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Author Guidelines

Overview. Al-Manhaj is the double-blind peer reviewed academic journal published by Centre for Research and Publication, Islamic University of Maldives. Al Manhaj aims to publish high quality research that can disseminate and advance knowledge in diverse areas and fields. The journal allows submission of research articles in three languages; English, Dhivehi and Arabic so as to reach both the local community and the international community.

Purpose. The purpose of Al-Manhaj is to disseminate timely knowledge from a broad range of disciplines including education, sharia and law, Islamic banking and finance and so on. The reason for keeping this broad spectrum is to provide a platform for postgraduate students and staff to publish and engage in scholarly academic discussions relevant to the local as well as internationally community. The generalist approach also aims to appeal to a wider audience with sub-disