as hundreds of thousands of Rohingya were systematically chased out, displaced, or even killed and their homes burnt over many years of pogroms (Malji, 2021, pp. 108-128).

#### **4.5.4 China**

China has adopted similar tactics of genocide and cultural erasure in an attempt to secularize the nation, seeing the State-sanctioned destruction of religious sites and even the institution of alleged concentration camps, detaining 10% of Uyghurs of Xinjiang. According to some estimates, over 16,000 mosques in the province alone have been damaged (Malji, 2021, pp. 108-128). More recently in May 2023, state attempts to demolish 13<sup>th</sup> century Najaiying Mosque has resulted in protests in the region, though there has been little outcry internationally (The Times of India, 2023).

#### **4.5.5 Ethiopia**

State-sanctioned demolitions have been on the rise in African countries, such as in Mali, Nigeria, and Ethiopia where a series of mosque demolitions have met with protests and viral videos posted online by witnesses since June 2023 (Politics Today, 2023; [Social Media Video footage of Mosque Destruction and report of 20 mosques destroyed], 2023).

#### **4.5.6 Palestine**

Perhaps, the bleakest example of Islamophobic violence on mosques is modern day Palestine, where settler pogroms, and military incursions routinely target mosques, and the Israeli parliament openly discuss plans to demolish the Al-Aqsa Mosque, one of the holiest sites for all Muslims. Frequent brazen attacks are openly captured on video, including military assaults ([Social Media Footage of 2023 Military Assault destroying 800 homes in Jenin], 2023) on homes and hospitals (Wilkinson, 2023), desecration of the mosque ([Social Media Footage of Al Aqsa Mosque set on fire during Israeli Assault in June 2022], 2022; [Social Media Footage of 2023 Israeli Settler desecration of Jenin Mosque], 2023), arson attacks ([Social Media Footage of 2023 Israeli Settler pogrom and arson in Huwara, Nablus], 2023), military beating of unarmed worshippers during the holy month of Ramaḍān (Al Jazeera Newsfeed, 2023). The relentless campaign would seem to be a concerted effort to break the will of Palestinians clinging to the site, and terrify them into abandoning the mosque (Larkin & Dumper, 2012, pp. 31-52) and homelands. Coupled with the wide array of discriminatory laws, and denial of access to amenities, roads, transport, and illegal settlements, there is evidently a deliberate policy to impoverish Palestinians (Ajluni, 2003, pp. 64-73; Amnesty International, 2022).

The military assault on Palestine by Israel in October 2023 following an incursion by Hamas across the borders of Gaza has been particularly devastating. Besides the siege and blockade, and bombardment against civilian targets, several mosques have been targeted for airstrikes in a single day. On 9 October



2023, among hundreds of civilian targets, Yarmuk Masjid, Soussi Masjid, Yassin Masjid, Al Gharbi Masjid and many others were destroyed, all within a single refugee camp, killing civilian worshippers therein (The New York Times, 2023).

The wilful refusal to acknowledge the outrageous war crimes and denial of justice, aid, or intervention for the Palestinian people is indefensible. The overt Islamophobia by the Israeli state is justified by, and even defended by, the strongest world powers such that Israel has near total impunity. The strangulation of Palestinian Muslims and Christians and the erasure of their heritage has become entirely normalized, and is an indication of the slow genocide taking place in front of the world, with the complicity of Israel's allies (Ajluni, 2003, pp. 64-73).

## **5. RESULTS AND DISCUSSION**

The abundance of underreported violence against Muslims, perpetrated by civilian and State actors, should be interpreted as a signal of significant levels of Islamophobia across the international community. A local and global community that ignores such overt Islamophobic war crimes, is highly unlikely to empower or include Muslims in economic, social, or political prosperity. On the contrary, as frequently observed, such State-backed cultural erasure is an indication of wider policies of hostility, obstruction, or even genocide. Islamophobia is alive and well across the world, and majorly contributes to explaining the global inequality persisting between the West and the postcolonial Muslim Orient.

### **5.1 Europe and the West**

While discriminatory laws focused on suppressing or disenfranchising Muslims have risen in Europe and other parts of the West (Winter, 2006, p. 279; Rahman, 2023, p. 153), examples of State-sanctioned destruction of mosques are rarer than in Africa and Asia. But does this mean that State Islamophobia is absent in Europe and other Western countries? Discriminatory legislation in the West takes different forms, including the recent ban on niqab, and headscarves in France, Belgium, and the 2023 French legislation against loose Islamic female dress (*‘Abāyah*).

This does not mean violence against mosques is not prevalent. Hundreds of extremist arson attacks, firebombs, desecrations, and Christchurch-style marauding terrorist attacks have plagued Europe and Western countries for decades. While these are not sponsored by the State, many Muslim observers have complained that the State indifference to these attacks and persistent reluctance to declare or treat them as terrorist incidents, is inherently Islamophobic. However, this is not as apparent, nor can it be considered as direct complicity on a par with the military and legal protections for settler pogroms against mosques in Bosnia, India, Myanmar, or Israel.

European legal suppression of mosques does occur however, in the form of planning restrictions, bans on minarets and the call to prayer, and counter-terrorism monitoring, and Narkowicz & Pędziwiatr (2017) argue there has been a shift in European perception against mosques, contextualized by Islamophobia (p. 441). If State violence against mosques is a measure of Islamophobia, as argued by this paper, it might be argued that

the reduction in mosque destruction in Europe indicates a reduction in Islamophobia. This would conflict with other measures and research indicating rising Islamophobia in the West generally, including in the legislation cited above, undermining the argument of this thesis. However, this anomaly must be contextualized.

## **5.2 Western Foreign Policy**

European colonialism, arguably the birthplace of modern Islamophobia, was characterized by extreme violence in foreign lands, while preserving the enjoyment of their stolen treasures in peaceful prosperity in the European motherland. A disparity has long existed in European violence and subjugation abroad compared with expectations of rights and freedoms at home. Historically, Crusades and imperial armies have conducted horrendous violence against mosques around the world, and recent years are no different. Testimony from soldiers and video footage of British and US military activities in Iraq, Syria, Afghanistan, Pakistan, Yemen, and Somalia include documentation of bombings, drone strikes and military assaults on mosques during the recent wars over the last four decades. Significantly, these have been without legal repercussions.

The relative calm in the West is refuted by the attitudes and violent conduct of Western soldiers against mosques abroad. A further indication of military attitudes can be inferred from the retaliatory mosque firebombing by former British soldiers in the UK following the killing of a British soldier in 2013. Though the soldiers were prosecuted in the UK for arson, the case was not treated as terrorism (Pitt, 2013). Video footage and interviews viewed during this research includes testimony of similar

revenge attacks on mosques following the deaths of comrades by coalition soldiers in Iraq, and unprovoked shelling of mosques in Iraq with impunity (Turner, 2008).

The European states also expressed open support for Israeli violence against civilian targets in the October 2023 (Council of the EU, 2023), which includes widespread war crimes such as the widespread targeting of mosques, hospitals, ambulances, residential homes, and withholding food, water, electricity and fuel (United Nations, 2023). European consistently participates in atrocity propaganda, justifying the genocide against and dehumanizing Palestinian civilians, equating them to Islamic terrorists. This further supports indications of widespread international Islamophobia directly leading to social and economic inequality in affected countries, and indicates that former colonial empires still play a pivotal role in this violence despite the relative calm portrayed in Europe.

### **5.3 Sectarian Violence against Mosques**

A further criticism of this thesis could cite the frequent incidents of mosque bombings by Muslims themselves, including sectarian violence between Sunni, Alawite, and Shia armies and militia during the Iraq wars (Speer, 2017), and Syrian civil war. While such attacks cannot be a measure of Islamophobia *per se*, as the perpetrators adhere to Islam themselves, it could confidently be argued that the purpose and nature of these attacks are precisely the same as Islamophobia, except aimed at a subsection of Muslims due to hostility toward their sectarian faith. In other words, hostility toward their “Shianness” or “Sunni-ness” as opposed to less specific “Muslimness,” which has been included in the adopted definition of

Islamophobia for this paper. Far from undermining this thesis, a clear parallel exists. Motivations for sectarian violence is still based on hostility toward the faith of worshippers, further emphasizing that the abundant violence against mosques is an indication of hostility toward the faith of Islam and its adherents. It should also be noted that just as ethnic minorities can also be guilty of racism, Muslims are fallible human beings and are also capable of Islamophobia, self-hatred, and internalized oppression.

## **6. CONCLUSION, RECOMMENDATIONS AND LIMITATIONS**

A superficial measure of social and economic success of Muslim countries such as correlating religiosity of the population with GDP, is reductive and misleading. Similarly, measuring the progress of women, and their rights against a Western cultural yardstick is equally ineffective. A history of Orientalist misinterpretation of Islam, and hostile caricatures of Muslim values have severely clouded the modern feminist perception of Muslim success and have even fueled violence against Muslim women in wars and domestic policy. The economic and social impact of Islamophobia on Muslim countries are manifested in the post-colonial world as an international effort to suppress and exploit Muslim countries, formerly governed by European empires. Starting with the erasure of Islamic law from public government, and the intervention by stronger powers in nations deemed to be host to an Islamic threat.

Sanctions, crippling interest on debt, foreign control of resources, selective globalized investment, and even direct legal discrimination against Muslims have all contributed to a decline

or slowed growth in economic advancement among Muslim majority countries. However, the greatest contribution to such decline is the frequent wars, and targeted violence designed to impoverish Muslims and erase their culture. An indicator of concerted efforts to suppress Muslims can be identified in the frequency of sanctioned destruction of cultural heritage in both times of war and peace. Mosque destruction being an extreme case, the Islamic Hijāb has historically been a barometer for Islamophobia. With open efforts to abolish Hijāb and demolish ancient mosques still rampant around the Muslim world, unfettered by international outcry and without recourse to justice, there is compelling evidence that there persists an Islamophobic strangulation of Muslim social and economic progress.

There can be no quick fix to centuries of Islamophobia, and superficial solutions are short-sighted. Moreover, secular international institutions established in the 20<sup>th</sup> century have been ineffective in protecting the rights and interests of Muslims, including against war crimes such as the destruction of mosques. True solutions to mitigate the impact of Islamophobia lies in long term empowerment of Muslims, including on a state level.

1. Implementation of Islamic laws on a State-level to preserve the religion, lives, wealth, social lineage, and mental health of Muslim populations.
2. Political and military pressure by Muslim states in response to State-backed destruction of mosques by other nations.

3. International cooperation to prevent the destruction of Islamic mosques and heritage sites.
4. Greater education on Islamic heritage, free from historic Orientalist stereotypes, starting in early education.
5. Greater economic collaboration between Muslim states, to reduce reliance and interference by former colonial masters.
6. Promoting a clear consistent definition of Islamophobia.
7. International accountability of Islamophobic State activity, including for Israel and USA.

One significant limitation of this study is the vastness and diversity of the global Muslim population, which spans across all regions of the world. As a result, it is nearly impossible to fully capture all incidents, forms, and manifestations of Islamophobia. Given this broad range of experiences, any attempt to generalize may be prone to scrutiny, and even a substantial sample of documented cases could be criticized as anecdotal or unrepresentative of the experiences in other parts of the world.

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## **THE IMPACT OF FEMINISM ON THE ISLAMIC UPBRINGING OF CHILDREN IN BAHRAIN**

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### **ABSTRACT**

*The Bahraini community has deep rooted moral and cultural values developed from their Islamic identity. The influences of ideologies like feminism pose risks to the sound upbringing of children, and this research was conducted to study these effects. The survey responses reflect the strong connection between the community and adherence to religious values. In the nuclear family structure, children can be equipped with a strong foundation in religion and morals through education and by parents becoming positive role models for them, making them firm against evil influences. Families with separated parents can create a toxic environment for children as shown by studies, especially when the custodial parent limits the access of the non-custodial parent, resulting in lengthy legal battles. Feminism contributes to such scenarios and this necessitates the education of parents to cooperate for the wellbeing of their children. However, women accorded child custody could refuse to respond to such interventions and thus further studies are required to develop methods to aid children in this category.*

**Keywords:** *Feminism, Marriage, Divorce, Parental Alienation, Children.*

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## 1. INTRODUCTION

In the age of technology there are numerous challenges which are faced by the Muslim Ummah. Amongst those is the upbringing of children in this era, as there are many revolutionary changes introduced in quick changing trends and social media influences alien to the parents. There are agendas targeting religion and morality through social networks and school curricula alongside other influencers. The girls at a young age are inculcated to believe that they are being oppressed and their rights have been swindled away to incline them towards the feministic mentality (Findlow, 2013) which in return, urges them to be bold and rebellious towards the virtues of the community (Leszkiewicz, 2018). The problems compound further when the parents split up through a divorce. In Bahrain, in the recent period there has been a severe increase in the feminist mentality (Al-Rafaei, 2021), consequently the divorce rates have jumped to unprecedented levels and are increasing constantly annually (Bucheeri, 2022). In custody battles and upcoming conflict along with separation, the children are left uncatered for their emotional and psychological needs and in many cases the father is completely removed from their life leaving them open to the induced negative influences in the community. It has been established psychologically the harm of false accusation can decimate the children mentally as they are being put up against their parent as the custodial parent may pressure the child to testify against the non-custodial parent (Blotcky, 2022). There are evil trends gaining acceptability in

the society due to the feminist mentality. This gives a need to come up with resolutions in the face of influence of feminism on the community for the Islamic upbringing of children in Bahrain. This will create a very complicated environment in attempting to raise children with sound characters.

The rise of feminism in Bahrain has introduced challenges in the upbringing of the children. It significantly increased the divorce rates in the country with the separated women more impressed by feminism (Ammert, 1985). Higher divorce rates and the family court rules induced more children being brought up in separated homes or with single mothers. This significantly increased the behavioral misconduct in children as they are prone to engage in crime (Boots, 2023) or be weak academically (Amato, Patterson, & Beattiec, 2016) and open to negative influences (Woessmann, 2015). Besides this, feminism induced through social media and educational institutes within young girls encourages them to be bolder and more rebellious, justifying it by infusing the victim mentality into young girls to the extent that they would see those who advised them to be their oppressors (Leszkiewicz, 2018). This created a need for a study to learn to exert dedicated efforts for the Islamic upbringing of children in Bahrain.

The objectives of this study were to explore skills in dealing with children after parental separation in Bahrain and to develop techniques to educate children to protect them from rampant tribulations online and in the real world. In addition, to propose solutions for children's psychological problems in separated families and to address the psychological needs of the children being trapped in the conflicts of their separated parents. Lastly,

we determined the impact of feminism on the Islamic upbringing of children in Bahrain.

To the best of the author's knowledge, no research has been conducted on this topic, as the social structure of the family in Bahrain was more stable in the past due to the limited influence of feminism. This issue is critical because the future of the community depends on current investments in the development of children. The study on this subject and the proposed solutions should serve as a step towards addressing the communal problem and pave the way for more specific research to address the particular issues identified.

## **2. REVIEW OF LITERATURE**

There have been some studies done prior to this regarding the subject of this research. McAfee (2018) defines feminism as both an intellectual commitment and a political movement that seeks an end to gender-based oppression. As Feminism has been motivated by the quest for social justice, feminist inquiry provides a wide range of perspectives on cultural, economic, social, and political phenomena.

Claire (2017) comments that women who are academics or hold some forms of institutional power are in a delicate position, faced with the dilemma of jeopardizing a career or speaking out with the tone of a radical feminist. This is very peculiar and similar to the sensitive positions held by the feminists in the Bahraini community, where they are granted sensitive positions. UNWOMEN (2016) in their publication explain CEDAW is often described as the international bill of rights for women and this bill is one of the key international agreements

that guides the work of UN Women in achieving gender equality and empowering all women and girls.

The principles and goals developed by the feminist thought process in the West are applied and distributed over the global scale through Women Empowerment recommendations and theories given by CEDAW. Holtmaat (2013) states in this regards that it appears that the overall object and purpose of the CEDAW is the elimination of all forms of discrimination against women. The noteworthy aspect of this is the portion where the CEDAW is determined to push their changes to the social structure of the communities and countries.

Mohamed (2016) recorded that the Kingdom of Bahrain ratified CEDAW by Decree-law no 5 of 2002. The CEDAW is a part of the Bahraini legislation since ratification. This report directly implies that any new thought process or development in the Feminist thought process in the West could eventually have a direct impact through CEDAW on the Bahraini legislations.

Ford (2023) Also concludes that marriage has never been designed with women's happiness in mind not now or ever. Thus. It cannot be fixed – it must be rejected. The Bahraini traditions would certainly reject such radical thoughts and ideas alien to the community which oppose their heritage, culture and values.

Blaisure (1992) states about inducing feminism and equality in the traditional marriages that sharing similar world views was crucial in the couples' development of a relationship in 1970s in which the woman felt safe to critique direct and observed instances of gender injustice. Men also initiated and

participated in this criticism, thereby indicating their support of feminism. The blend of traditional and feminist ideological roots produced a reclamation of marriage. However, we disagree with this restructuring of the societal structure as the children are deprived of the love and motherhood granted to children in the traditional family setting.

D'Onofrio & Emery (2019) have determined that research has documented that parental divorce/separation is associated with an increased risk for child and adolescent adjustment problems, including academic difficulties (e.g., lower grades and school dropout), disruptive behaviors (e.g., conduct and substance use problems), and depressed mood. Offspring of divorced/separated parents are also more likely to engage in risky sexual behavior, live in poverty, and experience their own family instability.

Amy Morin (2022) mentioned in her research that divorce usually means children lose daily contact with one parent—most often fathers. Primary caregivers often report higher levels of stress associated with single parenting. Divorce may increase the risk for mental health problems in children and adolescents.

Santín & Sicilia (2016) conclude through their research that non-nuclear family membership has a significant negative impact on student grade retention with more significant differences among older students. Further to academic achievement the nuclear structure is also better for instilling morals and values in children and orderly discipline and a code of conduct enforced by the community.

Margree (2019) discusses about radical feminist ideas that Shulamith Firestone published her feminist manifesto, *The Dialectic of Sex: The Case for Feminist Revolution*, in 1970, which became a publishing sensation. Firestone declared that “pregnancy is barbaric” and identified women’s childbearing role as the source of female oppression. She proposed that biological reproduction be replaced with ectogenesis – the development of embryos in artificial wombs – in order to free women from “the tyranny of reproduction”.

Howe (1977) states that the education of women evolved through three stages. In its first stage, feminists were mainly interested in the education of women and claimed that women only needed higher education in order to teach young children, either as paid teachers or as mothers.

Barroso (2020) records in her research that among democratic women, those with a bachelor’s degree or higher are more likely than those with less education to say ‘feminist’ describes them well. Amanda Barroso’s research is mentioned here as it makes an acquaintance between feminism and education and displays that the two have a correlation.

Shukla (2022) has concluded that historically women have been disadvantaged in society. Feminism movements have established many an elite college that resulted in higher education for women for the first time in the history which challenged male hegemony over the curriculum. These conclusions in the thesis authored by Shukla define education as a tool to spread gender equality and other ideas pertaining to feminism.



Lansford (2021) writes in her research that fathers are not just helpers for mothers but are important to children. For example, children with sensitive and supportive fathers have higher levels of social competence and better peer relationships. We agree with this analysis and note that the children need the role of father in their daily lives for emotional support and correct discipline and moral strength.

Mathews (2020) mentions that a girl who feels good about herself and trusts her own opinions is a lot less susceptible to bullying and to pressures from her peers. A parent can help their daughter feel confident in her own uniqueness, by giving her the tools she needs to stand up against any harmful pressures she might otherwise feel from her peers. This is a point in which we concur with Dona Mathews Ph.D.

Mila (2022) states that kids who grow up with a present, engaged father are less likely to drop out of school or end up in jail than children with absent fathers. We state this as the spread of feminism and their consequential outcomes in terms of divorce and separation, fathers are very likely to be separated from their children.

Rahhal (2022) states that an Arab News article revealed that Kuwait has the highest divorce rate among Arab countries with 48% of marriages ending in a split, followed by Egypt at 40% and Jordan with 37.2% citing a study by Egypt's Cabinet Information and Decision Support Center indicated. Social changes, including better education and financial independency among women, are factors behind increased divorce rates. This is an analysis which concurs with the main subject.

The Economist (2022) writes that a generation ago, Arab divorcees tended to be objects of scorn. Today they are often heroines, confronting bastions of patriarchy in the courtroom, mosque and marital bed. This analysis and statement verify that the impact of feminism world views has readily infested the Muslim communities.

Sullins (2021) mentioned that compared to children continuously living with two parents, married parents, or their own biological parents, children in other family arrangements consistently experience lower emotional well-being, physical health, and academic achievement. This study further strengthens the cause of the traditional family system.

Armstead (2021) concluded that the advantages of the nuclear family in the upbringing of children includes better financial stability, the development of strong support systems for children, and providing consistency in raising children from established daily routines. We agree with this analysis of Kayla Armstead and it is proven through evidence.

FisherKeller (2003) expresses that television is a powerful educational and socializing force. TV stories teach them about conflicts of gender, race and class that parallel the lessons they learn from real life and the system of television show them how image creation is a real means of "making it" in an image-conscious society. What FisherKeller deducted regarding television can be expounded into modern forms of social media.

Petrone (2013) concludes that scholars and educators within this line of inquiry have demonstrated, popular culture coexists well with traditional literacy curricula frameworks and can be

utilized in a variety of ways to facilitate student academic achievement. In addition, this scholarship reveals how popular culture is one of the most important resources of knowledge. We state that (Petroni, 2013) methods to acquaint teachers preemptively with the popular culture would make their connections improve with students, yet there are elements of popular culture that are completely alien to norms of the community.

Syed (2012) says that in a family, parents are responsible for the welfare of the children. Through their example, they teach their children the basic values and attitudes which they will carry throughout life. The children, in turn, respect their parents as the source of their very being, as their teachers, and as the ones who have labored and sacrificed for their sakes. We agree with Ibrahim Syed's emphasis in this regard.

Palinge et al. (2022) state that childhood is the easiest age to respond to or to accept something either through expression, speech, the five senses, and even actions and experiences, so at that age, it is highly recommended to speak good words. Thus, in this golden age, children are able to absorb all life experiences obtained from the surrounding environment to become the foundation for their future. We agree with these conclusions as a child learns from the teachings and the strong bases which are built at a young age tend to stay with the children as they grow older.

Darmansyah et al. (2013) mentioned that education functions to improve the quality of human life, both as individuals and as groups in social life and education in childhood is a foundation of children's interests, talents, and abilities. Though we agree

with this, the child may get influenced later by external influences through their social circles.

Weinstien (2018) states that teens both positive and negative influences of social media. Cutting a teen off from social media might therefore spare him from seeing photo-evidence of exclusion while simultaneously blocking a valuable source of supportive friendship interactions and information.

Ganda (2014) used a regression model to explore possible links between feedback on posts online and individuals' internalization of that feedback into offline identities. In terms of using social networking sites as a testing ground, a majority of the participants agreed to some degree that receiving popular feedback on a post increased their interest in the subject. This is in relation to the subject that the social media interactions contribute to building personalities of individuals and also alter their personalities.

Badawy (2022) has studied young Muslims using social media online and concludes that the programs that address technology-related harms must acknowledge the benefits of social media for young Muslims across identity, belonging, representation, and social connection.

Meland (2023) defines parental alienation as a complex form of family violence directed at a parent in order to damage their relationship with their own children which eventually would hurt the child and the alienated parent. He recommends that the phenomenon of parental alienation is recognized among parents as a form of harmful behavior where both mothers and fathers suffer. This is relevant to our subject matter as the

children suffering from parental alienation face additional challenges in their upbringing compared to those who are raised in a stable nuclear family.

Doughty et al. (2018) write in their report about parental alienation that disputes that have become lengthy and/or serious, in the absence of risk of abuse and violence, are often described in a legal context as 'intractable'. Law and policy is firmly based on the principle that a child's rights and welfare needs are usually best met by their maintaining contact with both parents, where this is safe.

Kruk (2018) states that there has been an explosion of qualitative, quantitative and mixed methods research on parental alienation which suggests that parental alienation is a serious form of child abuse and domestic violence. The social sciences have a consensus on the validity of this phenomena and the damages inflicted on the targeted parent and the child is clearly established and hence the need for addressing it and defining methods of intervention are urgent.

Miralles et al. (2021) state that, a systematic review of the state of research concludes that children exposed to this phenomenon report anxiety and depressive symptoms during adulthood, a greater risk of some type of psychopathology, lower self-esteem and self-sufficiency, higher rates of alcohol and drug consumption, and affected relationships as a couple and with the parents themselves.

Fancher (2019) expresses that despite the proof of the harmful effects of single parenting and the numerous benefits of shared parenting, critics continue to oppose shared custody. In this

context we narrate that the infants are in need of their mothers while granting the child visitation rights with the father. Besides that, these ideas are practical and beneficial for the family and development of the child.

DeAngelis (2023) defines mediation after divorce by deliberating that divorce mediation is for couples who seek an efficient, yet fair, divorce process. The mediator is a neutral, third-party professional who keeps spouses focused on the goal of a fair outcome, not battling over past resentments.

Warshak (2017) shares his experience and knowledge in the domain and stated that the late 1970s, his first patients were boys from divorced homes, suffering from what was then called “father hunger.” In those days, when parents split up, dads fell by the wayside. Fathers saw their children at the mothers’ discretion. This customary fallout from divorce reflected the belief that mothers are supremely important while fathers are expendable.

Nielsen (2017) measured the impact of separation on the upbringing of the child and mentioned regarding shared parenting that recent research does not support the idea that conflict—including high legal conflict—should rule out joint physical custody as the arrangement that best serves children’s interests. Conflict and poor coparenting are not linked to worse outcomes for children in joint physical custody than in sole physical custody. In Bahrain, the system has yet to even consider ideals like shared parenting for the welfare of children in conflicts after divorce.

Carter (2018) shares her views on the subject and state that anger and conflict during divorce hurts children both now and later. It can affect their performance in school and how they relate to their peers. It is not the divorce itself that damages the child psychologically but rather the toxicity that can stem from the divorce and carry on into the co-parenting relationship. We attest to the principles Dr. Debra adhered to and the advice she has given and yet it is necessary to recognize that limiting a child to one parent who is mostly the mother may not be the ideal solution.

Vanbuskirk (2022) says regarding bringing up children that while some children do take to manners more naturally, it is vital to teach and reinforce these important skills to your children. The ideal approach combines direct instruction, modeling the behaviors you want to see, and reinforcing your expectations with praise and consequences.

These research works give relevant conclusions on the subject, but they are not specific to the problems in Bahrain and they are not from the local cultural and religious perspective, especially in the recent period which gives grounds for research on the same subject based on the events and experiences in Bahrain by the residents of the country and develop solutions to these challenges which are specific to the community.

### **3. RESEARCH METHODOLOGY**

The methodology for this research was to study problems due spread of feminism in the community and its impact on the Islamic upbringing of children. This was done through a questionnaire to interview parents anonymously followed by

utilizing current resources in pedagogy and religious texts to propose solutions.

The final analysis and outcome points out the resolutions to the determined challenges faced by the parents to fulfill the educational and psychological needs of their children.

### **3.1 Questionnaire**

A questionnaire was created to assess the views and preparations of parents regarding their children. The questionnaire was designed to be short and precise, while extracting the maximum amount of information from the respondents while assuring them of their anonymity. The strength of respondents' comments analysis is to discover problems the questionnaire poses for respondents (Palmieri, 2017).

### **3.2 Interviews**

Interviews were conducted and the responses were recorded anonymously for parents to know their preparations regarding the upbringing of their children and their challenges and concerns.

## **4. DISCUSSION**

The research findings comprise of responses to the questionnaires and interviews.

### **4.1 Questionnaire and Interview Format Creation**

The objective of this questionnaire was to review the concerns of the parents in general while living in Bahrain with regards to



the problems they fear that their children might fall into in future. Further survey was conducted in the form of interviews while keeping the respondents anonymous.

## **4.2 Analysis of The Questionnaire Responses**

The initial responses of the respondents classified them into groups making the latter questions customized to their specific conditions. 90% of the respondents were from the age 25 to 40 years old. The respondents were 48% female and 52% male. 65% married and 26 % were divorced at least once or divorced and remarried. 81% had children while answering the questionnaire.

### **4.2.1 Upbringing of Children**

It was noted that the 96% of the respondents took the upbringing of their children very seriously reflecting the vigilance of the Bahraini community regarding their children. A further 92% of the respondents stated that they have taught or were planning to teach their children to counter social dangers. All the respondents stated that they would like to raise their children to be strong and efficient members of the community. 80% of the respondents mentioned that they actively sought educational resources to help them cater for the needs of their child for their healthy upbringing.

72% of the people were of the opinion that social media can have an influence on the upbringing of their children and 60% considered school as part of an external influence on the upbringing of their children. 92% of the respondents mentioned that they plan to preemptively teach their children about the evils of intoxicants/drugs and to avoid harmful ideologies.

#### **4.2.2 Separated Parents**

A new set of questions was made available for the respondents, if they selected the option of being divorced or being remarried after divorce. Upon analysis of the responses 75% of the respondents claimed that the feminist thought process was a cause in their separation. 71% did not have good relations with their ex-spouses regarding the upbringing of their children. 57% mentioned that their ex-spouse did not let them meet their children voluntarily and they were either not able to see their children at all or they were allowed to see them for a limited time or in supervised community centers. The majority of respondents believed that their children would be severely affected by their conflicts with their ex-spouse from an emotional and a psychological perspective. The institutes involved in these personal matters are the family courts and social services about whom 85% of the respondents stated that they have a negative effect on the children as their role in these regards.

#### **4.3 Responses of Interviews**

Interviews were conducted with a group on conditions of anonymity of their responses against the questions posed to them to assure authentic responses.

The first respondent mentioned that he is a father who was divorced and remarried and has a child from each wife. He mentioned that he was not able to see his child for years in spite of applying all the legal channels by law. His ex-wife can easily claim that the child is the one who refuses to see the father due to the bad conduct of the father. The courts refuse admission

of any evidence supporting the claims of the father against the report from social services. There was no accountability of the social services' employees or the mother after the false claim was debunked. He adds that his child has been brainwashed by the mother and been taught extremely vile and hateful things about him to condition the child to hate the father. The system was allegedly extremely lax with the mother and would not entertain any complaint against the mother even if there was overwhelming evidence against her. He replied that his ex-wife refused to cooperate or coparent in any way as she held complete authority over the child. Upon asking about the future and healthy upbringing of his child, the respondent replied that he was extremely worried about his child's wellbeing due to the impact of his relationship with his ex-wife.

The second respondent said that he was seeking a court ruling about seeing his child as his wife's father of his wife was demanding money and a car in exchange for allowing access to his child, which he refused.

A third respondent stated that he got separated from his wife due to their personal conflicts. He got the first glimpse of his child when he was over two years. He was primarily granted supervised visits of his child and he was falsely accused of taking the child along with him to the bathroom and revealing his private parts to the child. Luckily, he was able to resolve his differences with his ex-wife through mediation. He pledged cooperation with the mother and maintaining a healthy relationship with her for wellbeing of their daughter. He was critical of the role of the social services in his case.

The next respondent headed a nuclear family and feared that the school system exposes the children to various negative ideologies. He stated his apprehension that his daughter might be exposed to feminist ideas from educational institutes which encourage them to be rebellious and portray religious values as devised to subjugate women. He stated that the daughters of traditional parents have daughters abandoned modest clothing due to the influence of schools. He would homeschool them in lieu of Islamic online schooling programs and preferred registering his children in Islamic institutes to learn Islamic, social and interpersonal skills as he did not consider schools to be a reliable medium of delivering education to children.

Another respondent stated that he had separated from his ex-wife and was not able to see his child for over two years and had lost all hope of having any type of relationship with his child. He found the family court to be completely biased against him and he was unable to get any of his rights in court and his wife was able to get a divorce through the judges without giving any consideration to his statements and he was made to pay double the allocated alimony. He also mentioned that the child protection services were completely deceptive in their practices with him and tried repeatedly to trap him somehow in false accusations leveled against him. He was eventually able to point out that their claims had inconsistencies and debunked false allegations levelled against him by the child protection services.

#### **4.4 Analysis of the Responses**

The responses primarily affirm to the community norms in Bahrain. The Bahraini community is a diverse community where

people from various backgrounds live together peacefully. The Muslims have an ingrained attachment to their religion and culture with religious and cultural freedom provided to people from all around the world. They have had a strong family and community structure and persistent support for their relatives, communal obligations like weddings and funerals are dedicatedly addressed reflecting a communal bond between the residents of the country. The social bonding in the community addresses and strengthens the family system.

To analyze the situation, we addressed the three stages of the situation:

- Intentions and attitudes
- Awareness and plan of action
- Realistic situation

#### ***4.4.1 General Parental attitudes***

The general attitude shows that parents are concerned about the wellbeing of their children, and they are concerned about the legitimate challenges induced from foreign ideologies introduced in the social system. This displays their inclination to their natural predisposition and kind nature in general with regards to their children. They intend to raise their children to be strong and efficient members of the community.

#### ***4.4.2 The Awareness and Plan of Action***

Although having sound intentions is not enough with respect to the upright upbringing of the children, it is necessary to complement it with the correct course of action. Most of the respondents identified the risks posed by unwelcome influences on the child, like social media, schools and their

peers. Around 80% of the respondents claimed that they actively search for resources to develop them to cater to the needs of their children. Actively searching for resources and professional assistance would certainly assist them in addressing the psychological, emotional, and educational needs of their children. This was further reinforced by their emphasis on their plan to preemptively teach them the evils of intoxicants/drugs and to avoid harmful ideologies like feminism and LGBTQ which would help them be upright in their conduct and become positive influences in the community in the future.

#### ***4.4.3 The Realistic Situation***

The situation on the ground is less than ideal in the Bahraini community based on the consolidated responses, as there are positive intentions without a plan of action. Hence, it has been noted that the community is continuously infused by foreign ideologies especially targeting young children and impressionable girls. Some respondents recognized that the feminist influences teach girls to be rebellious and traditional and religious values are portrayed as evil and negative ideas devised to subjugate women by the patriarchy. These ideas are usually infused with education which is necessary for every human being in the community.

There has been a significant rise in the increase of the broken homes and separation of parents with the children's welfare as a collateral damage. In a separation, the mothers are given the primary custody and complete authority in the matters of the child while the father is alienated from his child. If a father insists on not abandoning his child, and persists on visitation rights, he will be forced to go through an extensive legal

process, which could take months if not years, where the father may have to justify his claim to see his child. The judges use the false pretense of “Welfare of the child” to limit the visitation. Whilst the mother may just accuse him falsely of any accusation, which could lead the case to pass through social services biased against fathers. As the majority of the respondents have claimed that the role of social services is extremely negative and biased against fathers and even after establishing his innocence, there are no consequences on the mother for raising false claims against the father. The insincere behavior of the individuals in the social services was reiterated by multiple respondents in their interviews and questionnaire. Without the mother’s cooperation and agreement, the father will be helpless in the matter.

In this situation, the children will be prime victims of the conflict. There is an unfair exaggeration in the “welfare of the child” which can be convenient for the alienators to prevent the non-custodial parent having access to his children. In this situation, the child will not build any solid moral foundations and would be vulnerable to external influences and look for safe zones outside the toxic family environment.

There were predominant opinions where the male respondent stated the staunch bias against men in family courts where they were considered guilty until found innocent. A female lawyer is very likely to make her male client to lose the case in favor of his ex-spouse in solidarity with the “women supporting women” cause (Ren, 2023). Even if the mother was cooperative and vigilant to the needs of her child and did not resort to underhanded techniques to hurt the father, the members of the

social services might themselves suggest ways to avenge from the other parent or discourage their conviction to prioritize the wellbeing of their children. Some form of mediation initiatives are present which have helped many families but if the mother persists in rebellion, all the established rules and procedures have been futile in de-escalating conflicts or in catering to the welfare of the child.

#### **4.5 Pedagogy**

Pedagogy is defined simply as the method, and practice, of teaching. It encompasses teaching approaches, teaching theory and feedback and assessment (Tes, 2023). We will divide the cases into two groups in which, the first group is children in the nuclear family setup and the second group is children who are in an environment where the parents have separated and as a result, they are subject to their conflicts and differences.

##### **4.5.1 Nuclear Family Structure**

The nuclear family is the best setup to prevent bad influences and evil ideologies. The nuclear family provides a strong framework for the parents to teach and guide their children and develop them in multiple domains. However, the challenges posed by the feminist and liberal thought process do not exclude these children. They are still fed the ideologies through all forms of media and external social influences (Coulombe, 2017). To counter this, the parents are obliged to develop and build a relationship of trust and companionship with their child, so that the child would revert to them in all types of situations. It has been noted that strong parent-child relationships are built on reciprocal trust which sets the framework for positive



discipline. From birth parents teach their child to trust them as their caregiver. This sense of trust is the foundation for a successful life (Heaviside, 2018). This established trust helps build strong moral foundations in the child. It is noted by Michele Borba that to model the positive traits for children the way parents treat others is more influential than their discussions and persistent admonitions with your children (Borba, 2009). Dr Nicole Roberts quotes Dr. Linda Nielsen, that the daughters who had strong relationships with their fathers growing up regardless of their economic or educational background get better grades, go on to make more money, and are more emotionally resilient as adults than peers who did not (Roberts, 2020).

#### ***4.5.2 Pedagogy in Separated Parents***

The second group of children are those whose parents have separated parents. It is necessary to conduct a create a roadmap to address the situation of these children and give them a healthy growth considering the situation of their family. After separation of the parents, they delve into long conflicts and legal battles where the most common causality is the child (GulfInsider, 2022).

#### ***4.5.3 Disassociation from the Past***

It is necessary to recognize the psychological and emotional harm to the children during the conflict. The recognition of problem is the most crucial step in devising the solution (McClelland, 2018). In the research conducted under the supervision of Dr. Hesham Majid, an expert of the discipline, named, "Neuropsychiatric Disorders in Egyptian Children after

Divorcing” and the study concluded for people in Egypt is 63% of the youth suicide is in amongst the children raised away from their fathers and 85 % are suffering from behavioral disorders and prone to psychological disorders. 80% of the sexual molesters and rapists are raised away from their fathers and 17% from the school dropouts are raised away from their fathers. 75% of the children admitted in the drug abuse centers are those who were deprived from paternal care. 70% of the youth who are in the correctional facilities and juvenile penitentiaries were fatherless in their childhood and 80% in jails are from them as well. Amongst the abused children, the numbers are 3 times more than those who had their upbringing with their biological fathers (Majed, 2021).

This is relevant to Bahrain as the Bahraini community and social structure is a system which is similar to Egypt inheriting the Arab and Islamic tradition. It is noted by Paul Allison that culture induces behavior by shaping and misdirecting tendencies toward kinship altruism and reciprocity and similar cultures could induce similar behaviors in the community (Allison, 1992). In addition to this, the child is prone to blaming themselves and may try to put up to the expectations of the parent and in most cases the alienating parent. The stress in this regard would be harmful as it is noted that the stress or adversity that is too intense, serious, long-lasting, or sudden can overwhelm a child’s ability to cope can be harmful when children do not have a break from stress, or when they lack the support or the coping skills they need. Over time, too much stress can affect children’s mental and physical health (Zachary Radcliff, 2023). Fathers hold an important role in the discipline of the child (Tynan, 2004). To respond to this matter, we need to study the possible

methods of prevention of the harms being inflicted on the child. This requires a detailed and thorough study to determine the ways to address the need of children to cope with the psychological damages to the child. It is necessary to disassociate from the toxic nature of their parental relationship and to not be defined by this in the conclusion of their lives. As being defined by the conflict, they will be emotionally attached to the period of strife. This would affect them negatively with lasting effects throughout their livelihood. Dissociation is a common psychological defense mechanism that a child develops to create a less painful and terrifying world in their mind and where they are more able to manage their painful emotions (Cikanavicius, 2019).

#### ***4.5.4 Study of Resolutions***

The goal of this research is to produce the solutions for problems caused by the influence of feminism in the upbringing of the children and the community. These problems have been determined to be in the following domains.

- Influencing children and impressionable young girls through multiple forms of the media and social media.
- Children caught up in the turmoil of their parent's separation.

Most parents after their separation with their spouses are left with complex emotional distress, where they endure the feelings of failure, humiliation, anger, frustration, and uncertainty and when thinking about their ex-spouses they may bear feelings of hate or resentment towards their ex-spouses. Some part of it is the natural outcome of their conflicts which

resulted in their separation and some of it is developed through the process of the separation, especially the laws which are placed in the family court environment and might push them to be aggressive towards the co-parent of their child. This aggression would make the children the primary casualty of the divorce and would damage them emotionally and psychologically. While the conflicts are mainly intended for harming the ex-spouse which is exactly the opposite to the commandment of the Quran that, “No mother should be harmed through her child, and no father through his child.” Quran (2:233) but the parents tend to be ignorant to the commands of Allah or they deliberately undermine it to fulfil their grudges and desires. Thus, we define steps for the avoidance of the emotional and psychological damages which may be done by taking basic steps which might seem to be small initially but would be highly impactful in the positive upbringing of the children.

#### ***4.5.5 Excluding Children from the Conflicts***

Firstly, the most important factor is to not involve their children in their own conflicts. This has been established in the sharia and the secular sources, as Allah says, “And forget not to act gracefully with one another, for indeed Allah sees all that you do.” (Quran 2:237) They should not push the children into hating their other parent as they are required to hold their parents in very high regards. Children at the receiving end of a parental alienation suffer with depression, anxiety, poor self-esteem and difficulty with forming healthy social relationships can continue through adulthood and these children often grow up to experience self-hatred and mistrust of their reality

because they blame themselves for having rejected their parents (Pitt, 2023). Such long-term damages are to be intimated to the alienating parent to appeal to their love for the child and consider the best interests of their children through counselling and strong advice. It is required to place deterrent punishments for such parents, as predominantly, the custodial parent is the mother, likely influenced by feminism. Imogen Tyler demonstrates the central role of narcissistic theories of identity in enabling feminist theorists to prise open the mechanisms of feminine identity and critique the sexual politics of identity practices (Tyler, 2005). The threat of the non-custodial parent driving the child near to them or simply be happier with the non-custodial parent may contribute to the alienation. In such cases, the mother may resort to, or stick to the predominant alienator false claims of abuse or harms on the children. Many alienating mothers in Bahrain do recognize that they can get away from punishments or disciplinary actions using their children. If it is impossible to exclude the child from their parental conflict, it would be obligatory to resort to the secondary measures which would help the child despite the instability in their parental relations and infused conflicts.

## **5. CONCLUSION**

Amongst the most prominent challenges in the modern era is the upbringing of children, as they are exposed to quick changing trends and ever updating social media influences alien to the parents. With the induction of the feministic thought process in the community, the family structure is being affected in the Bahraini community. The surveys and studies conducted in this regard concluded that the members of the community

require pedagogical knowledge to address the emotional and educational needs of their children. Children belonging to strong nuclear families are more secure even though they may be subject to external influences. Hence, they must make strong moral and religious foundations in children.

Children of separated parents are severely vulnerable. Parents need to set aside their differences and cooperate for their children's wellbeing. They are to de-escalate their conflict with the parent of their child. Unfortunately, the feminist circles and communities push women to be extremely rebellious along with the negative role played by the social services. Further studies are to be conducted in order to determine resolutions for the children of parents who fail to cooperate so as to not subject them to the social evils and equip them to cope with the toxic environment.

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## MUSLIMS: PIONEERS OF TOLERANCE - EXPLORING THE TRANSFORMATIVE IMPACTS WITHIN ISLAM

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### ABSTRACT

*This study examines the concept of tolerance in Islam through the perspectives of 24 imams from the West Coast of The Gambia. Using convenience sampling and structured interviews, it highlights the importance of tolerance in fostering peaceful coexistence. The study emphasizes that, according to the Quran and the example set by the Prophet Muhammad (peace be upon him), Islamic tolerance goes beyond acceptance, encouraging peaceful dialogue, kindness, and mutual respect. The Prophet's actions, such as establishing treaties and safeguarding the rights of non-Muslims, are explored as foundations for coexistence based on shared humanity and respect across religious and ethnic lines. The research underscores the role of tolerance in promoting unity and brotherhood, both within Muslim-majority societies and in interactions with non-Muslims. It also points to the significance of tolerance in resolving conflicts, enhancing social cohesion, and promoting interfaith dialogue and cultural exchange. Ultimately, the study asserts that Islamic tolerance plays a critical role in global peace, bridging cultural and religious divides and promoting mutual understanding.*

**Keywords:** *Islamic Tolerance, Peaceful coexistence, Global peace, social cohesion, Justice and equality.*

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## 1. INTRODUCTION

In an era marked by cultural divisions and religious tensions, the concept of tolerance stands as a beacon of hope, illuminating the path towards peaceful coexistence and mutual understanding. Within the rich tapestry of world religions, Islam emerges as a pioneer of tolerance, with its teachings emphasizing the virtues of acceptance, kindness, and respect towards all members of society, regardless of their beliefs or background.

This publication delves into the profound concept of tolerance within Islam, drawing upon the insights of 24 imams located along the West Coast of The Gambia. Through structured interviews and a meticulous exploration of Islamic teachings, this study illuminates the multifaceted importance of tolerance and its transformative impacts on fostering harmony within communities.

Rooted in the teachings of the Quran and exemplified by the noble life of Prophet Muhammad (peace be upon him), tolerance in Islam extends far beyond mere acceptance; it encompasses peaceful dialogue, compassion, and the promotion of harmonious interactions among individuals of diverse faiths and ethnicities.

The exemplary conduct of Prophet Muhammad serves as a guiding light, illustrating his role in establishing treaties, protecting the rights of non-Muslim communities, and laying the groundwork for a society built upon mutual respect and



understanding. Through his actions, the Prophet demonstrated that tolerance is not merely a passive acceptance of differences but an active commitment to upholding justice, equality, and dignity for all.

Furthermore, this publication underscores the pivotal role of tolerance in maintaining social cohesion within Muslim-majority societies and fostering constructive interactions with non-Muslim communities. By encouraging Muslims to embrace diversity, engage in dialogue, and uphold principles of fairness and compassion, tolerance becomes a catalyst for resolving conflicts, strengthening social bonds, and promoting cultural exchange.

Ultimately, this publication underscores Islam's unwavering commitment to peace and tolerance as foundational values that transcend geographical boundaries and cultural divides. Through a comprehensive examination of tolerance in Islam, this publication aims to shed light on the exemplary contributions of Muslim scholars and leaders in advancing the cause of peaceful coexistence and mutual understanding among humanity.

## **2. REVIEW OF LITERATURE**

### **2.1 Conceptual Framework**

The concept of tolerance within Islam is deeply ingrained in its religious teachings, emphasizing virtues such as kindness, respect, and understanding towards individuals of diverse faiths and backgrounds. Islamic scripture, including verses from the Quran such as Surah Al-Mumtahanah (60:8), Surah Al-Hujurat (49:13), Surah Al-Baqarah (2:256), and Surah Al-Kafirun (109:6),

underscores the importance of tolerance, freedom of belief, and respect for religious diversity.

Prophet Muhammad's (peace be upon him) life serves as a profound example of tolerance, notably demonstrated in the Treaty of Medina and his treatment of non-Muslims. Hadiths further reinforce the Prophet's commitment to protecting the rights and well-being of non-Muslims, emphasizing the importance of showing mercy and compassion to all individuals.

Islamic scholars, such as Imam Al-Ghazali, advocate for treating all people with kindness and fairness, regardless of their religious affiliations, as a core aspect of Islamic morality (Laldin et al., 2020). This concept of tolerance extends beyond religious tolerance to encompass social, cultural, and ideological diversity, promoting constructive dialogue and peaceful coexistence within society.

## **2.2 Theoretical Framework**

The theoretical framework of tolerance within Islam draws primarily from its foundational texts, the Quran and the Hadith (sayings and actions of Prophet Muhammad). These texts provide a robust basis for understanding and practicing tolerance, emphasizing coexistence, respect, and compassion towards others. The theoretical underpinnings of tolerance within Islam are outlined through the Quranic perspective and the teachings of the Hadith.

Prophet Muhammad's practice of tolerance is exemplified in his interactions with non-Muslims, his acceptance of different opinions in line with Islam, and his respect for human beings' rights. He and his companions followed the principles of the

Quran and Sunnah, and they upheld peace as a preferred option over violence. The Prophet forgave and showed kindness to those who harmed him, and his actions emphasized the importance of tolerance, forgiveness, and peaceful resolution of conflicts.

### **2.2.1 The Quranic Perspective**

Verse 3:159: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."

Verse 45:14: "Tell those who believe to forgive those who do not expect the days of Allah. It is for Him to reward people according to what they have earned."

Verse 7:199: "Take what is given freely, enjoin what is good, and turn away from the ignorant."

Verse 16:125: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

These verses emphasize the importance of patience, forgiveness, and tolerance in dealing with others, traits exemplified by Prophet Muhammad and his companions in their interactions with people of different backgrounds and beliefs.

### **2.2.2 The Hadith perspective**

The Prophet Muhammad (peace be upon him) said: "He who believes in Allah and the Last Day should not hurt his neighbor, and he who believes in Allah and the Last Day should serve his guest generously, and he who believes in Allah and the Last Day should speak what is good or keep silent." (Sahih Bukhari, Book 73, Hadith 47). This Hadith emphasizes the importance of treating neighbors, regardless of their religion, with kindness, and hospitality, and promoting good speech and behavior towards them.

#### **Hadith: The Prophet's Tolerance and Kindness:**

It was narrated by Abu Huraira that the Prophet Muhammad (peace be upon him) said: "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Sahih al-Bukhari)

#### **Hadith: Forgiveness and Tolerance of Mistakes:**

Aisha (may Allah be pleased with her) narrated: "The Prophet Muhammad never took revenge (for his personal affronts) unless the things made unlawful by Allah were made unlawful (to him), in which case he would take revenge for Allah's sake." (Sahih al-Bukhari)

#### **Hadith: Tolerance towards non-Muslims:**

Anas ibn Malik reported: A Jewish woman brought poisoned meat to the Prophet Muhammad (peace be upon him) and he ate from it. She was brought to him and he asked her, "What

motivated you to do this?" She replied, "I wanted to kill you." The Prophet did not take revenge on her. (Sahih Muslim)

**Hadith: Kindness to Neighbors, Regardless of Faith:**

Abu Huraira reported: The Messenger of Allah (peace be upon him) said: "Whoever believes in Allah and the Last Day should not harm his neighbor, and whoever believes in Allah and the Last Day should show hospitality to his guest, and whoever believes in Allah and the Last Day should speak good or remain silent." (Sahih al-Bukhari)

**Hadith: Tolerance and Compassion towards Animals:**

Abdullah ibn Abbas reported: The Prophet Muhammad (peace be upon him) passed by a camel that was so emaciated its back had almost reached its stomach. He said, "Fear Allah regarding livestock. Ride them in a fitting way and eat them when they are in good condition." (Sunan Ibn Majah)

These Hadiths exemplify the teachings of Prophet Muhammad and his companions in tolerance, forgiveness, and kindness towards others, irrespective of their beliefs or actions.

### **2.3 Empirical Review**

The following literatures were review to form part of this section This verse "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Quran 49:13).

A Hadith found in Sahih Bukhari, Book 2, Hadith 13, Narrated by Anas bin Malik (may Allah be pleased with him), the Hadith

states: "The Prophet Muhammad (peace be upon him) said: 'None of you truly a believer until he loves for his brother what he loves for himself.'"

Al-Mumtahanah (60:8): "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly".

"Whoever believes in Allah and the Last Day should be good and accommodating to his neighbor" (Sahih Muslim 45),

"And We have certainly created you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Qur'an 49:13)

"And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing" (Qur'an 8:61).

Surah An-Nahl (16:125) "Invite all to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious".

"For you is your religion, and for me is my religion." Surah Al-Kafirun (109:6)

Surah Al-Anbiya (Chapter 21), verse 107: "And We have not sent you forth but as a mercy to mankind. (Quran 21:107)

"A true believer is one with whom others feel secure." (Al-Bukhari)

A Bedouin once entered the mosque and started to urinate in it. Mosques at that time had no walls and carpeted floors and the ceilings were palm leaves held up by palm stems. The people ran to (prevent and restrain) him. The Prophet Muhammad said: "Do not interrupt his urination (i.e. let him finish). Then the Prophet asked for a pitcher of water to be poured over the place of urine". The Hadith can be found in Sahih al-Bukhari, Book 4, Hadith 229. "By God, he is not a believer, with whom his neighbors are not secured"

The Prophet was once sitting at a place in Madinah, along with his companions, a funeral procession passed by. On seeing this, the Prophet Muhammad stood up. One of his companions remarked that the funeral was that of a Jew. The Prophet replied: "Was he not a human being?" (Muslim)

"And let not the hatred of others make you avoid justice. Be just: that is nearer to piety" [Quran 5:8]. A Hadith in Sahih Muslim states, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger" (Book 32, Hadith 6314). "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives" (Quran 4:135).

### **3. RESEARCH METHODOLOGY**

Convenience sampling technique was used to select 24 imams from the west coast region. The 24 imams were interviewed using the structured interview schedule. Each interview lasted about 30 minutes. The interviews covered a range of topics aligned with the research objectives. The responses provided

by the imams during the interviews were transcribed and then analyzed using content analysis. This involves identifying specific themes, patterns, and concepts within the responses.

#### **4. RESULTS**

“The prophet lived with non-Muslims in Makah and Madinah peacefully without violating their rights.” (Respondent 1)

“Following the directives of the revelation and ways of Da'wah, the Prophet and his companions accepted opinions in line with Islam.” (Respondent 2)

“The Prophet followed the Quran and respected human beings” (Respondent 3) “Prophet and his companions followed Islamic law (*Shar'ah*).” (Respondent 4)

“The Prophet and his companions believed that peace comes first.” (Respondent 5)

Everyone was given his dues accordantly regardless of his belief, religion, relationship or any other background”. (Respondent 6)

“The *Sahabas* of the Prophet followed the good steps of the Messenger in their dealings.” (Respondent 7)

“Quran and Sunnah were the basis of all Islamic activities during the time of the Prophet”. (Respondent 8)

“During the time of the Prophet, Muslims used to accept things for the sake of Allah alone”. (Respondent 9)

“The first Muslims used to be role models for others in their dealings especially with non-Muslims”. (Respondent 10)



“The Prophet accepted the well-known treaty of *Hudaibiyah* because of his tolerance with the pagans”. (Respondent 11)

“The Prophet exercised tolerance during his time in Makka with pagans who had different beliefs with him”. (Respondent 12)

“In Islamic war, Muslims are asked just to fight while respecting the fundamental human right as practiced by the Prophet”. (Respondent 13)

“The Prophet said in his several Hadith that, he was sent for peace and not for violence as seen in his dealings”. (Respondent 14)

“The Prophet used to fight only when need arises but maintains tolerance and peace as preferable options”. (Respondent 15)

“The Prophet used to tolerate the behaviors of his wives, neighbors, followers, Muslims and non-Muslims”. (Respondent 16)

“The first period of prophet hood of Muhammad was very tolerant and did not wage war against the pagans”. (Respondent 17)

“The first migration of the *sahabas* to *Abasinyah* came as a result of tolerance from the Prophet and his followers”. (Respondent 18)

“Muslims living with non-Muslims in Madinah after the Hijrah peacefully came as a result of the tolerance of the Muslims”. (Respondent 19)

“After Maka was opened and Islamized, the Prophet decided not to revenge but maintained tolerance and peace”.  
(Respondent 20)

“The Prophet tolerated and forgiven many non-Muslims after they converted into Islam despite the fact that they harmed”.  
(Respondent 21)

“Rewards and benefits attached to tolerance were emphasized by the Quran and the Prophet “. (Respondent 22)

“Allah as the creator tolerating and forgiving his creatures is a great lesson for the Prophet and his companions”. (Respondent 23)

“All other prophets before Muhammad maintained tolerance to some extent, thus was a lesson to Muslims”. (Respondent 24)

## **5. ANALYSIS AND DISCUSSION**

From the provided responses, several themes related to the practice of tolerance in Islam as preached by the Prophet Muhammad (peace be upon him) can be identified:

### **5.1 Peaceful Coexistence and Respect for Others**

Respondent 1: "The prophet lived with non-Muslims in Makah and Madinah peacefully without violating their rights."  
Respondent 3:

"The Prophet (peace be upon him) followed the Quran and respected human beings." Respondent 5: "

The Prophet (peace be upon him) and his companions believed that peace comes first. "Respondent 6" "Everyone was given his

dues accordingly regardless of his belief, religion, relationship, or any other background." Respondent 16:

"The Prophet (peace be upon him) used to tolerate the behaviors of his wives, neighbors, followers, Muslims, and non-Muslims."

Peaceful coexistence and respect for others are fundamental principles that are essential for fostering harmonious relationships and creating a just and inclusive society. These values promote empathy, understanding, and tolerance among individuals, and they form the basis for building strong communities and a peaceful world. In this discussion, the significance of peaceful coexistence and respect for others will be explored, examining their benefits and providing relevant in-text citations to support the points. Peaceful coexistence refers to the ability of diverse individuals, groups, and communities to live together in harmony, despite differences in culture, religion, ideology, or other characteristics. It involves recognizing and accepting the inherent worth and dignity of every individual, regardless of their background or beliefs. When societies embrace peaceful coexistence, they create an environment that encourages cooperation, collaboration, and mutual respect. This not only contributes to social stability but also allows for the exchange of ideas, knowledge, and perspectives, leading to societal progress and innovation.

Nelson Mandela famously emphasized the importance of respect in building peaceful relationships, stating, "To be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others" (Botha, 2018). Respecting others' autonomy, choices, and personal boundaries

contributes to a peaceful coexistence where conflicts are resolved through dialogue and understanding. Peaceful coexistence and respect for others also require active efforts to promote social justice and equality. In order to achieve a just society, individuals and institutions must work together to address systemic discrimination, promote equal opportunities, and ensure that all members of society have access to basic human rights. As Martin Luther King Jr. eloquently stated, "Injustice anywhere is a threat to justice everywhere" (Abdin, 2019). By addressing inequality and working towards fairness, societies can create an environment that fosters peaceful coexistence. Moreover, peaceful coexistence and respect for others extend beyond individual interactions to international relations. In a globalized world, peaceful coexistence among nations is crucial for maintaining global stability and resolving conflicts peacefully. The United Nations, an international organization committed to promoting peace and cooperation, explicitly recognizes the importance of peaceful coexistence in its Charter: "To practice tolerance and live together in peace with one another as good neighbors" (United Nations, 1945). International cooperation, diplomacy, and the resolution of disputes through peaceful means are vital for a harmonious global community. Peaceful coexistence and respect for others are essential principles for fostering harmonious relationships and ensuring social cohesion. These values emphasize the importance of recognizing and honoring the dignity, rights, and beliefs of all individuals, regardless of their differences or backgrounds. This concept of peaceful coexistence is rooted in the belief that diversity should be celebrated and that conflicts should be resolved through dialogue and understanding rather

than through violence or discrimination. One notable advocate for peaceful coexistence and respect for others is Mahatma Gandhi, a prominent leader in India's struggle for independence. Gandhi believed in the power of nonviolence and peaceful resistance as a means of achieving social and political change. He famously stated, "An eye for an eye only ends up making the whole world blind" (Weber, 2019). Gandhi's teachings and actions continue to inspire individuals and movements around the world, emphasizing the value of nonviolent methods in resolving conflicts and promoting respect for all. Furthermore, the Universal Declaration of Human Rights, adopted by the United Nations General Assembly in 1948, recognizes the inherent dignity and equal rights of all individuals.

Article 1 of the Declaration states, "All human beings are born free and equal in dignity and rights" (Evatt, 1948). This declaration emphasizes the importance of respect for others and sets the foundation for promoting peaceful coexistence on a global scale. The principle of peaceful coexistence and respect for others is indeed a cornerstone for creating harmonious, inclusive societies. The respondents' insights demonstrate how these principles are reflected in the life and teachings of the Prophet Muhammad and his companions.

## **5.2 The Prophetic Model of Tolerance and Peaceful Coexistence**

The Prophet Muhammad's (peace be upon him) life provides numerous examples of peaceful coexistence and respect for others, regardless of their beliefs or backgrounds. A study published in the Journal of Law and Religion explores these aspects, highlighting how the Prophet's interactions with

different communities serve as a model for tolerance and peaceful coexistence (Rabb, 2015).

### **5.3 Human Rights and Islam**

Islam's teachings uphold the principles of human rights and respect for others, as mentioned in various scholarly works. An article in the Journal of Human Rights discusses how Islamic principles emphasize dignity, equality, and justice for all people, fostering an environment of respect and peaceful coexistence. (Akhtar, 2008)

#### **5.3.1 Adherence to Islamic Principles and Revelation**

Respondent 2: "Following the directives of the revelation and ways of Da'wah, the Prophet and his companions accepted opinions in line with Islam. "Respondent 4: "The Prophet and his companions followed Islamic law (*Shar'ah*)."

Respondent 8: "Quran and Sunnah were the basis of all Islamic activities during the time of the Prophet. "Respondent 9: "During the time of the Prophet, Muslims used to accept things for the sake of Allah. Adherence to Islamic principles and revelation is a significant aspect of the lives of Muslims and plays a central role in shaping their beliefs, values, and behaviors. Islamic principles are derived from the Quran, which is considered the divine revelation and the primary source of guidance for Muslims. In this discussion, the importance of adherence to Islamic principles and revelation will be explored providing relevant intext citations to support the points. Islamic principles are based on the teachings of the Quran, the holy book of Islam. Muslims believe that the Quran is the literal word of God, revealed to the Prophet Muhammad through the angel Gabriel.

Adhering to Islamic principles involves embracing and living according to the moral, ethical, and spiritual guidelines laid out in the Quran. These principles encompass various aspects of life, including personal conduct, social relationships, and worship.

One of the central principles in Islam is the concept of Tawheed, which emphasizes the oneness of God. Muslims believe in the unity of God and the rejection of any form of polytheism or associating partners with God. The Quran states, "Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent'" (Quran 112:1-4). Adhering to this principle shapes the belief system and worldview of Muslims, guiding their worship, relationships, and decision-making processes. Another important principle in Islam is the concept of righteousness and ethical behavior. Muslims are encouraged to lead a virtuous and righteous life, guided by the principles of justice, compassion, honesty, and integrity. The Quran states, "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression" (Quran 16:90). Adhering to these principles fosters personal growth, social harmony, and a just society. Adherence to Islamic principles also includes the practice of specific rituals and acts of worship. Muslims are required to observe the five pillars of Islam, which include the declaration of faith (Shahada), prayer (Salah), fasting during the month of Ramadan (Sawm), giving alms to the poor and needy (Zakat), and pilgrimage to Mecca (Hajj). These practices serve as a means of spiritual connection with God, strengthening the bond between individuals and their Creator alone. "Adherence to Islamic principles and revelation plays a

significant role in the lives of Muslims and the development of Islamic societies. Islamic principles are derived from the Quran, the holy book of Islam, and the teachings and practices of the Prophet Muhammad, known as the Sunnah. This discussion will explore the importance of adhering to Islamic principles and revelation, highlighting their impact on personal conduct, societal values, and ethical standards. Relevant intext citations will be provided to support the points made. Adhering to Islamic principles and revelation provides Muslims with a moral compass and a framework for living a righteous life. Muslims regard the Quran as a source of wisdom and divine instruction, which forms the basis for their adherence to Islamic principles. Additionally, the Hadith plays a crucial role in understanding and implementing Islamic principles. The Hadith consists of the sayings, actions, and approvals of Prophet Muhammad, who Muslims believe is the last and final messenger of God. The Hadith provides practical examples of how to live a righteous life and offers insights into the interpretation and application of the Quran. Muslims consider the Hadith as a valuable source for understanding the Prophet's character and following his example. A well-known Hadith that emphasizes the significance of adhering to Islamic principles is narrated by Abu Hurairah: "I heard the Messenger of Allah (ﷺ) say: 'By the One in Whose Hand is the soul of Muhammad, any person among this Ummah, or any Jew or Christian who hears of me and dies without believing in that with which I have been sent, he will be one of the dwellers of Hellfire.'" (Sunan Ibn Majah, book 1, Hadith 84) This Hadith underscores the importance of recognizing and accepting the message brought by Prophet Muhammad (peace be upon him), as it is believed to be the path to salvation.



### **5.3.2 Leading by Example and Role Modeling**

Respondent 7: "The *Sahabas* of the Prophet followed the good steps of the Messenger in their dealings." Respondent 10: "The first Muslims used to be role models for others in their dealings, especially with non-Muslims." Respondent 14: "The Prophet said in his several Hadiths that he was sent for peace and not for violence as seen in his dealings." Leading by example and role modeling are powerful tools for influencing and inspiring others. When individuals demonstrate positive behaviors, values, and attitudes through their own actions, they become role models, guiding others towards desirable outcomes. In this discussion, we will explore the significance of leading by example and role modeling, providing relevant intext citations to support the points. Leading by example refers to the practice of embodying the behaviors, principles, and qualities one wishes to see in others. It involves aligning one's actions with their words and demonstrating integrity and consistency in behavior. Leading by example, individuals inspire others to follow suit, promoting positive change and influencing the development of desirable traits and habits. Research shows that leading by example has a significant impact on individual and collective behavior.

Leading by example involves setting a positive precedent through one's own behavior and actions. It is based on the belief that actions speak louder than words, and that by embodying the values and principles one espouses, they can inspire others to follow suit. When leaders consistently demonstrate integrity, accountability, and ethical conduct, they create a culture of trust, respect, and high standards. This approach is particularly

effective in influencing others, as people tend to be influenced more by what they observe than by what they are told. Role models serve as sources of inspiration, demonstrating what is possible and providing a roadmap for success. They can be found in various domains, such as sports, entertainment, business, and community leadership. Through their achievements, character, and dedication, role models have the power to motivate individuals to strive for excellence and emulate positive qualities. A notable example of the impact of role modeling is seen in the field of education. Teachers who act as positive role models can significantly influence their students' academic performance, behavior, and personal development. Leading by example involves demonstrating the desired attitudes, actions, and principles through one's own behavior. It goes beyond mere words and requires leaders to live out their values and expectations consistently. By modeling the behaviors they expect from others, leaders establish credibility and inspire trust, motivating individuals to follow suit. This approach is particularly effective because people tend to emulate the actions and behaviors they observe in their leaders. Research has consistently shown the impact of leading by example in various contexts. For instance, a study by Avolio, Walumbwa, and Weber (2009) found that leaders who exhibited ethical behavior had a significant influence on the ethical behavior of their followers. The researchers concluded that leaders' ethical conduct served as a powerful model for followers, shaping their perceptions, attitudes, and actions regarding ethical behavior. In addition to ethical behavior, leaders can also model qualities such as empathy, resilience, and collaboration. By embodying these traits, leaders create a

culture that values emotional intelligence, adaptability, and teamwork.

A notable example of role modeling can be seen in the field of sports. Successful athletes often become role models for aspiring athletes and young individuals. Their dedication, discipline, and perseverance in pursuit of excellence inspire others to work hard, set goals, and overcome challenges. Through their achievements and conduct, sports role models demonstrate the importance of resilience, fair play, and sportsmanship.

### **5.3.3 Tolerance in Conflict Resolution and Warfare**

Respondent 11: "The Prophet accepted the well-known treaty of *Hudaibiyah* because of his tolerance with the pagans.

Respondent 13: "In Islamic war, Muslims are asked just to fight while respecting the fundamental human right as practiced by the Prophet.

Respondent 15: "The Prophet used to fight only when the need arises but maintained tolerance and peace as preferable options." Tolerance in conflict resolution and warfare involves the recognition and acceptance of differences, even in the midst of conflicts or during times of war. It is a crucial element in promoting understanding, dialogue, and peaceful resolutions to conflicts. In this discussion, the significance of tolerance in conflict resolution and warfare will be provided, providing relevant intext citations to support the points. Tolerance in conflict resolution is centered on the ability to acknowledge and respect diverse perspectives and beliefs, even when they differ from our own. It involves creating an environment where all

parties feel heard and understood, facilitating open dialogue and negotiation. Tolerance allows for the exploration of common ground, identification of shared interests, and the pursuit of mutually beneficial outcomes. During times of war, tensions are heightened, and the potential for violence and harm increases significantly. Tolerance in warfare involves recognizing the humanity and dignity of all individuals, regardless of their affiliation or background. It calls for minimizing unnecessary suffering, protecting non-combatants, and upholding humanitarian principles. The Geneva Conventions, a set of international humanitarian laws established to protect individuals affected by armed conflict, emphasize the importance of tolerance and respect for the principles of humanity. These conventions aim to safeguard the lives and well-being of civilians, prisoners of war, and other vulnerable groups during armed conflicts (Forsythe, 2005). By adhering to these principles, parties involved in warfare demonstrate tolerance and a commitment to reducing human suffering even in the midst of hostilities. Tolerance in conflict resolution and warfare is a complex and multifaceted concept that encompasses various aspects, including understanding, acceptance, and respect for diverse perspectives and cultures. It plays a critical role in mitigating conflicts, promoting dialogue, and finding peaceful resolutions.

### **5.3.4 Divine Emphasis on Tolerance and Forgiveness**

Respondent 21: "The Prophet tolerated and forgave many non-Muslims after they converted into Islam despite the fact that they harmed." Respondent 22: "Rewards and benefits attached to tolerance were emphasized by the Quran and the Prophet."

Respondent 23: "Allah as the creator tolerating and forgiving his creatures was a great lesson for 6th Prophet and his companions."

Many religious traditions emphasize the values of tolerance and forgiveness as important principles for personal and social well-being. These values promote harmony, reconciliation, and the development of compassionate and forgiving attitudes. In this discussion, we will explore the divine emphasis on tolerance and forgiveness in various religious traditions, providing relevant text citations to support the points. Within the Islamic faith, the Quran highlights the significance of tolerance and forgiveness as well. The Quran states, "And the servants of the Most Merciful are those who walk upon the earth in humility, and when the ignorant address them [harshly], they say [words of] peace" (Quran 25:63). This verse emphasizes responding to hostility with peaceful and tolerant behavior. The Quran also encourages forgiveness, stating, "And let them pardon and overlook. Would you not like that Allah should forgive you?" (Quran 24:22). These teachings guide Muslims to embody tolerance and forgiveness in their interactions with others, promoting peaceful coexistence and reconciliation. In Buddhism, the concept of tolerance is central to the teachings of the Buddha. Buddhism encourages practitioners to cultivate an attitude of acceptance and understanding towards others, recognizing the impermanence and interconnectedness of all beings. In Hinduism, the concept of tolerance and forgiveness is deeply rooted in the principle of Ahimsa, which advocates non-violence and non-harming. Ahimsa calls for the cultivation of compassion, forgiveness, and understanding towards all living beings. The Bhagavad Gita, an important Hindu scripture,

highlights the significance of forgiveness, stating, "The forgiving nature of a man, even when he is heavily oppressed, or cruelly treated, or calumniated, or of evil mind, is the highest virtue" (Patton, 2014). This teaching underscores the importance of forgiveness as a noble virtue, even in challenging circumstances. The respondents provided various perspectives on the practice of tolerance in Islam as preached by the Prophet Muhammad (peace be upon him). These themes highlight the Prophet's emphasis on peaceful coexistence, adherence to Islamic principles, leading by example, tolerance in conflict resolution, and the divine emphasis on tolerance and forgiveness.

## **6. CONCLUSION**

In conclusion, this publication has provided a comprehensive exploration of the concept of tolerance within Islam, drawing upon the insights of 24 imams from the West Coast of The Gambia, structured interviews, and a thorough examination of Islamic teachings and historical examples. Throughout the discourse, it has become evident that tolerance in Islam is not merely a passive acceptance but an active commitment to fostering peaceful coexistence, dialogue, and mutual respect among individuals of diverse backgrounds.

The exemplary life of Prophet Muhammad (peace be upon him) serves as a guiding beacon, demonstrating through his actions the principles of tolerance, justice, and compassion. His efforts in establishing treaties, protecting the rights of non-Muslim communities, and promoting mutual understanding serve as timeless examples of how tolerance can shape societies and lead to lasting peace.

Moreover, the publication highlights the pivotal role of tolerance in maintaining social cohesion within Muslim-majority societies and facilitating constructive interactions with non-Muslim communities. By encouraging Muslims to embrace diversity, engage in dialogue, and uphold principles of fairness and compassion, tolerance becomes a powerful tool for conflict resolution, social harmony, and cultural exchange.

Ultimately, the publication underscores Islam's commitment to peace and tolerance as universal values that transcend geographical boundaries and cultural divides. Through the collective efforts of scholars, leaders, and individuals committed to upholding these values, Islam continues to serve as a unifying force, bridging gaps between nations, and fostering understanding among diverse cultures and faiths.

As we navigate an increasingly interconnected world marked by cultural divisions and religious tensions, the message of tolerance within Islam stands as a beacon of hope, reminding us of our shared humanity and the imperative of mutual respect and understanding. It is through the practice of tolerance that we can truly strive towards a world characterized by peace, harmony, and coexistence.

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## INDONESIA'S FUTURE: A NEW EDUCATIONAL PARADIGM TO MEET THE CHALLENGES OF THE DIGITAL ERA 5.0

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### ABSTRACT

*Indonesia's new future educational paradigm in facing the challenges of digital era 5.0 should be able to see phenomena and make intelligent assessments of learning. There is a lack of understanding about policy makers regarding the dynamics of education in the development of the digitalization era. The reality of the phenomenon experienced in traditional education is that digital technology capabilities are less suited to current needs, so a new analysis is needed regarding the challenges of the rapidly developing digital era 5.0. This research aims to analyze the challenges of a new paradigm for Indonesia's future education which will later be useful for integrating manufacturing learning in the digital era 5.0. A literature review method using VOSviewer software was applied to obtain more accurate results. The collected data is analyzed according to a series of procedures such as topic identification, literature focus, source search, source quality assessment, and presentation of results. There are five research results, including: (1) Digital technology; (2) Digital competency; (3) Digital pedagogy; (4) Digital literacy; and (5) Digital platforms.*

**Keywords:** *Indonesia's future education, Educational paradigm, Educational challenges, Digital era 5.0.*

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## 1. INTRODUCTION

Education aims to create a teaching and learning environment that produces desired changes for students (Manowaluilou, Nilsook, & Buasuwan, 2023). These changes can include increasing knowledge, skills, or influence on moral attitudes and principles (Anshori, Solikhah, Aqli, Musyafa', & Apriyanto, 2022). Educators are also seen as a set of knowledge and skills that improve teaching work with various strategies to optimize the success of students and educational institutions (Soares, 2020). Planning the full range of teaching events, including content, strategies, and other core components is a major factor in teaching and learning. This is done to ensure that students obtain the expected abilities (Malan, 2010).

According to the modern understanding, an "educated person" is a person who can read and write as a result of taking formal education from primary education to higher education (Muborakshoeva, 2019). Students' progress in new educational topics is based on the time spent to increase knowledge and insight for the benefit of sustainable future learning (Reigeluth, 2020). In the old paradigm of the world of education, learning which was often carried out face-to-face in school buildings was considered ineffective in this modern era. In the digital era of 5.0, students and teachers simply sit in front of laptops, computers, and other electronic devices wherever they are and

can provide knowledge according to their respective fields of expertise.

Based on the phenomena occurring in the world of education today, new paradigm challenges will emerge in Indonesia's future. This challenge will enable all parties involved in education to participate fully in developing new concepts and strategies that are deemed appropriate and can be implemented more effectively using digital technology. The open access paradigm can also show that the term openness has a broad meaning in the context of digitalization of the world of education (Kunst & Degkwitz, 2019). This of course raises new paradigm challenges, such as education no longer requiring school buildings or educational institutions which are usually used for gathering and interacting. In the near future, the challenges offered by new paradigms of future education may help integrate manufacturing learning into the environment (Mavrikios, Georgoulas, & Chryssolouris, 2019).

Not all of these things have a positive impact on students and related communities. As a result, new paradigm ideas emerged for future education in Indonesia which were considered more efficient and successful in implementation. The aim of education is to help every student realize his full and optimal potential so that he is able to make a real contribution to society with the greatest possible level of enjoyment and well-being (Faradila, Priantari, & Qamariyah, 2023). Dissatisfaction with education policies often leads to efforts to adapt education systems, practices, and strategies to best meet the needs of students in the digital 5.0 era.

## **2. REVIEW OF LITERATURE**

### **2.1 Indonesia's Education**

One of the most popular topics among academics and interested parties is the development of an excellent educational system (Karim, 2021). In order to build a strong educational system for its citizens' better future, Indonesia is now dealing with a number of obstacles. This essay looks at the issues with Indonesia's educational system (Arif & Maksum, 2017).

An overview of some of the professional associations for educators and researchers that are currently in existence in Indonesia. These associations are striving to create significant avenues for the dissemination of recent findings on innovative curricula, student learning, and teacher practice that could have a positive impact on education in the future (Faisal & Martin, 2019). The government ought to keep up the downward trend in poverty. The long-term effects of poverty, income inequality, and educational equality on economic growth are examined via future research dynamic models (Sabur, Khusaini, & Ramdani, 2021).

### **2.2 Educational Paradigm**

The contemporary world is unique. Not one exception applies to our nation. Additionally, domestic schooling has changed. Furthermore, it is evident that relying solely on accepted theoretical and methodological guidelines does not always provide the intended outcome (Moklyak & Tarielko, 2023). The need to alter the paradigm in education is become increasingly pressing in this sense (Mukhin, 2021).

This essay adopts the stance that classrooms of the future should be transformed into safe harbors where students are afforded the opportunity to explore, deconstruct, and share knowledge of themselves, their experiences, and the world in which they live (Bodinet, 2016). It focuses on an educational paradigm rooted in critical pedagogy, the socratic method, future studies, and peace education. Regardless of the subject being taught, students should be active participants in a classroom setting where the professor guides understanding primarily as an individual contributor (Želvyš, Dukynaitė, & Vaitekaitis, 2018).

### **2.3 Digital Era 5.0**

Digital abilities are becoming crucial for determining both individual success and social advancement in this fast-paced, widely spread technology era (Achmad & Utami, 2023). A broad range of competencies are encompassed by digital skills, such as programming, data analysis, digital literacy, online collaboration, and information security (Ayu & Risdianto, 2023). Many studies have been conducted on digital skills in the field of education, with the use of blended learning to enhance digital skills ranking among the most researched subjects.

A new paradigm of digital technology and intelligent applications is heralded by the development of the digital intelligence age, which presents both possibilities and problems for engineering practice (Putri & Pandin, 2021). In order to develop engineers with complete competencies and multidisciplinary abilities, engineering education institutions must constantly adapt their curriculum and teaching techniques. The era of digital intelligence also presents new

opportunities for engineering education; transformational techniques will help raise the standard of engineering education while offering vital assistance for the environment's and society's sustainable development (Qiao & Fu, 2023).

### **3. RESEARCH METHODOLOGY**

This research uses a literature review method with a library study research approach using VOSviewer software to obtain more accurate research findings (Bukar et al., 2023). Combining theories and viewpoints from many empirical findings, a literature review can answer research questions with the power that no single study has. Additionally, literature reviews are an excellent way to find evidence on a meta-level and to uncover areas that need more research which is an important component in creating a theoretical framework and building a conceptual model (Snyder, 2019).

A literature review can also be an appropriate research methodology like other research where appropriate steps need to be taken and actions taken to ensure the assessment is accurate, precise, and trustworthy (Taherdoost, 2023). Like all research, the value of an academic review depends on what was done, what was found, and the clarity of the reporting (Moher et al., 2009). There are several research stages that must be carried out, including; topic identification, literature focus, source search, source quality assessment, and finally presentation of results. This literature review will later be synthesized using a narrative presentation by grouping data from the focus of the literature which has been taken from several searches of certain sources which have been assessed

as having good source quality, and then the results of the research will be presented.

#### **4. RESULTS AND DISCUSSION**

Based on the stages of the research process that have been carried out, several research results can be obtained, including; First, the challenge of the new educational paradigm with distance learning or what is usually called distance learning. Second, challenging the new paradigm of education by implementing modern teaching or digital pedagogy which is considered much more effective than current traditional pedagogy. The final research result is the third, the challenge of a new educational paradigm which is strongly supported by the role of the students' families themselves. These three research results are an initiative to think about a new educational paradigm for the future of Indonesia in the digital era 5.0 which has been reviewed with various reinforcements through trusted and valid sources in the form of literature studies. Analysis of the new paradigm for Indonesia's future education is seen in Figure 1. Based on the results of bibliometric network analysis and visualization in VOSviewer, digital technology is the main key in the new paradigm of Indonesian education with the existence of learning innovations that are able to support the success of educational challenges such as the implementation of best practices, strategies, and solutions.

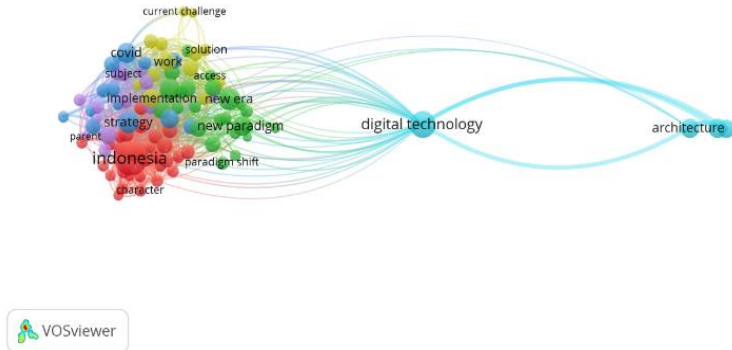


Figure 1. Analysis of New Paradigm for Indonesia's Education

For more details regarding the findings of the analysis of the new paradigm of education related to the digital era 5.0 as seen in Figure 2. Based on Figure 2, the digital era 5.0 education paradigm includes digital technology, digital competence, digital pedagogy, digital literacy, and digital platforms. Each person has their own paradigm based on their life experiences. Living with a particular paradigm is like looking through the same door. Every time you look through the door you will get the same view and destination. In many cases thinking with a paradigm is better than having no paradigm view at all. This paradigm shift, especially in the world of education, is like finding a new door that can later be entered and explored the contents within. Through the wide open new door, everything that is visible is something new or old things can be seen from a different perspective and become much more interesting and colorful.





Figure 2. New Educational Paradigm for Digital Era 5.0

The old educational paradigm assumes that when the teaching and learning process takes place it must be carried out in a school building that has classrooms in it so that students can carry out learning activities together with teachers as teaching staff at certain educational institutions. However, when Indonesia faced the digital 5.0 era, new paradigms emerged regarding the world of education which became challenges for both teaching staff and students. This requires all education stakeholders to be able to provide new strategies for the continuity of learning that no longer use school buildings as a place for education. Learning will later focus on life skills as a form of change in the educational paradigm and reconstruction of education in Indonesia. With a new paradigm, the mindset

becomes fresher and will be even better if it is owned (Atnan, 2015).

#### **4.1 Digital Technology**

The challenge for Indonesia's new future education paradigm is the implementation of the use of digital technology in every teaching and learning activity in the school environment and outside the school environment. Learning by using digital technology can build collaborative classes to encourage students' motivation and interest in learning (Hidayat, Anisti, Purwadhi, & Wibawa, 2020). This was done when the crisis situation in the education sector prompted the Indonesian government to issue policies tailored to the needs of students in implementing digital technology to maximum ('Alam, Sobri, & Sunandar, 2023). All kinds of learning processes often utilize digital technology, because it is considered very profitable (Indrowaty & Faizah, 2021).

Digital technology has become an important instrument in achieving future educational goals in Indonesia. The use of technology today means that someone can easily identify the source of information and can stop further negative impacts from occurring. Digital technology aims to increase productivity and efficiency while reducing or eliminating negative things that might occur (Haleem, Javaid, Qadri, & Suman, 2022). The nature and reach of education have changed as a result of digital technology which can be felt directly. As for information and communication technology strategies and policies, they can be well integrated, so they have been widely adopted by educational institutions throughout the world (Timotheou et al., 2023).

Implementation of digital technology can be done through offline or online learning using various chat or video conferencing applications as well as other applications and software to support the learning process. Digital technology applied in the world of education is currently becoming more effective as a learning method for students who still want to continue their learning activities in the digital era 5.0 (Faraasyatul 'alam, Imron, Supriyanto, & Mustiningsih, 2023). Like it or not, whether we like it or not, this new paradigm must continue to be implemented well considering that there are still many students who want to continue their education. This requires good cooperation between teachers and students in their activities.

#### **4.2 Digital Competency**

The challenges of a new paradigm with the application of increasingly sophisticated technological tools have been brought about by global changes, including in the world of education (Syahid, Hernawan, & Dewi, 2022). To balance the progress of education in the digital 5.0 era, it is certainly necessary to improve teacher quality, one of which is increasing teacher digital competence. To complete their duties, a teacher must have digital-based competencies in carrying out learning activities effectively and efficiently. Teachers must master various approaches, strategies, and digital media related to learning in the current digital 5.0 era because students are actively and quickly able to adapt to modern technology. If teachers are unable to balance the use of technology in learning, then students will have big problems in the future. To achieve effective and efficient learning outcomes in the current

digital 5.0 era, teachers must have digital competence (Sitompul, 2022).

The world of education faces extraordinary future challenges, especially for teachers' professional digital competency readiness in adapting to advances in information and communication technology through teaching practice activities (Prasetiyo, Sari, Rahmawati, & Pambudi, 2022). The digital era 5.0 revolution occurred which brought more sophisticated advances in technology and science, so this was able to produce a lot of information that could be accessed quickly and could help someone develop their potential, including in the world of education, especially in the learning process. Digital literacy, especially for teachers, has many benefits, such as getting information, uploading work results, and creating digital media. The goal of digital literacy in this era is for teachers to become more familiar with technology, make their work easier, and expand students' knowledge (Wardhana, 2020).

### **4.3 Digital Pedagogy**

The new educational paradigm is of course implemented by utilizing a number of technologies, both information technology and communication technology, which of course will result in changes in pedagogy. Starting from traditional pedagogy which has long been applied by all fields of education, it will develop into a more modern pedagogy, namely, digital pedagogy ('Alam, Wiyono, Burhanuddin, & Muslihati, 2023). The challenges of this new paradigm with digital pedagogy will be able to influence the teaching styles and strategies of teachers as educators by utilizing various digital learning resources and the use of modern technology which is currently developing rapidly.

Educators who can master digital pedagogy will find it easier to attract students' attention when teaching and learning activities take place in the classroom or virtual learning environment. Students will appear much more active in the online learning process with the application of several educational technology innovations. Educators can also instill ethics and norms related to the use of information technology and communication technology in students so that knowledge and morals can be properly instilled (Alam, Wiyono, Burhanuddin, & Muslihati, 2023).

Digital pedagogy must use today's modern tools to enhance the teaching and learning experience. This offers the possibility of more interaction between students and instructors to increase students' academic success (Sadiku, Omotoso, & Musa, 2019). Educators who incorporate digital teaching in the classroom will indirectly be able to recreate the contemporary world that their students face every day. This increase has encouraged confidence in integrating digital pedagogy in the implementation of best practices and subsequent teaching practices (Sailin & Mahmor, 2018).

#### **4.4 Digital Literacy**

Digital literacy is part of basic literacy used in learning activities along with reading, writing, numeracy, science, culture, and citizenship literacy (Aini & Nuro, 2023). Another new educational paradigm that can be applied in the digital 5.0 era is the challenge of digital literacy of the current generation of students. Education in all kinds of fields really needs digital literacy, especially in this era of technology, because scientific insight is one of the most important pillars for forming personal

character (Mulyani, 2019). The initial formation of the character of Indonesian children as the next generation who will continue the competition in the future is the foundation for successful education through digital literacy in the school environment and outside the school environment.

Among several findings that must be known is that the roles determined by educators lie in two dimensions that are quite clear. Firstly, in the field of education through completing tasks from educational institutions given to students and secondly, instilling habits and facilitating the formation of student development that supports learning. The role of digital literacy has been identified as an important influence where there is still limited understanding of the world of education (Martin, Simmons, & Yu, 2014).

There are six important elements such as information literacy, digital learning, growth of digital literacy, information, and communication technology, social media, and 21st-century digital skills that are characteristic of future education. These elements can be divided into three main categories, including digital learning, digital literacy, and digital skills for the 21st century (Audrin & Audrin, 2022). This study can certainly provide a digital literacy paradigm in education as well as a direction for a brighter future for the nation.

#### **4.5 Digital Platforms**

The challenge of a new paradigm with the implementation of digital platforms in the current era of modern technology is one of the solutions offered to simplify the learning process (Gawer, 2022). Digital platforms in the world of education certainly have

two options that can be applied, such as online learning or learning carried out on the Internet network and offline learning or learning carried out outside the Internet network. Teachers can combine these two things when teaching students using digital platforms from related educational institutions according to the level of education they are taking.

When developing and applying information technology and network technology in education, learning using modern technology has become a new digital platform in the world of education using networks which have become an effective complement to teaching (Zhang & Qiao, 2010). Including how teaching staff can effectively interact with students to improve the quality of learning is also becoming more of a concern (Burhanuddin & Supriyanto, 2018). Based on the discussion regarding the distributed cognitive perspective in learning during the digital transformation period, certain teaching strategies will be very helpful, especially with the current conditions in Indonesia. Of course, students must be able to immediately adapt to the challenges of this new paradigm to create an even better education.

## **5. CONCLUSION AND LIMITATIONS**

The conclusion that can be drawn from this scientific study is that the old paradigm of education, such as the existence of school buildings, the use of traditional pedagogy, and the role of the family, is changing direction towards a new paradigm of education, except for the role of the family. The new educational paradigm includes digital technology, digital competence, digital pedagogy, digital literacy, and digital platforms which are considered very effective in the digital 5.0

era. Recommendations that can be given to future researchers include creating new paradigms for future education in Indonesia that are appropriate and suitable to be applied to the challenges of digital era 5.0 and it is hoped that they can be used as guidelines for the national education system.



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## EFFECT OF WORK ETHICS AND COMMUNICATION CLIMATE ON JOB SATISFACTION OF READYMADE GARMENT'S MUSLIM WORKERS IN BANGLADESH

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### ABSTRACT

*Conflict is unavoidable in all manufacturing industries, and it interrupts organizational performance. Workers in the sector experience job dissatisfaction as a result of this issue. RMG is the lifeline of the Bangladeshi economy. Though the RMG sector contributes the most export earning to the country, it is often shaken by volatility and experiences severe labor unrest because of job dissatisfaction. Employee job satisfaction is a key component of organizational performance. This study proposes work ethics and a positive communication climate as solutions to the aforementioned problem. In this study, the JD-R and contingency theory are used to propose that WE and CC provide workers with resources, such as skills, freedom, feedback, and opportunities for RMG growth. In this*



*quantitative study, structured questionnaire surveys with random sampling technique were used to collect data. Data were gathered from the top ten factories in Bangladesh. A total of 120 Muslim workers took part in the survey. PLS-SEM was used to analyze the data. According to the findings, poor communication in the RMG workplace leads to poor performance and low morale. Moreover, the study's findings evaluated the industry on the effects of work ethics on worker job satisfaction in the sector for conflict resolution.*

**Keywords:** *Job Satisfaction, Work Ethics, Communication Climate, Conflict Resolution.*

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## **1. INTRODUCTION**

Previous investigations have amply demonstrated the importance of job satisfaction in an organization, both now and in the past (Abraham, 1996; Abraham, 2000; Bommer et al., 2005; Bommer & O'Leary-Kelly, 2003; Doleman et al., 2021; Faramarzpour et al., 2021; Santisi et al., 2022). Job dissatisfaction decreased commitment to companies, increased downsizing in organizations, increased employee turnover rate, decreased work force performance, increased layoff rates,

alienation from work, and decreased organizational performance (Abraham, 1996; Abraham, 2000; Bommer et al., 2005; Bommer & O’Leary-Kelly, 2003; Santisi et al., 2022). It is critical to remember that human factors such as motivation, excitement, satisfaction, and dissatisfaction must be considered when determining job satisfaction (Jalagat et al., 2016). Job dissatisfaction also creates unrest and dispute (Alam et al., 2020). As conflict causes tension and animosity among team members, it is believed to affect team performance and employee satisfaction (Wu, Zhu, & Hu, 2023). The origins of conflicts have also become the focus of scholarly inquiry (Wu et al., 2023). Conflict management strategy occurs independently of conflict features and focuses on investigating the optimal conflict resolution technique that team members can employ to successfully manage the conflict they encounter (Todorova, Goh, & Weingart, 2022). Conflict resolution or conflict management is a mechanism that helps to explain the effects of dispute on team outcomes (Todorova et al., 2022). Employees who are satisfied with their jobs are more likely to motivate their coworkers, allowing the organization to achieve extraordinary results (Jalagat et al., 2016; Miah, 2018; Santisi et al., 2022). The intention to quit and looking for a new job are found to have a significant negative inverse relationship with job satisfaction (Doleman et al., 2021).

The readymade garment sector has become the lifeline of some Asia-African economies (Alam, 2020; Hasan, 2018). After China, ‘Made in Bangladesh’ ranks second in the world (Hasan, 2018). Bangladesh is a South Asian country. It is the world’s eighth-most populous country, with a population of over 165 million people, and Islam is the most widely practiced religion,

with approximately 91.1% of the population adhering to it (Bangladesh Bureau of Statistics, 2022). The readymade garment (RMG) sector has produced a large number of job opportunities for the populace, particularly the Muslim population. The majority of these people are from rural areas where unemployment is a real problem. Due to a dearth of alternative employment opportunities and pervasive poverty, RMG provides essential job and income opportunities for about 4.4 million people in Bangladesh (Hasan, 2018; The Daily Star, 2018). As a matter of fact, this single sector alone contributes about 16% of the GDP of the country (Quamruzzaman, 2014). Women make up more than 80% of the workforce in this sector and most of them are Muslim (Hasan, 2018). It generates 13% of the country's GDP and more than 80% of all export earnings (Hasan, 2018, Quamruzzaman, 2014). In 2018, this sector earned nearly 83.49% of the foreign currency by exporting garments (Alam et al., 2020; BGMEA, 2019). Bangladesh's economy is now more globally integrated than it has ever been as a result, and RMG exports from Bangladesh are growing quickly (Bangladesh Economic Review, 2021). Despite this noteworthy accomplishment, this industry is experiencing labor unrest because of job dissatisfaction. As a result, labor unrest is a natural part of the RMG sector in Bangladesh, where it has been brutal conflict, significant labor unrest, and volatility almost every year, which costs a lot of money and countless hours of labor (Hasan, 2018). As a result, the majority of researchers want to focus on this topic in order to learn more about job satisfaction and its relationship to organizational performance (Miah, 2018; Santisi et al., 2022). Previous research revealed a significant direct connection between the

organizational ethical climate's elements and job satisfaction (Faramarzpour et al., 2021). On the other hand, the communication climate has a big direct impact on job satisfaction in an organization. The purpose of this study is to determine whether communication and work ethics are more important contributors to job dissatisfaction than other factors.

The following are the study's objectives:

- (i) The first objective of the study is to discover the links between work ethics, communication atmosphere, and job happiness.
- (ii) The second objective of this research is to learn more about how work ethics and a pleasant communication environment affect employee job satisfaction in firms.
- (iii) The third objective of the research is to look into how contented employees might help with productivity and organizational development.

This study adds to the current empirical knowledge regarding the general effect of work ethics and communication climate on job satisfaction and business growth in the RMG sector of Bangladesh. This will also provide useful management implications by offering the most recent methods based on the study's findings. This will also add to the current literature on job satisfaction in manufacturing industries, such as the readymade garment sector.

## **2. REVIEW OF LITERATURE**

The study undertakes a review of the relevant literature to determine how work ethics and communication climate affect job satisfaction.

### **2.1 Job Satisfaction**

In 1969, the concept of job satisfaction was introduced by Locke. He expressed job satisfaction as a mode of positive emotions resulting from emotional evaluation of working conditions (Locke, 1969). From a general point of view, job satisfaction can be regarded as feelings and emotions received by the employees based on their work experience (Azad et al., 2019). Job satisfaction is defined as a welcomed and positive emotional state and a result of individual's evaluation of his/her job or job experience. In addition, job satisfaction is the result of employees' perception of what they think is important and what their job has well provided them with (Luthans, 2007). Stride et al. (2008) concluded that while intrinsic job satisfaction covers individual effective responses to business aspects involved with the jobs (e.g., change, chance to use the skills, and autonomy), extrinsic job satisfaction embroils the external aspects of the job (e.g., wages and management practices). The concept is born out of such factors as working conditions, organizational discipline, communication climate or relations prevailing the work environment, and social and cultural factors (Faramarzpour et al., 2015). Based on previous research, today it is recognized that lack of job satisfaction is a factor which can also affect many other factors as absenteeism, accessibility, motivation, effectiveness, conflicts, and the quality of health

care services; all of which together will form the overall efficiency of any organization (Locke, 1969).

Previous studies found that factors influencing job satisfaction included professional independence, role conflict, role ambiguity, leadership expectations, organizational atmosphere, leadership behaviors, and organizational characteristics (Arian et al., 2018; Gormley, 2003). Emory et al. (2017) identified six occupational factors as having a positive effect on job satisfaction and intention to stay (individual family policies, colleagues, occupation process clarity and transparency, organizational leadership style, participation in organizational policy-making, and interaction between different parts of the department).

## **2.2 Work Ethics**

Work ethics is a concept derived from the Greek word "ethos," which means "values and attitude." It describes one's character or the position of a society (Garner, 1984). Work ethics are sets of values that guide conduct and operations and encourage employees to act with more integrity, responsibility, and accountability (Haregeweyn, 2019). The framework for the ethical climate in the workplace was first presented by Victor and Cullen in 1978. (Schluter, 2008). One of the key determinants of internal relationships and employee opinions is the ethical environment, which contains some patterns dictating employee behavior and displaying the ethical nature of the company. The term "ethical atmosphere" refers to how people generally perceive particular organizational behaviors and procedures that have ethical components (Asgari, 2019; Schluter, 2008). However, the ethical environment in the

readymade garment (RMG) is a type of organizational environment made up of workers' interpersonal interactions, more practical communication in their factory activities, and their relationships for the employers, employees, and customers. The organizational values, performance, actions affecting the people and organizational structures and systems all have an impact on how the staff perceives the ethical atmosphere of the company. According to researchers, determining an organization's ethical climate involves assessing how its employees see activities that either a) address decisions with underlying ethical problems, b) create an environment where employees can behave ethically, or both, or c) both (Shafipour, 2016). A dominating kind of ethical climate can be seen in a particular working group, but such a climate is not actually shared by the entire organization, according to studies on ethical climate, which have shown that ethical climate fluctuates between subunits, jobs, and tenure levels (Hair et al., 2005). Numerous research have shown a beneficial relationship between ethics and job satisfaction (Asgari et al, 2019; Etebari Asl et al., 2017). When there are ethical issues, the organization provides its employees with clear norms and guidelines, which contribute to some of the pleasure. In these situations, people view the workplace culture as ethical. According to researchers, ethical environment may be viewed as a hygiene component in Herzberg's motivation hygiene theory, and its absence can cause employees to be dissatisfied while its presence is a motivator and makes the staff have a favorable opinion of their jobs and stay longer in the organization (Etebari Asl et al., 2017). Employee satisfaction and commitment are higher when they believe that their firm operates in an ethical manner and that its

connections and interactions are fair (Lewis, 2006). According to studies, businesses can affect how ethically conscious their workforce is, which in turn affects how satisfied they are with their jobs (Borhani et al., 2012; Joolae, 2013). Poor job performance can be caused by low workplace morale (Aldulaimi, 2016). Based on the aforesaid assumptions, the following hypothesis can be framed:

H1: Work ethics directly effect on job satisfaction in organization.

### **2.3 Communication Climate**

Communication is described as the transfer of information, ideas, thoughts, attitudes, and so on from a sender to a receiver so that the latter may comprehend it (Khan & Taher, 2014). Another definition of communication is the process of transferring information and establishing common ground from one individual to another (Keyton, 2011). The following steps are included in the communication process: thought, encoding, transmission, reception, decoding, comprehension, and feedback (Khan & Taher, 2014; Heinz and Koontz, 1994).

Employee affective commitment to behavioral support is directly influenced by an open and participatory communication climate. Communication climate encourages openness and engagement, which increases employee identification with the organization and leads to a favorable employee reaction to change (Neill, Men, & Yue, 2020).

Employees' shared perceptions of the psychological environment, relationship quality, and communication in their organizations are termed as communication climate (Goldhaber,



1993; Neill et al., 2020; Smidts et al., 2001). Poole (1985) claimed that communication climate is a distinct organizational practice that should be treated independently of other organizational climate subgroups such as motivational climate and accomplishment climate. Individual and corporate communication climates can exist and be analyzed (Neill et al., 2020). A communication climate in an organization reflects its members' common perceptions of openness, voice, and engagement (Smidts et al., 2001). Because the communication atmosphere is designed to recommend that each employee be given appropriate information as well as opportunity to speak up, get involved, be heard, and actively contribute (Neill et al., 2020; Smidts et al., 2001).

Previous research, however, examined stress rather than anxiety in relation to intercultural communication (Ulrey & Amason 2001) and job satisfaction (Fairbrother & Warn 2003). As a result, communication has an effect on job satisfaction (Bücker et al., 2014). According to results of another study, the communication climate has a strong direct impact on job satisfaction (Doleman, Twigg, Bayes & Chivers, 2021).

Therefore, testing the link between job satisfaction and communication climate, on the other hand, is required. Therefore, this study frames the following hypothesis:

H2: There is a significant relationship between communication climate and Jobs satisfaction.

### **3. RESEARCH METHODOLOGY**

A descriptive research design was employed in the study. This study employed the quantitative research methodology, and a questionnaire served as the survey tool. 120 stakeholders (owners, managers, officials, and employees) from 10 ready-made apparel manufacturing industries in Bangladesh participated in the survey. According to G-Power, the required sample size for this study is 118, and the effect sizes of the three (3) predictor variables are .15 ( $f^2 = .15$ ), .05 ( $= .05$ ), and .85 (power (1 -)). The method of selecting participants for the study was simple random sampling, which was used throughout. According to several ethical standards, including getting their informed consent, data from the chosen individuals was gathered through an online survey questionnaire. With the following response options: strongly disagree (1), disagree (2), disagree (3), undecided (4), agree (4), and strongly agree, the dependent and independent variables were evaluated using a Likert scale (5).

### **4. DATA ANALYSIS AND FINDINGS**

SPSS was used to analyze the data after it had been meticulously coded. The results, which were presented as tables and graphs, were interpreted using the key elements.

#### **4.1 Demographic Characteristics**

The study's target population was Muslim workers in Bangladesh's RGM sector. The respondents' demographic profile is as follows:

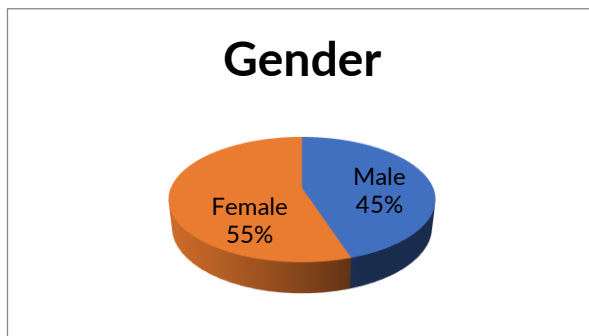


Figure 1. Gender (male and female) ratio of the respondents  
(Source: Survey, 2022)

Figure 1 shows that 45% of the 120 RMG industries respondents were male and 55% percent were female.

According to figure 2, the group with the highest percentage of respondents was those who were between the ages of 21 and 30 (42.5%), followed by the group who were between the ages of less than 40 and more than 31 (40%).

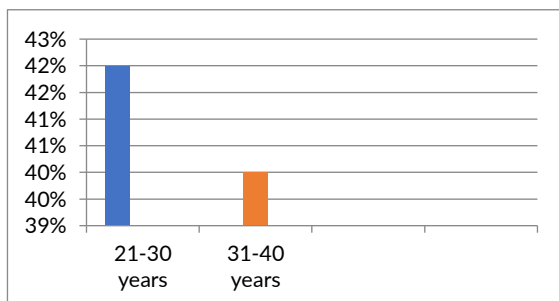


Figure 2. Age distribution of the respondents  
(Source: Survey, 2022)

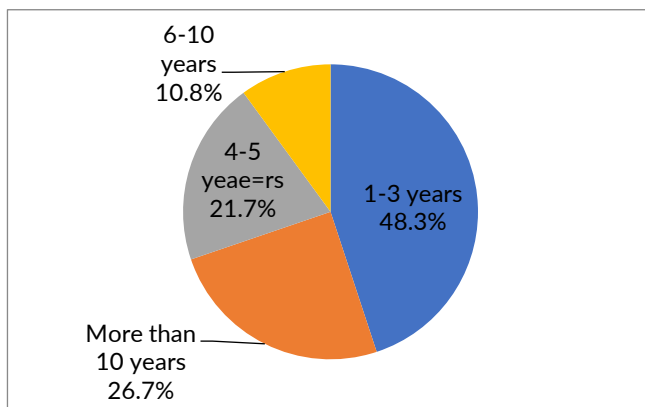


Figure 3. Working experience of the respondents  
 (Source: Survey, 2022)

Figure 3 shows that of those, more than half (48.3%) had worked for the companies for 1-3 years, 26.7% had done so for more than 10 years, 21.7% for 4-5 years, and 10.8% had done so for between 6 and 10 years.

Table 1. Demographic Profile of Respondents

Category	n	%
<b>Gender</b>		
Male	54	45.0
Female	66	55.0
<b>Marital Status</b>		
Married	89	74.2
Unmarried	24	20.0
Single	7	5.8
<b>Age</b>		

21 - 30	51	42.5
31-40	48	40.0
41-50	16	13.3
51-60	4	3.3
More than 60	1	.8
<b>Experience in Present Organization</b>		
1 -3 yrs	49	40.8
4 - 5 yrs	26	21.7
6 - 10 yrs	13	10.8
More than 10 yrs	32	26.7
<b>Total Work Experience</b>		
1 -3 yrs	43	35.8
4 - 5 yrs	20	16.7
6 - 10 yrs	18	15.0
More than 10 yrs	39	32.5
<b>Position</b>		
Operator	27	22.5
Supervisor	19	15.8
Technician	5	4.2
Inspector	6	5.0
Sample man	2	1.7
Others	61	50.8
<b>Education</b>		
Primary	1	.8
Secondary	75	62.5
Higher Secondary	19	15.8
Graduate_(Masters)	7	5.8

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Post Graduate (M. Phil/PhD) 18 15.0

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## 4.2 Correlation Test

Table 2. Pearson Correlation Test

Variable		Communication _ Climate	Job_ Satisfaction	Work_ Ethics
Communication_ Climate	Pearson Correlation	1	.496**	.441**
	Sig. (2-tailed)		.000	.000
Job_ Satisfaction	Pearson Correlation	.496**	1	.507**
	Sig. (2-tailed)	.000		.000
Work_ Ethics	Pearson Correlation	.441**	.507**	1
	Sig. (2-tailed)	.000	.000	

\*\* . Correlation is significant at the 0.01 level (2-tailed).

According to table 2, work ethics and communication climate have a strong positive correlation ( $r=0.507$ ,  $p=0.000$ ) and a significant positive correlation ( $r=0.496$ ,  $p=0.000$ ). Every variable in the table is significant, as evidenced by the P values of less than 0.05.

## 4.3 Hypothesis Testing

**H1: Work ethics directly effect on job satisfaction in organization.**

There are two useful signs in the table 2. The first is the Pearson Relationship, also referred to as the R value. The relationship's

kind and quality are shown by the R value. With a R value of 0.507, there is a significant positive link between work ethics and job satisfaction. The significance value, also known as the P value, is the second useful indicator. The P value must be 0.05 or less for the link to be significant. The P value for the table was 0.000. The link between work ethics and job satisfaction is therefore important. In other words, the first Hypothesis—that there is a significant connection between work ethics and job satisfaction—is supported.

**H2: There is a significant relationship between communication climate and Jobs satisfaction.**

The table 2 has two useful indicators. The Pearson Relationship, commonly known as R value, is one. The R value reflects the nature and quality of the relationship. With a R value of 0.496, there is a substantial positive link between job satisfaction and communication climate. The significance value, also known as the P value, is the second useful indicator. The P value must be 0.05 or less for the link to be significant. The table displayed a P value of 0.000. As a result, the link between job satisfaction and communication climate is important. In other words, hypothesis two is supported, stating that there is a significant association between job satisfaction and communication climate.

#### 4.4 Multiple Regressions

Multiple regressions examine several independent variables with the dependent variable to determine the possible linear relationship.

Table 3. Regression Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.591 <sup>a</sup>	.349	.338	.25588	1.684

a. Predictors: (Constant), Communication\_Climate, Work\_Ethics

b. Dependent Variable: Job\_Satisfaction

According to the table 3, r-square is 0.349, indicating that there is a strong positive significant link between the independent variable (work ethics and communication climate) and the dependent variable (job satisfaction).

#### 4.5 ANOVA

Table 4. ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	4.114	2	2.057	31.421	.000 <sup>b</sup>
	Residual	7.660	117	.065		
	Total	11.775	119			

a. Dependent Variable: Job\_Satisfaction

b. Predictors: (Constant), Communication\_climate, Work\_Ethics

The table 4 above showed that there are independent variables that have a substantial linear association with job satisfaction. The following table will be examined to establish the precise variables.



Table 5. Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients			Collinearity Statistics	
	B	Std. Error	Beta	t	Sig.	Tolerance	VIF
1 (Constant)	1.936	.338		5.724	.000		
Work_Ethics	.367	.085	.358	4.305	.000	.806	1.241
Communication_climate	.223	.055	.339	4.078	.000	.806	1.241

a. Dependent Variable: Job\_Satisfaction

According to table 5, all P values are less than 0.05. In a linear form, all independent variables appeared to be significantly favorable associated to job satisfaction. The B value represents the variable's share of the overall relationship. As we can see, Work Ethics has the most significant percentage, which is 0.358. As a result, Work Ethics is the most powerful independent variable. Communication climate, on the other hand, is the weakest independent variable, with a percentage of 0.339.

#### 4.6 Limitations of the Study

This study has various limitations that should be considered when evaluating the findings. These flaws are either related to the sample and sample size, or to methodological or theoretical choices. Out of the 64 districts in Bangladesh, statistics were collected from only three districts: Dhaka, the capital city, and two other districts (Gazipur and Narayanganj). This study did not employ a probabilistic technique with sampling error, which can have an impact on the outcome of any investigation. The

sample size must be considered. The study used just 120 respondents from a total of 20 thousand persons on the employee lists of ten factories. Future research may look into the possibility of other internal or external impacts beyond the existing model.

## **5. CONCLUSION AND RECOMMENDATION FOR FUTURE RESEARCH**

Although this study has some limitations, the following conclusion will provide some insights to managers on how to increase employee job satisfaction in Bangladesh's Readymade Garment Sector. Based on an examination of employee job satisfaction, researchers discovered a strong positive association with work ethics. According to the findings of this study, professionals or managers are more inclined to put in more effort on the job satisfaction of the employees. Furthermore, we discovered that a better communication climate can improve job satisfaction. At the same time, this study discovered that two things that most please an employee in a business are work ethics and an effective communication environment. The coefficient table revealed that the p value for work ethics is 0.358 while the p value for communication atmosphere is 0.339. As a result, we can conclude that work ethics and communication climate are very important components of job satisfaction that can assist employees in motivating their work in the workplace and avoiding conflict. Finally, this study found happy employees are more committed to the firm than unhappy employees. Further research into the observed negligible impacts is required to determine the causes (e.g. the direct effect of work ethics, communication climate on

job satisfaction; the mediating effect of organization climate on conflict management, etc.). Given the study's limitations, future research should look into the use of multidimensional factors as a "Management of Industrial Conflict" alternative to single dimensional variables.

According to the findings, we recommend that various programs be developed and implemented to improve the quality of the working environment by introducing work ethics and a better communication environment, which would ultimately increase their job satisfaction, performance and productivity.

This study has various limitations that should be considered when evaluating the findings. These flaws are either related to the sample and sample size, or to methodological or theoretical choices. Out of the 64 districts in Bangladesh, statistics were collected from only three districts: Dhaka, the capital city, and two other districts (Gazipur and Narayangonj). This study did not employ a probabilistic technique with sampling error, which can have an impact on the outcome of any investigation. The sample size must be considered. The study used just 120 respondents from a total of 20 thousand persons on the employee lists of ten factories. Future research may look into the possibility of other internal or external impacts beyond the existing model.

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## ACCESSIBILITY AND EFFECTS OF HIV AWARENESS PROGRAMS ON SMALLHOLDER AGROFORESTRY FARMERS' PRODUCTIVITY IN AKINYELE COMMUNITY, OYO STATE

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### ABSTRACT

*Human immunodeficiency virus, HIV could hamper the livelihood activities of any people irrespective of their economy and population. However, the creation of constant awareness could decimate its spread and negative effects on the health of active people. The study investigated the accessibility and effect of HIV programs on smallholder agroforestry farmers' productivity in the Akinyele community, Oyo State. A proportionate and random sampling procedure was used for the selection of 130 respondents. The test instrument used was a questionnaire with an interview session. Data were analyzed with descriptive and inferential statistics. The results showed 56.9% of respondents were male, 23.8% were in the age range of 31-40 years, 67.7% of respondents were married, about 70.0% had formal education and about 50.0% had household sizes of 1-5 persons respectively. In addition, about half the respondents (50.0%) had household size of 1-5 persons, and about 54.0% of the respondents practiced Islamic religion. Furthermore, the majority of farmers (94.6%) received awareness*

information programs on HIV/AIDS through radio, 67.7% received awareness information programs on television, 56.0% of respondents received awareness information on HIV/AIDS programs from friends and neighbors while about 40.0% of the respondents received HIV/AIDS information from public lectures through religious organizations. The survey also, revealed that the majority of respondents had a high level of information reception from the awareness programs, and 83.1% of respondents had a high level of productivity implying that farmers' access to information on HIV/AIDS informed high productivity of farmers. The Chi square statistic showed no significant relationship between sex ( $\chi^2 = 1.54$ ), age ( $\chi^2 = 9.04$ ), household size ( $\chi^2 = 0.77$ ), and other demographic characteristics and farmers' productivity. The extent of HIV/AIDS awareness information had a significant relationship with farmers' productivity ( $r = -0.36$ ,  $p = 0.00$ ). The study recommends that awareness programs and their sources of dissemination must be further strengthened and be made available to agroforestry farmers in the Akinyele community through extension agents with adequate result-oriented approaches of extension teaching methods and demonstrations, and health communications from health-extension workers.

**Keywords:** Information sources, HIV programs, Awareness, Livelihood means, Productivity.

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## 1. INTRODUCTION

The human immunodeficiency virus, HIV is the origin of the disease called Acquired Immune Deficiency Syndrome (AIDS) according to Cleveland Clinic (2021). In the initial stage of the infection, the carrier experiences influenza without symptoms (WHO, 2001). In addition to the flu were the opportunistic sickness pneumonia, tuberculosis, and candidiasis, which appear as a result of the weakened immune systems of the carrier (Chu and Selwyn, 2011). Also, the prolonged fever, sweats, general body deficiency, and continuous dysentery of the carrier of the disease (Saurabh *et al.*, 2017). Between 1981 and 2012, AIDS has been estimated with 36 million deaths and 35.3 million people living with HIV across the globe (UNAIDS, 2008). Presently, its spread has a tremendous effect with attendant stigmatization (Sharp and Hahn, 2011). As reported by Akinsete (2001), there is a poor awareness campaign at the national and individual level, with a low level of perception of risk factors among men and youth driving the pandemic in Nigeria. Some other factors that also contribute to the disease among Nigerian people include the early age of first sexual intercourse, poverty, inferiority complex among women, long-distance travelers especially truck drivers, migrant laborers, and poor access to awareness programs. The HIV pandemic is not within the cities alone, but also spreading among the rural population, thereby affecting their means of livelihood (Harvey, 2003). In most rural settings of Nigeria, the rate of spread is more predominant especially with most people living with HIV/AIDS (Oono *et al.*, 2015). However, the impact has further led to a loss of assets, farmlands, cash savings, increased number of dependents (Drimie, 2002). Several studies have

focused on the prevalence of HIV infection among vulnerable health practitioners, children, pregnant women, and adolescent mothers (Toska *et al.*, 2020). However, misconceptions and inadequate awareness information programs to the people also influence the spread of HIV infection (Alhasawi *et al.*, 2019). Despite past studies conducted on HIV/AIDS, it is still spreading and affecting the livelihood activities of many people. Hence, a necessity to understudy the accessibility and how programs on HIV affect smallholder agroforestry farmers' productivity. Therefore, the study aimed to examine the demographic characteristics of respondents; identify information sources on HIV/AIDS; examine awareness information programs available to the respondents; assess the reception of awareness information programs among the respondents; and assess the productivity of the respondents. Also, the following hypotheses were tested as no significant relationship exists between demographic characteristics of respondents and productivity of respondents; and no significant correlation exists between the extent of HIV awareness Information and productivity.

## **2. REVIEW OF LITERATURE**

### **2.1 Categories and Classification of Drugs That Are Usually Abused by Some Youths and Adolescents**

The effect of HIV/AIDS on the African continent clearly indicates the highest prevalence rate of the pandemic when it is compared to other continents of the world on the basis of the UNAIDS *Report on the Global HIV/AIDS Epidemic* (2000). Most countries across the globe were drawing attention to the profound effect of the pandemic on the African continent.

Attention was drawn to countries that were most hit with the pandemic and as clearly articulated in the global context are predominantly African. This continent could afford direct and indirect costs in connection with the disease which is characterized by a lack of education, poverty, inadequate housing, health care, and nutrition. According to Schonteich (2001), about 16 countries were put together in Sub-Saharan Africa with more than one-tenth of the adult population aged between 15 and 49 years infected with HIV. In the ranking of countries based on the prevalence of HIV report, it showed that the eight highest rates of infection are in the Southern African region with South Africa and Lesotho carrying the major burden of HIV/AIDS, and also in the world while Nigeria currently ranked 4<sup>th</sup> in the world with regards to HIV burden (UNAIDS, 2020).

The great majority of the population in the countries mostly affected by HIV/AIDS live in rural areas, and in many African countries, farming and other rural occupations provide a livelihood for more than 70 percent of the population (UNDESA, n.d). The implication of this UNDESA data shows that it is expected that the HIV/AIDS epidemic could propel serious damage to the agriculture sector in African countries, especially in countries that rely heavily on manpower for production. In sub-Saharan African agricultural households, the family provides the majority of support and care for the PLWA (Mukiza-Gapere, 1995). During the AIDS patient's sickness, most of the health care is done by women, including wives, mothers, sisters, daughters, aunts, and grandmothers (Lado, 1992). In most countries in the world, caring for the sick is considered to be a woman's task, while grandparents also

traditionally accept the responsibility of caring for their grandchildren (Williams, 2003). Parker et al. (2009) further corroborated that caretaking responsibilities fall most heavily on women and girls, and revealed that quantitative estimates indicate that these responsibilities can absorb the majority of the caretaker's time as the illness progresses, representing a substantial loss of labor for the household. They also concur that household and agricultural labor is also lost due to the PLWA's lowered ability to work.

Agricultural production requires high inputs of physical labor and technical skills. HIV/AIDS mostly affects young adults, usually the most active and productive group in society, and this greatly affects the availability, quality, and human capital of the agricultural labor force (Drimie, 2003; Donovan & Bailey, 2005). Beyond changes in cropping patterns, reductions in household labor and resources can be expected to lead to reductions in agricultural cultivation and output. With less labor, household farms may be reduced to a more manageable size or left to fallow (Agboh-Noameshie *et al.*, 2007). In other cases, the time demands of caring for the PLWA may lead to delays or to skipping of weeding, tillage, or planting, further reducing agricultural productivity (Bishop-Sambrook, 2004; UNAIDS, 2000). The death of an adult male head of household is particularly associated with declines in cultivated area since adult males are generally responsible for land clearing and cultivation (Onyango, *et al.*, 2005). Beegle (2005), citing reductions in the production of food crops (maize, cassava, and beans), makes the important point that reductions in agricultural output may be expected following a death, since household nutrition and subsistence needs have fallen. Jayne

(2006) reported reductions in agricultural output and land productivity, especially following the death of a male head of household and other poorer households. As reported by Parker *et al.* (2009) some residents in rural areas intensified strategies that often include switches to higher-valued market outputs, such as vanilla, aloe-vera, and poultry production. They reported that cropping changes seemed to depend on the household resources of residents with sufficient labor and financial capital which corroborates the past studies.

## **2.2 Effect of HIV on Farmers' Productivity in Nigeria**

HIV has affected many people their families, and the community as a whole. The effect of the pandemic is shown when members of a household are discovered with HIV status and it becomes exacerbated when he or she develops HIV-related illnesses. Stigmatization frequently sets in when an individual person is discovered to be HIV-positive. Therefore, persons living with HIV/AIDS were usually forced out of employment and alienated from rural communities due to discrimination and aggression (Brookings, 2016; Jelilov *et al.*, 2020). Farmers who are ill due to the attendant effects of HIV, find it hard to engage in farm activities. Furthermore, due to the depreciating effect of HIV, live savings of farmers meant to buy farm inputs, equipment, or hire tractors and laborers were diverted to health treatment, thereby resulting in low output (Fanello and Baker, 2010; Kughur *et al.*, 2015). One of the causes of disruptions in production is an illness that may divert labor away from the farm to treat an ill-health condition of a sick person, or gulp finances which could be used to employ labor. Healthcare spending may influence impoverished



households' adoption of technologies and utilization of inputs, lowering total productivity. AIDS is one of the diseases with a significant effect on productivity which has reduced production, particularly in Africa (Asenso-okyere *et al.*, 2018). The HIV epidemic has significantly reduced the size of food production, decreased labor supply for food and livestock production, and shifted the production of food crops to non-farm activities among HIV-affected households, as well as discouraged knowledge of farming methods. Moreover, despite attempts by government and non-government organizations on reducing the spread of HIV/AIDS in Nigeria, the pandemic is still on the rise, particularly among average rural Nigerians who are unaware of HIV transmission.

As reported by UNDESA (n.d) HIV/AIDS can affect agriculture in many ways, such as absenteeism caused by HIV-related illnesses and the loss of labor from AIDS-related deaths may lead to the reduction of the area of land under cultivation and to declining yields resulting in reduced food production and food in- security; loss of labor may also lead to declines in crop variety and to changes in cropping systems, particularly a change from more labor-intensive systems to less intensive systems. Livestock production may become less intensive, and weeding and pruning may be curtailed. A shift away from labor-intensive crops may result in a less varied and less nutritious diet; a reduction in labor supply through the loss of workers to HIV/AIDS at crucial periods of planting and harvesting could significantly reduce the size of the harvest, affecting food production; loss of knowledge about traditional farming methods and loss of assets will occur as members of rural households are struck by the disease and are not able to pass

on their know-how to sub-sequent generations; and loss or reduction of remittances is likely to occur in areas where agricultural workers send money home while working abroad. When the workers become sick, they can no longer earn money to send home.

### **2.3 Awareness of HIV/AIDS to the Rural People**

The HIV/AIDS pandemic has a resultant effect on the health care of many people with serious economic challenges all over the world. The recognition of this pandemic has brought about an attempt to tackle its increase by the National AIDS and Sexually Transmitted Disease Control Programme (NASCP) established in 1988. Congruently, NARHS (2005) opined that government should support NASCP by setting up an implementation council called National Action Committee on AIDs (NACA) and Presidential Committee on AIDs (PCA) in 2001. The establishment of NACA gave birth to State owned Committee on AIDs which was meant to control the spread at the state and grass-root levels as well as create awareness through adequate public enlightenment campaigns. Consequently, there was a need for counseling among farmers to enhance voluntary testing, in addition to inducing optimum adjustment to the realities of life. Hence, counseling is the wheel upon which the campaign revolves. Furthermore, apart from the use of counselors, the utilization of information and communication gadgets is germane, and radio stands as one of the greatest information sources for passing awareness and enlightenment programs to users. This corroborates Udoma (2002) who reported that awareness creation is projected through information sources such as radio and television have

the highest means of information dissemination. According to the submission of Zamawe *et al.* (2016), the use of mass media is germane for the dissemination of public health information and in changing health behaviors. Therefore, dissemination could reach many people in Nigeria, especially the population in rural communities, when importance and value are attached to the wide usage of mass media.

In Western China, many citizens have an HIV awareness rate (the rate of knowing of the existence of HIV) of 80.9%, which represents the majority of the population in the studied region as reported by Zhang *et al.* (2019). They reported that subgroup analysis was applied to regional factors, socio-demographic factors, and access to health knowledge. In addition, three regional factors, regional rural residents' economic status, regional ethnic composition, and regional HIV prevalence were constructed, respectively, by province-level per capita annual net income of rural households, proportion of minority population, and cumulative cases of HIV/AIDS.

Further, In Imo state, Nigeria a study was conducted in a rural community among 434 women and 734 girls surveyed to express their awareness about HIV/AIDS. The percentages of awareness of AIDS by sources among the respondents showed that thirty-five percent (35%) of the women reported that they had heard of AIDS from the radio, 24.1% from television, and 17.8% from friends and relatives (Nwagwu, 2008). In contrast, 55%, 44.2%, and 23% of the girls have heard of AIDS from television, radio, and friends and relatives. This result shows clearly that, although radio, television, and friends and relatives constitute a great source of information about AIDS to the

people, each of these sources serves the various groups differently although they live in the same community (Nwagwu, 2008). With respect to the effectiveness of the sources, she further reported that friends or relatives emerged as the most effective source of AIDS awareness for women. For 29% of the women, friends or relatives were the only source of information about AIDS. The second most effective source for the women was community meetings, these being the only source of information about AIDS for more than 26% of the women. Television was the third most effective source of AIDS awareness for rural women, with 20% of the women having heard about AIDS from television only. For the girls, the situation is a little bit different. The most effective source was the television with more than 28% of them reporting having heard of AIDS from this source alone. The second and third most effective sources for the girls were friends and relatives and radio with (17%) and (14.4%) of the girls having heard of AIDS from these two sources, respectively. The study showed clearly that evidence of availability and even actual use of information sources about HIV/AIDS are not sufficient to understand the level of awareness that the targeted audiences are receiving from the information sources. Each of the information sources accounts for different degrees of awareness and consciousness about the pandemic. Overall, there is evidence that HIV/AIDS awareness is still high among the respondents, with all the respondents' expressing awareness about the existence of the disease.

### **3. RESEARCH METHODOLOGY**

#### **3.1 Study Area**

The Akinyele community of Oyo State was chosen as the study site. It was named after the Local Government Area Headquarters. The LGA is a rural setting that occupies a land area of 464.892Km<sup>2</sup>. It is located on the map with geographical coordinates of 7 °31' 42''North and 3 °54' 43''East. The LGA comprises twelve (12) wards with a population of 302,700 people<sup>1</sup>. It is a tropical climate in nature with a lengthy rainy season and constant temperature throughout the year. The wider land area of the LGA is covered by rainforest broadly dominated by palm trees and plantain. The available crops in the LGA are maize, cassava, yam, and vegetables among others.

#### **3.2 Sampling Procedure and Data Collection**

The selected population for the study was smallholder farmers in Agroforestry practices. Proportionate and random sampling procedures were used for the study. Akinyele LGA consists of 12 wards from which 30% of the wards were selected resulting in 4 wards namely; Arulogun, Moniya, Ojoo, and Alabata. The sample size was selected from these selected four wards and communities with a random selection of 130 farmers in Agroforestry practices. A well-structured questionnaire with an interview section was used for the collection of information from the respondents. Data were analyzed with frequencies, and simple percentages.

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<sup>1</sup> <https://www.citypopulation.de>oyo>

### 3.3 Analytical Tools

Chi-square and Pearson product moment correlation were used to test the hypotheses.

#### 1. Chi-square

$$\chi^2 = \sum \left[ \frac{(f_o - f_e)^2}{f_e} \right] \dots\dots\dots (i)$$

Where:

$\chi^2$  = Chi-Square.

$\Sigma$  = Sum total.

$f_o$  = Number of observed variables such as sex, religion, marital status; that is the socio-economic variables and other qualitative parameters.

$f_e$  = expected number of occurrences.

#### 2. Pearson Product Moment Correlation, PPMC

$$r = \frac{n \sum XY - (\sum X)(\sum Y)}{\sqrt{(n \sum X^2 - (\sum X)^2)(n \sum Y^2 - (\sum Y)^2)}} \dots\dots (ii)$$

Where;

$r$  = Correlation coefficient.

$n$  = Sample size.

$\Sigma$  = Summation.

$X$  = Information Sources on HIV/AIDS, the awareness information programs available to the respondents, HIV/AIDS Programs to respondents.

Y =Productivity of Smallholder Agroforestry Farmers.

#### **4. RESULTS AND DISCUSSION**

##### **4.1 Demographic Characteristics of Respondents in the Study Area**

The results in Table 1 revealed that 57.0% of respondents were male. This implies that male farmers were more predominant than their female counterparts. About 24.0% of respondents were in the age bracket of 31 and 40 years. The result implies that middle-aged respondents were productive farmers. This result corroborates Adiel (2004) who reported that the active aged group formed the majority who participated in agricultural production. About 68.0% of respondents were engaged in marital relationships. They indicated that married people are responsible and more engaged in agricultural activities. This finding corroborated with Gebre *et al.* (2021) who reported that married people engaged more in agricultural practices. Also, about 70.0% of respondents were having formal education. This negates Yerdaw (2002) who submitted that most rural people who engage in farming work are illiterate. Furthermore, about half the respondents (50.0%) had household size of 1-5 persons. This result corroborates Azuonwu *et al.* (2024) who reported that about 57.5% of residents with HIV infection and risk factors had a household size of 1-4 persons in Port Harcourt, Rivers State, Nigeria. In addition, about 54.0% of the respondents signified practicing of Islam as a religion. This concurs with Amoko *et al.* (2023) who submitted that the majority of people living with HIV/AIDS in Northwestern Nigeria were practicing Islam as a religion.

Table 1. Demographic Characteristics of Respondents in the Study Area

Demographic Parameters	Frequencies	Percentages
Gender		
Male	74	56.9
Female	56	43.1
Age in years		
≤21	11	8.5
21- 30	23	17.7
31- 40	31	23.3
41-50	10	7.7
51-60	20	15.4
61-70	22	16.9
≥71	13	10.0
Marital Status		
Single	26	20.0
Married	88	67.7
Widow (er)	16	12.3
Education		
No formal	39	30.0
Primary	32	24.7
Secondary	18	13.8
Post-Secondary	28	21.5
Adult school	13	10.0
Religion		
Christianity	45	34.7
Islam	70	53.8



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Traditional worship	15	11.5
Household size		
1-5	65	50.0
6-10	42	32.3
≥ 10	23	17.7

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Note: Multiple responses

#### 4.2 Sources of Information on HIV/AIDS among Respondents

The results from Table 2 showed most respondents (94.6%) received awareness information programs on HIV/AIDS through radio. It indicated that most farmers in the community have a radio in their possession as their major source of receiving information. This finding agrees with the assertion of the Department of International Development, DFID (2015) that radio is a powerful communication tool of the 21<sup>st</sup> century. Furthermore, 67.7% received awareness information programs on television. This result concurs with Nwachukwu and Odoemelam (2004) who submitted that television viewing has a wide coverage among its users in developing countries. In addition, about 56.0% of respondents received awareness information on HIV/AIDS programs from friends and neighbours whereas about 60.0% of the respondents failed to receive HIV/AIDS information from religious organizations like churches or mosques. This finding negated the assertion of Nwafor-orizu (2003) that communications from religious institutions, friends/neighbors, and oral communications from radio, television, bulletins, and handbills help in the dissemination of information which eliminates ignorance and superstitious beliefs. The findings indicated that radio,

television, friends, and neighbors were sources of information on HIV/AIDS awareness programs with a high level of information passage to the respondents.

Table 2. Sources of Information on HIV/AIDS

Parameters	Yes		No	
	F	%	F	%
Radio	123	(94.6)	7	(5.4)
Television	88	(67.7)	42	(32.3)
Friends/ Neighbor	72	(55.4)	58	(44.6)
Extension agents	52	(40.0)	78	(60.0)
Posters/Handbills/Billboards	57	(43.8)	73	(56.2)
Mosque/Church	52	(40.0)	78	(60.0)
Seminar/Symposium/Worksh ops	38	(29.2)	92	(70.8)
Newspapers	57	(43.8)	73	(56.2)

Note: F = Frequencies, % = Percentage in parentheses (Multiple responses)

### 4.3 Awareness information programs

Table 3 showed the majority of the respondents (90.7%) had access to HIV/AIDS awareness information programs on local radio broadcasts tagged “Abule Olokemerin” Village, Jingles on “Use of Condom” (75.4%); “One thing at a time” (36.9%), “Future dreams” (33.8%). The result implies accessibility of respondents to awareness information programs on the radio was influenced by their educational status. The respondents had access to the information broadcast in Pidgin/Yoruba language than those in English/Pidgin. This finding concurs with Kuponiyi (2000) who submitted that education is a veritable means that enforces communication among the users of radio programs. The Table further showed that most respondents

(60.8%) had access to HIV/AIDS awareness information programs on television; “Zip UP short drama on HIV/AIDS prevention”, “Simulation on Use of Condom for prevention of HIV/AIDS” (71.5%). The result implies that HIV/AIDS awareness information programs available to the respondents could have been a result of pictures combined with sound transmission on television. This finding agrees with the contribution of Obono (2009) that television serves as a medium with appealing messages to the viewers. Also, the Table showed that most respondents (71.5%) had no access to HIV/AIDS awareness information programs such as pamphlets, handbills, posters/billboards; “NACA says Sex without Protection is Dangerous, Use Condom”, “Zip Up handbills/billboards” (82.3%). The findings indicate that the majority of the respondents were literate to the extent they could either read or write to access information on pamphlets, handbills, posters/billboards. This finding is in line with the works of Yahaya (2002) and Tologbonse (2006) that bulletins, newspapers, and handbills were not considered germane sources by which agricultural information is made available to the rural farmers in Nigeria. Moreover, the table shows that HIV/AIDS awareness information programs through seminars/symposiums were not available to the respondents. This corroborates Nwaopara *et al.* (2019) who reported that most respondents were dissatisfied with interventions in the community settings of Ekpoma, Edo State, Nigeria. HIV/AIDS talks are organized in churches and mosques (63.8%) while HIV/AIDS talks are in town hall meetings by health experts (59.2%). The result indicated that most respondents had a high level of awareness of HIV/AIDS awareness programs through

radio and television. This concurs with Ruma (2009) that television, radio, and public lectures were the main sources of awareness among residents of Katsina State, Nigeria.

Table 3. Awareness Information Programs

Parameters	Yes		No	
	F	%	F	%
<b>ON RADIO</b>				
English/Pidgin program tagged "One thing at a time"	48	(36.9)	82	(63.1)
English program tagged "Future dreams	44	(33.8)	86	(66.2)
Local Yoruba program tagged "Abule Olokemerin"	118	(90.7)	12	(9.3)
Pidgin/Yoruba jingles on Use of Condom	98	(75.4)	32	(24.6)
Pidgin/Yoruba-HIV Jingles with PLWHAs narrating their experiences	91	(70.0)	39	(30.0)
English/Pidgin program tagged "Flavour: A Radio Drama"	59	(45.4)	71	(54.6)
<b>ON TELEVISION</b>				
Short Drama on HIV/AIDS Prevention tagged "Zip-Up"	79	(60.8)	51	(39.2)
Adverts on "Say No to HIV/AIDS"	67	(51.5)	63	(48.5)
Stage Drama Simulation on the Use of Condom for HIV Prevention	93	(71.5)	37	(28.5)
<b>ON POSTERS / HANDBILLS / BILLBOARDS</b>				
NACA Says Sex without Protection is Dangerous	37	(28.5)	93	(71.5)
Zip-Up	23	(17.7)	107	(82.3)

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ABC of AIDS: "Abstinence, Be Faithful..., Condom Use..."	39 (30.0)	91 (70.0)
ORGANISED SEMINARS / SYMPOSIUMS		
HIV/AIDS Talk Shows Organised in Churches and Mosques	47 (36.2)	83 (63.8)
Town-hall Meetings by Health Experts on HIV/AIDS Prevention	53 (40.8)	77 (59.2)

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Note: F = Frequencies, % = Percentage in parentheses

#### **4.4 Extent of HIV/AIDS Information Reception**

Results in Table 4 revealed that most respondents (81.5%) always receive information through radio while about 43.8% of them signify HIV/AIDS information reception through television. It implies that radio is the most frequently listened to source of HIV/AIDS information due to its ability to get hold of the listeners' attention without pictures. This is closely followed by the use of television among the respondents due to the level of their income. The result corroborates Obono (2009) who stated that radio conveys public health messages to a greater audience whereas television serves as a medium with appealing messages to the viewers. The implication is that the extent to which respondents receive information through radio and television is very high compared to other sources. This showed the extent of information reception influences the use of HIV/AIDS tips from awareness programs. Table 4.1 revealed that 84.6% of respondents had a high level of information reception from the awareness programs. This indicated that many of the respondents received the awareness programs from either radio or television and other sources.

Table 4. Extent of HIV/AIDS Awareness Information Reception among Respondents

Parameters	Always	Occasionally	Rarely	Never
Radio	106 (81.5)	13 (10.0)	4 (3.1)	7 (5.4)
Television	57 (43.8)	18 (13.8)	13 (10.0)	42 (32.3)
Newspapers	32 (24.6)	18 (13.8)	7 (5.4)	73 (56.2)
Friends/Neighbors	29 (22.3)	32 (24.6)	11 (8.5)	17 (8.5)
Extension workers	13 (10.0)	22 (16.9)	17 (13.1)	78 (60.0)
Seminars/Symposium	12 (9.2)	18 (13.8)	8 (6.2)	92 (70.8)
Posters/Billboards	30 (23.1)	17 (13.1)	10 (7.7)	73 (56.2)
Church/Mosque	39 (30.0)	27 (20.8)	15 (11.5)	49 (37.7)

Note: Percentage in parentheses

Table 5. Level of Information Reception among Respondents

Level	Frequencies	Percentages
Low	20	15.4
High	110	84.6

#### 4.5 Level of Respondents' Productivity

Table 6 revealed that 60.0% of respondents worked 4-7 hours daily on the farm. This result corroborates Adeoye (2014) who stated that about 60.0% of farmers in the rural areas work on the farm for 4-6 hours per day. Also, about 43.0% of the

respondents cultivated 1-2 acres of land. This finding concurs with Yusuf *et al.* (2010) who stated that an average of 1 acre of land was cultivated among farmers. It also showed that about 43.0% of farmers had 1,100 to 1,500kg yield per acre. The indication from the findings was that about 43.0% of respondents were productive. This implies some of the smallholder farmers had access to information on HIV/AIDS which enhanced the use of preventive measures leading to a healthy lifestyle and resulting in high productivity. This is supported by Table 5.1 which revealed 83.1% of respondents had a high level of productivity. This indicated that farmers' access to information on HIV/AIDS informed high productivity of farmers in the study area. Abu & Kotur (2022) supported these findings that information accessed from infected farmers with HIV revealed a relatively significant and positive productivity among them in the rural areas of Benue State, Nigeria.

Table 6. Respondents' Productivity

Productivity	Frequencies	Percentages
Daily Man-hours		
1-3	28	21.5
4-7	78	60.0
8-10	19	14.6
>10	5	3.9
Number of acres		
1-2	56	43.1
3-4	54	41.5
5-6	14	10.8
>6	6	4.6
Kilogram per acre		

< 1,000	29	22.3
1,100-1,500	56	43.1
1,600-2,000	33	25.4
>2,100	12	9.2
Annual Income (₦)		
< 120,000	55	42.3
121,000-125,000	25	19.2
126,000-130,000	45	34.6
>130,000	5	3.9

Table 7. Level of Productivity of Respondents

Productivity Level	Frequencies	Percentages
Low	22	16.9
High	108	83.1

#### 4.6 Hypotheses Testing

Table 8 showed that sex ( $\chi^2 = 1.54$ ), age ( $\chi^2 = 9.04$ ), household size ( $\chi^2 = 0.77$ ), and other demographic characteristics were not significant in respondents' productivity. This result indicated that sex, age, and other personal characteristics do not influence the productivity of the smallholder farmers. These results contradict Anyiro et al. (2013) who reported that agro-productivity was significantly related to education, household size, and sex of smallholder farmers. However, the result corroborates Onogwu *et al.* (2017) who submitted that there was no significant relationship between farmers' productivity and age, religion, and sex (gender).



Table 8. Relationship between Respondents' Demographic Characteristics and Their Productivity

Variables	$\chi^2$	p-value	Decision
Sex	1.54	0.22	Not significant
Age	9.04	0.17	Not significant
Marital status	0.75	0.69	Not significant
Education	2.52	0.64	Not significant
Household size	0.77	0.68	Not significant
Religion	2.01	0.37	Not significant

Note:  $\chi^2$  = Chi square; p-value is the level of significance @  $\alpha_{0.05}$

Table 9 revealed there was a significant relationship between the extent of HIV/AIDS awareness information and farmers' productivity ( $r = -0.364$ ,  $p = 0.00$ ). This implies that the extent of HIV/AIDS awareness information could positively influence and contribute to farmers' productivity. It therefore indicated that the higher the extent of HIV/AIDS awareness information, the higher the productivity of smallholder Agroforestry farmers. This further showcases that the more the agroforestry farmers have access to information on the negative effects of being infected with HIV, the more they painstakingly adopt all forms of protection against the disease and the higher their productivity. This corroborates UNDESA (n.d) which submitted that low productivity would occur when there is a loss of assets due to a lack of information and knowledge of HIV as many farmers become devastated by the disease and not able to engage in their farming activities.

Table 9. Relationship between the Extent of Awareness Information of HIV/AIDS and Farmers' Productivity

Parameters	Correlation coefficient	p-value	Decision
Awareness Information Extent against Farmers' Productivity	-0.36	0.00	Significant

Note: p-value is the level of significance @  $\alpha_{0.05}$

## 5. CONCLUSION

The study concludes that the majority of smallholder agroforestry farmers were male, followed by about 24.0% of them having an age range of 30 years to 40 years. In addition, the majority of residents (70.0%) had formal education with a household size of 1 to 5 persons. Further, HIV/AIDS awareness information programs were mostly available and accessible to smallholder agroforestry farmers through radio and television. By implication, most smallholder Agroforestry farmers had high reception of HIV/AIDS awareness information which contributed to their high level of productivity. Finally, to further improve and enhance the productivity of the rural farmers in the Akinyele community, the study recommends that extension agents must be saddled with the responsibility of educating the farmers on family health and nutrition through communication materials such as print media/flip charts and social media outlets, and farmers should be encouraged to enroll in adult education classes for easy access to health information relevant for a good living condition and strengthening of persons living with HIV/AIDS (PLWHA) with method and result in demonstration-oriented approaches through health-extension and community development officers.

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## PERCEPTION OF PAIN MANAGEMENT AMONG CARDIAC NURSES ON POST OPEN-HEART SURGERY

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### ABSTRACT

*Effective pain management enables the nurses to assist patients post open-heart surgery in their recovery process; however, the numbers of patient-controlled analgesic (PCA) usage is increasing yearly. Therefore, it is a need to explore cardiac nurses' perception on pain management in post open-heart surgery. A cross-sectional descriptive study was conducted with 113 respondents who fulfilled the inclusion criteria. A 23-item Toronto pain management inventory questionnaire was adapted and a visual analog score (VAS) from 0±100 was used to determine nurses' perception was then converted to percentage. The total mean score was (M= 63.10; SD ±4.10) which reported a moderate level of perception in pain management. Participants' age more than 30 years old and nursing experience more than 5 years have a better perception in pain management. The finding also shows participants with a lower educational background have a better perception in managing pain compared to the higher education level. Participants' age (t= -1.210, p values =0.22); gender (t= 0.518, p values =0.60); educational level (t= 2.231, p values =0.02) year of nursing experience (t= -2.90, p value 0.00); pain management education*

( $t = -0.281$ ,  $p$  values 0.78) and duration of pain management education ( $t = 0.368$ ,  $p$  values 0.71) respectively. In conclusion, the cardiac nurses possess moderate level of perception towards pain management in this private hospital. The nurses' education level and years of nursing experience reported to be significantly associated. Cardiac nurse with Diploma education level and nursing experience more than 5 years has a better perception in pain management.

**Keywords:** Cardiac nurses, perception, pain management; open-heart surgery; Intensive Care Unit.

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## 1. INTRODUCTION

Many studies stress that nurses play a vital role to optimize one of the significant aspects of patient care which is effective pain management (Omran et al., 2014; Parizad et al., 2014). Nurses are often the first healthcare personal who attends to the patient once they are out from surgery; there is where the initial pain management for post-surgical intervention starts. The main complaint of patients who had experienced Coronary Artery Bypass Graft (CABG) surgery, is pain (Parry et al., 2010; Parizad et al., 2014). Therefore, nurses ought to manage

patients concern effectively. After cardiac surgery, the sternotomy and nerve injury between ribs which is created during surgery, and the discomfort and redness around the pleural area due to catheterization are one of the main sources of pain (Parizad et al., 2014). Nurses' knowledge and a comprehension, systemic and regular assessment of pain with proper documentation contributes to optimal pain relief (Parizad et al., 2014; Francis & Fitzpatrick). The best method to assist patients in their recovery process is using an appropriate post-operative pain management (Omran et al., 2014; Parizad et al., 2014; Japar, 2012). Open-heart surgery is a relatively major surgery, and the pain experienced by patients who have undergone the procedure may hinder their recovery process (Parizad et al., 2014).

In the hospital where the study was undertaken, nurses in the critical care area were required to assess the pain level within the first hour of admission, and subsequently reassess every four hours or when the patients verbalized their pain. The tools used for pain assessment were the numerical rating scale (NRS) of 0-10 with an optimum scale  $< 4/10$  for non-ventilated patients and critical care pain observation tool (CPOT) of 0-8 with an optimum scale  $< 3/8$  for ventilated patients. Pharmacological and nonpharmacological strategies were part of the intervention provided by a multi-disciplinary team in accordance with the pain management protocol. Studies showed that the natural history of pain during postoperative days 1 or 2 the pain intensity reaches its maximum limit and then gradually reduces over days 3 to 7 (Parizad et al., 2014; Kanstantatos et al., 2008).

If individuals experience unrelieved pain, it might hinder them from performing daily activities, as well as reduce their physical activities and independence (Parizad et al., 2014; Duenas et al., 2016). The statistics collected in the researcher's hospital showed that the number of patients who reported unrelieved pain despite intravenous or oral analgesia increased in 2016 (90.3%) and 2017 (98.4%). Therefore, a patient-controlled analgesia (PCA) is prescribed to enable patients to self-manage their pain. Effective pain management enables the nurses to assist patients in their recovery process. Hence, it is crucial to identify the perception of our nurses concerning the current practice of pain management for their post open heart surgery patients in association with educational level, years of nursing experience and pain management education.

## **2. REVIEW OF LITERATURE**

### **2.1 Pain Perception by Nurses**

A person's attitudes and biases viewpoint may affect pain management in different ways (Omran et al., 2014; Parizad et al., 2014; Duenas et al., 2016; McMillan et al., 2000). For instance, proper dosage of analgesic may not be prescribed for a patient who appears in a cheerful mood with no obvious signs of distress from either physical or emotional regardless of the patient might be experiencing severe pain. Nurses might presume that patients who exhibit slight or no sign of pain do not require analgesic as they might not be in pain (Parizad et al., 2014; Duenas et al., 2016). A qualitative approach of focus group discussion with surgical nurses (n=18) from two hospitals found out that nurses in Thailand prefer to manage patients' post-operative pain based on their own experience and

professional assumption rather than relying on evidence-based practice (Duenas et al., 2016; Chatchumni et al., 2015). Furthermore, nurses believe that patients should be able to tolerate pain to a certain level in their post-operative experience (Parizad et al., 2014; Duenas et al., 2016; Chatchumni et al., 2015). They also found out that there are nurses who believed that pain should only be managed if the patient encounters intolerable pain (Parizad et al., 2014; Duenas et al., 2016). The pain management rendered to the patient is solely dependent on the nurses' beliefs to reduce patients' pain including the type of medication served, and non-pharmacological interventions (Chatchumni et al., 2015).

In addition, patients often ask their family and relatives to convey their pain to the nurses, instead of verbalizing it directly to the nurses (Parizad et al., 2014; Chatchumni et al., 2015). It was found that there is a gap between professional knowledge and nurses' perceptions of patients in pain. Whereas in another study conducted, it was revealed that 99.2% of the nurses believed that patients demanded a higher dosage of analgesic drugs than needed, while only 27.9% patients believed that they required more pain medication (Bahrami et al., 2016). Clearly it shows that nurses often assumed patients need a higher dose of analgesic while patients did not require it (Parizad et al., 2014; Bahrami et al., 2016). This shows that there is a gap between nurses' perception of patient pain needs.

## **2.2 Pain assessment Tool**

A study was conducted to analyze the knowledge and perception of pain assessment and management among 3753 intensive care nurses in Canada. The significant finding with



$P < 0.001$  indicated that pain assessment tool is seldom used for patients who are unable to communicate (33%) compared to patients who were able to self-report (89%) (Rose et al., 2012). Only 29% of the respondents were aware of the pain assessment and management by the professional society guideline. Nurses were found not adhering to the recommended pain assessment tools for pain management, as proven by evidence-based practice (Duenas et al., 2016; Rose et al., 2012). Studies on pain after cardiac surgery revealed that pain is the major stressor among patients who undergo cardiac surgery (Duenas et al., 2016; Parizad et al., 2014; Bahrami et al., 2016). Despite all the resources emphasizing the use of guidelines and tools to assess the pain of patients, in cardiac surgery patients the attention paid to pain control is not sufficient (Parizad et al., 2014; Duenas et al., 2016). Patients reported poorly controlled pain and experienced moderate to severe pain after surgery (Duenas et al., 2016; Bahrami et al., 2016).

### **2.3 Nurses' Pain Knowledge**

A study found that the knowledge of staff nurses needed to be improved concerning the pain management of postoperative care patients, as although 78.5% showed a positive attitude only 58 of the respondents (69%) possessed a moderate level of knowledge of pain education (Rose et al., 2012). This shows that there is a knowledge deficit among nurses in concerning the management of postoperative pain management (Bahrami et al., 2016; Rose et al., 2012; Ho et al., 2009). The lack of pain knowledge of cardiac nurses often results in ignorance concerning patients' post-operative complaints (Ho et al., 2009;

Ho et al., 2013). Ironically, another study found that 41% of the participants who were drawn from a sample of medical ward nurses in Malaysia had not attended any pain management course. Although 55% of the nurses received in-service training, only 6% of the participants obtained certificates in pain assessment (Soh et al., 2017). In a plan to enhance nurses' competency in pain management, few studies suggested the introduction of frequent in-service training revision courses related to pain management (Duenas et al., 2016; Soh et al., 2017). They also found that more experienced nurses tended to incorporate the pain management knowledge better (Soh et al., 2017; Lui et al., 2008). Few findings shown a knowledge deficit in pain assessment knowledge, and pain management (Leegaard et al., 2011; Al-Quliti & Alamri, 2015). In view to raise nurses' knowledge, providing frequent pain assessment course is necessary to improve their management in pain assessment and treatment.

#### **2.4 Barriers in Pain Management**

Pain management barriers faced in the emergency unit were categorized into two: healthcare system barrier and health care providers related barrier (Duignan & Dunn, 2008). Insufficient time, nurses' knowledge deficit, and administration issues falls under healthcare system barrier. The healthcare provider barrier includes attitudes of nurses, perception of analgesia, and under-assessment of pain (Duenas et al., 2016; Duignan & Dunn, 2008). Most patients often develop a wrong perception and belief about analgesic (Leegaard et al., 2011; Cogan et al., 2014). The fear of addiction, side effects of analgesia and prefer to take medication when the pain is unbearable results in a

situation where patients prefer to bear the pain rather than take analgesia to relieve their pain (Cogan et al., 2014). The hospital needs to provide healthcare personal and patient proper training to understand the usage of analgesia to eliminate the fear of analgesia (Duenas et al., 2016; Silva et al., 2013). Some of the researcher also mentioned that the burden in the overload of daily nursing routine, communication breach, lack of awareness on postoperative pain management, and management changes issues are the possible barriers to prevent a fruitful post-operative pain management (Glowacki, 2015; Meissner et al., 2015; Subramanian et al., 2012). Lack of patient assessment, negative point of view, incomplete documentation, and improper usage of analgesics contributes to the challenges faced by nurses all around the world in pain management (Duenas et al., 2016; Masigati & Chilonga, 2014; White, & Kehlet, 2010).

### **3. RESEARCH METHODOLOGY**

#### **3.1 Research Design and Sample**

A cross-sectional quantitative descriptive study was conducted to identify the perception of cardiac nurses concerning pain management in post open-heart patients in a private hospital, Kuala Lumpur, Malaysia. The accessible population for this study were the registered cardiac nurses' who were working full-time in the selected hospital and will determine their perception concerning pain management as well as the demographic data for post open-heart surgery patients based on the Toronto Pain Management Inventory (TPMI). Total of 146 participants were calculated using the Raosoft sample size calculator, with a 5% margin of error, 95% confidence interval

and 50% distribution rate. Therefore, the sample size required was 103. A 10% (n=10) attrition rate was added to the sample size, which made the sample size to comprise 113 participants.

### **3.2 Research Instruments**

The questionnaire consisted of two components: Part A demographic data and Part B Toronto Pain Management Inventory (TPMI) questions. Part A, which is the demographic data, consisted of the participant's age, gender, years of nursing service, education level, and attendance of pain management training. Part B consisted of 23 TPMI questions using a VAS which was developed by Watt-Watson in 1987 to measure the nurses pain knowledge; however, as mentioned earlier, the question in TPMI was relatively to measure the perception on pain management rather than pain knowledge. For example, the question "*How often do patients tend to overstate their pain? (i.e. what percentage of the time)*", "*How often do patients tell you without being asked that they are having pain?*" and "*How difficult is it on your unit to have analgesic orders changed when your patients continue to experience pain?*". The modified TPMI questionnaire consisted of 23 questions with a VAS scale each rated on a scale of 0±100. The numbers were totaled and converted to percentage form. Questions aimed to explore nurses' perception in pain management inclusive of analgesia, patients' experiences of and responses to pain, and professional viewpoint such as nurses' self-perceived competence and colleague support. The medication used in the questionnaire was modified to suit the current institutional medication orders.

The essence of the questionnaires was verified by the Consultant Anesthesiologists in charge of the Acute Pain

Service, the Nurse Manager of the ICU and the Nurse Mentor in charge of nurse education at the ICU. The panel of experts assessed the validity and suitability of the contents, such as the language and wording of the questionnaire used by the participants in this study. The Cronbach alpha test was to check the reliability of the instrument. The value of 0.70 or higher was considered good (Polit & Beck, 2017). The alpha obtained by Cronbach was 0.94 which showed evidence of good reliability.

#### **4. RESULTS AND FINDINGS**

##### **4.1 Descriptive Analysis**

A total of 113 questionnaires were distributed to the participants and the respond rate was 100%. The data were tabulated and shown accordingly in the tables below. In the Table 1, the demographic data of 113 participants is shown. The demographic data included age, gender, education level, years of nursing experience, pain management education and duration of pain management education. Among the 113 participants, a total of 81 (71.7%) participants were aged  $\leq 30$  years old and 32 (28.3%) participant  $> 30$  years old. The mean and standard deviation of the age was ( $M = 29$ ,  $SD = 4.38$ ). The majority of the participants were female 107 (94.7%) and 6 (5.3%) male participants. In the context of education level, there were 62 (54.9%) participants who held a diploma in nursing while 51 (45.1%) participants had a Bachelor of nursing. There were 62 (54.9%) participants whose year of nursing experience was less and equal to 5 years, and 51 (45.1%) of the participants had more than 5 years of nursing experience. The mean and standard deviation of the years of nursing experience is ( $M = 6.46$ ,  $SD = 4.29$ ). A total of

99 (87.6%) participants claimed that they had attended pain management education and 14 (12.4%) did not attend the pain management education. Out of the 99 participants who had attended the pain management education which was held for less than half a day consisted of 85 (75.2%) participants, 8 (7.1%) participants attended one day education and 6 (5.3%) of the participants attended more than one day.

Table 1. Participants Demographic Data (n=113)

Variables	Categories	n(%)	M±SD
Age (Years)	≤30	81(71.7)	29 ± 4.38
	>30	32(28.3)	
Gender	Male	6(5.3)	
	Female	107(94.7)	
Education Level	Diploma	62(54.9)	
	Bachelor of Nursing	51(45.1)	
Years of Nursing Experience	≤5	62(54.9)	6.46 ± 4.29
	>5	51(45.1)	
Pain Management Education	Yes	99(87.6)	
	No	14(12.4)	
Duration of Pain Management Education	Less than half day	85(75.2)	
	One day	8(7.1)	
	More than one day	6(5.3)	

#### **4.2 Toronto Pain Management Inventory (TPMI) Percentage of Pain Management**

Participants score their perception on pain management using the visual analog scale from 0 to 100. A cumulative score for the 23 TPMI questions was calculated for each participant and tabulated into percentage. Table 2 shows the participants highest to lowest score in percentage for each TPMI question. The highest score is 96.1 % and the lowest at 35.4%. Participants agreed that pain relief is directly related to the type of surgery undergone by the patient (Q4) with the highest score of (M = 96.1%, SD = 5.4). The usage of pain rating scale to assess pain (Q20) came in second highest with (M = 95.5%, SD = 8.6), participants (78%) routinely use pain ruler to assess pain in post-operative patients. Participants feel competent to manage patient pain effectively (M = 88.0%, SD = 14.3); moreover, they also feel their pain assessment and management knowledge is adequate (M = 86.0%, SD = 16.3).

Results with the score less than 50% include Q12, Q5, Q6, Q11 and Q9 are mainly participants' perception of patients' experiences in terms of postoperative pain except for Q12 which is included in the knowledge of analgesia. The lowest score of the TPMI question is pertaining to the patients experiencing severe pain post-surgery Q9 (M = 35.4%, SD = 14.5). As for Q7 of patients experiencing mild or less pain and Q8 moderate pain post-surgery (M = 70.4%, SD = 16.1) and (M = 53.4%, SD = 11.1) respectively. Q1, Q17 and Q23 scores were reversed in order to generate a final higher score (Watt-Watson et al., 2001).

Table 2. Mean and Standard Deviation for each TPMI Item with Descending Orders (n=113)

Toronto Pain Management Inventory	M (%) ± SD
Q4. To what degree is pain relief directly related to the type of surgery the patients has had?	96.1 ± 5.4
Q20. How often do you use a rating scale to assess pain (e.g. 0-10)?	95.5 ± 8.6
Q22. How competent do you feel in effectively managing patients who are having pain?	88.0 ± 14.3
Q21. How adequate do you feel your current knowledge is about pain assessment and management?	86.0 ± 16.3
Q23. What percentage of patients in hospital who take opioids for pain become addicted? *	80.8 ± 7.6
Q14. A 45-year-old construction worker still complains of severe incisional pain 2 days after surgery despite taking tablet paracetamol 1g QID. After assessment, would you give him the ordered oral Tramadol 50mg three times a day (TDS)?	79.5 ± 15.7
Q19. To what degree do physicians on your unit agree with your decisions about managing a patient's pain?	78.5 ± 12.2
Q18. To what degree do nurses on your unit agree with your decisions about managing a patient's pain?	76.1 ± 11.6
Q13. How often would you give surgical patients analgesics for their chronic pain if they can be distracted?	76.0 ± 17.24
Q17. How difficult is it on your unit to have analgesic orders changed when your patients continue to experience pain? *	75.8 ± 11.4
Q10. What percentage of the time would you give opioid analgesics orally where there is a choice of route?	70.9 ± 21.0



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Q7. What percentage of postoperative patients where you work experience mild or less pain?	70.4 ± 16.1
Q1. With effective pain management, what pain rating should patients experience after surgery? *	64.6 ± 20.0
Q3. How often do you agree with patients' statements about their pain?	61.2 ± 15.4
Q15. Mrs. N's Fentanyl has been increased within a range because of her unrelieved pain. She has begun to experience nausea and is given an antiemetic. Your nursing colleague suggests you should also decrease the Fentanyl dose. Would you follow this advice?	60.5 ± 22.3
Q2. How often do patients tend to overstate their pain? (i.e. what percentage of the time).	59.2 ± 12.8
Q16. Mr. Z, in spite of receiving Fentanyl 40 mcg/hr., continues to report moderate pain on his first postoperative day. Would you ask the physician for a higher dose?	54.7 ± 21.3
Q8. What percentage of postoperative patients where you work experience moderate pain?	53.4 ± 11.1
Q12. How often do you tell patients that they need to wait for their next analgesic?	48.0 ± 18.1
Q5. How often do patients tell you without being asked that they are having pain?	48.0 ± 15.7
Q6. How often do patients ask you voluntarily for an analgesic?	43.8 ± 14.7
Q11. What pain rating should patients have before the next analgesic dose is given?	36.2 ± 12.3
Q9. What percentage of postoperative patients where you work experience severe pain?	35.4 ± 14.5

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\*Reverse score questions

### **4.3 Association Between Participants' Demographic Data with Participants' Perception Towards Pain Management in Post Open-heart Surgery**

The association between patients' demographic data (age, gender, education level, and years of nursing experience, pain management education and duration of pain management education) and participants' perception towards pain management in post open-heart surgery is measured using the inferential analysis of independent t-test to test the p-value in Table 3. In order for the data to be significant  $p < 0.05$ . The mean and standard deviation of participants age towards pain management perception was  $(62.80 \pm 3.91)$  for age group  $\leq 30$  years old which is lower compared to the age group  $> 30$  years old  $(63.84 \pm 4.55)$ . There were no significant differences between the two age groups and pain management perception ( $t = -1.210, p = 0.22$ )  $p > 0.05$ . The mean and standard deviation of pain management perception for female participants  $(63.14 \pm 4.08)$  is slightly higher compared to the male participants  $(62.25 \pm 4.82)$ . There were no significant differences of the two gender groups towards pain management perception ( $t = 0.518, p = 0.60$ )  $p > 0.05$ . The mean and standard deviation of participants who owns a Diploma  $(63.86 \pm 3.99)$  is higher compared to bachelor holder  $(62.16 \pm 4.09)$ . There is a significant difference of the two education level groups towards pain management perception ( $t = 2.231, p = 0.02$ )  $p < 0.05$ . Participants whose nursing experience is more than 5 years  $(64.29 \pm 4.20)$  relatively have a higher mean and standard deviation compared to participants who have nursing experience less or equal to 5 years  $(62.11 \pm 3.78)$ .

The finding ( $t = -2.900, p = 0.00$ )  $p < 0.05$  determine that there is a significant between participants years of nursing experience towards pain management perception. Pain management education mean and standard deviation for participants who attended the teaching was ( $63.05 \pm 4.27$ ) and participants who did not attend were ( $63.39 \pm 2.77$ ). Hence, ( $t = -0.281, p\text{-value} = 0.78$ ), there is no significant as the  $p > 0.05$  between participants who attended and fail to attend the pain management education towards pain management perception. Subsequently, the duration of pain management education means, and standard deviation attended by participants by means of less than half day were ( $63.19 \pm 4.23$ ), participants who attended the pain management education for one day or more than one day were ( $62.73 \pm 4.44$ ). There is no significant between participants duration of pain management education towards pain management perception ( $t = 0.368, p = 0.71$ )  $p > 0.05$ .

Table 3. Participants' Total Mean Score of Pain Management Perception with Demographic ata (n=113)

Variables	Categories	M±SD	t	p-value
Age (Years)	≤30	62.80 3.91	±	-1.210 0.22
	>30	63.84 4.55	±	
Gender	Male	62.25 4.82	±	0.518 0.60
	Female	63.14 4.08	±	
Education Level	Diploma	63.86 3.99	±	2.231 0.02*

		Degree	62.16	±		
			4.09			
Years of Nursing Experience		≤5	62.11	±	-2.900	0.00*
			3.78			
		>5	64.29	±		
			4.20			
Pain Management Education		Yes	63.05	±	-0.281	0.78
			4.27			
		No	63.39	±		
			2.77			
Duration of Pain Management Education		Less than half day	63.19	±	0.368	0.71
			4.23			
		One day and more than one day	62.73	±		
			4.44			

\*p - value < 0.05- significant

\*\*p- value > 0.05- non- significant

## 5. DISCUSSION

In accordance with the findings, out of 113 participants 81 (71.7%) participants are aged ≤30 years old and 32 (28.3%) participant >30 years old. Majority of the participants are female 107 (94.7%) and 6 (5.3%) male participants. In the context of education level, there are 62 (54.9%) participants who hold a diploma in nursing while 51 (45.1%) participants own a Bachelor of nursing. There are 62 (54.9%) participants whose year of nursing experience is less and equal to 5 years, and 51 (45.1%) of the participants have more than 5 years. A

total of 99 (87.6%) participants claim that they have attended pain management education and 14(12.4%) did not attend the pain management education. Among the 99 participants who have attended the pain management education, the duration of pain management education which was held for less than half a day consist of 85 (75.2%) participants, 8 (7.1%) participants attended one day education and 6 (5.3%) of the participants attended more than one day. It was found that participants' age > 30, with more than 5 years of nursing experience and diploma holder have better perception in pain management.

The findings of the study reveal that there is a significant difference between cardiac nurses' perception in pain management and their education level with  $p < 0.05$ . Such significant reflects education level play an important role in determine nurses pain management perception. It was also reported that pain management is associated with education level (Ho et al., 2009). There is a significant difference between the initial level of nursing education which is Diploma and Bachelor and the knowledge of pain management with  $p < 0.05$  in another study (Salameh, 2018). In Malaysia, the period undergone to obtain Diploma is 3 years and Bachelor is 4 years course, whereby the year difference is only 1-year. In our opinion, the reason Diploma holders have a better perception in pain management compared to Bachelor holder is due to the 1-year difference that the Diploma holders have an additional one year in the clinical setting or work setting to learn and master pain management, the interaction between nurse and patients helps Diploma holder to enhance their pain management experience. Furthermore, that lecturers in the institution may not have

sufficient time to educate students in either the concept of pain or the proper way of managing pain (Lui et al., 2008).

Other scholars further supported that nurses' level of knowledge and pain management assessment will be affected due to the inadequate pain education time allocated in the curriculum and in hospital (Watt-Watson et al., 2001; Salameh, 2018). In contrary, Yava et al. claimed that nurses with a Bachelor education are better than Diploma education in terms that their score in pain knowledge is higher and with a significant of  $p < 0.05$  (Yava et al., 2013). However, the current study shown that participants with Diploma background have a better perception in managing pain compared to the participants who were bachelor holders. The finding of Yava et al. pointed out that Bachelor nurses are able to score higher in the pain knowledge compared to Diploma nurse as Bachelor is considered a higher education level compared to Diploma (Yava et al., 2013). However, we have to take into consideration that the content of the training program for Diploma and Degree is different as the duration to complete the program is differs by 1-year. Therefore, Degree nurses may score better in pain knowledge, but it does not mean that they will have good pain perception in pain management.

Participants whose nursing experience is more than 5 years relatively have a better perception in pain management compared to participants who have nursing experience less or equal to 5 years. There is a significant between participants' years of nursing experience towards pain management perception as  $p < 0.05$ . According to the study findings, nurses with more than 5 years of experience possess a better

perception in pain management can be explained through the experience gain throughout the years of nursing experience. Nurses who have longer years of nursing experience are exposed to more pain assessment and management situation compared to nurses who have fewer years of nursing experience. The skill of pain management is developed throughout the years of nursing experience with the guidance of different pain management style.

In our opinion, the more years of nursing experience a nurse has, the more confident they will be during the management of patient's pain. Furthermore, nurses who have more years of experience may have a better knowledge of the analgesic drug and they are able to provide suggestion if there is a need to increase or change patient's medication. Nevertheless, the results of the study from both Ho et al. (2013) and Soh et al. (2017) reported that there is no significant difference in pain management between years of service which is not aligned with the findings of the current study (Ho et al., 2013; Soh et al., 2017). The findings may deduce that years of nursing experience does not indicate that nurses will have a better pain management perception in the long run. Moreover, there might be a possibility that nurses may not have any continuation of pain management education or course in years and their ability to assess and manage pain remains status quo from where they started the nursing profession. Another reason contributing to such finding will be nurses with longer years of nursing experience may have developed his or her pain assessment and management style and is less susceptible to new information or practice pertaining to pain management.

Pain management education is often believed to help nurses improve in their pain management for their patients. However, there is no significant difference between participants who attended and fail to attend the pain management education towards their pain management perception as the  $p > 0.05$ . Johns Hopkins Pain Curriculum Development Team reckoned that in order to strengthen pain management in nurses, pain education and continuation of education in practice is vital (Mezei & Murinson, 2011). As seen in few studies, there is no significant relationship between the pain management knowledge and the pain education attended among the medical ward nurses in Malaysia (Soh et al., 2017), and Saudi nurses (Samarkandi, 2018). The relationship of pain management and pain education which is not significant may be due to the standard of education provided does not improve nurses' knowledge in their pain management. The study finding shown that the duration of pain education attended by 85 out of 99 participants is less than half a day while only 14 of them attended pain education for one day and more than one day. The duration of the education which was less than half a day might be inadequate, or the content of education is not all rounded which reflects that there is no significant difference.

On the other hand, few scholars suggested a significant association between nurses' knowledge and pain management course (Utne et al., 2018; Germossa et al., 2018; Eid et al., 2014) with the in-house education provided are 2 continuous days (16 hours) of face-to-face training, facilitate self-learning and provide reading materials, and 8-hour refresher course after 4 weeks (Germossa et al., 2018). Such approach of education left a huge impact on the participants and should be introduced to



the hospital or other institution as the basic pain management education. Nurses who had attended pain management continuation education programs, scored better compared to those who did not attend in terms of pain education and patient counsel session (Eid et al., 2014). A comprehensive pain education session is proved to benefit nurses in their pain assessment and management for their patients.

## **6. CONCLUSION, IMPLICATIONS AND LIMITATIONS**

The findings of the study show significant difference between the perception of cardiac nurse concerning pain management in post open-heart surgery in the education level and years of experience. There is no significant difference between the perception of cardiac nurse and pain management education. Study findings show that cardiac nurses who age > 30 with more than 5 years of nursing experience and in the group of Diploma holder lower education level had better perception. The unexpected finding of nurses who are Diploma holder reported having better perception compared to Bachelor holders. This is the opposite of findings in most research papers, as Bachelor holder level of education is higher than Diploma. In this study, the years of nursing experience is significant to the cardiac nurses' pain management perception which is inconsistent with most studies. Whereas pain management education should show a significant difference reported to have no significant to the cardiac nurses' perception in this study. In short, the researchers would like to recommend the next coming research to look into the education level, years of nursing experience and pain management education.

Cardiac nurses are the first line of healthcare personnel who attend to the patient immediately in their post open-heart surgical intervention. Therefore, it is important for cardiac nurses to help patients manage post-operative pain with proper and effective pain management. As nurses pain management perception differs from one individual to another it is important to find out their viewpoints and make more improvement in pain management education. The study shows that cardiac nurses who are aged more than 30 and with more than 5 years of experience and lower education level have better perception nevertheless the pain education does not make a significant difference to the findings.

This study was conducted in a private hospital in Kuala Lumpur where a specific group of nurses was taken as the study population where the findings may not be able to represent the general population of cardiac nurses in Malaysia. Although the study population was 113 participants, the findings only reflect the perception of cardiac nurses of a particular hospital. Another limitation was the time allocated for the questionnaire to be answered by the participants is not sufficient as participants often request more time and ask permission to bring back on the next day as most of them complained of exhaustion after work and some would like to read the questions in detail. Those who managed to answer the questionnaire in the stipulated time may have rushed through it and did not read the questions carefully. The lack of literature review pertaining on nurses' perception in pain management in both qualitative and quantitative research is another limitation of the study. Such constrain limits the viewpoint of the researcher to look into nurses' perception in pain management.

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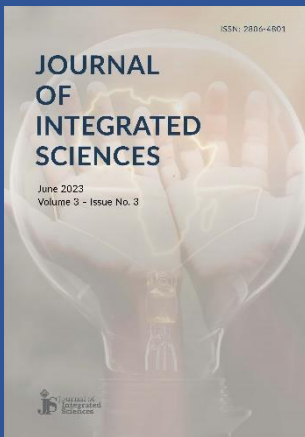
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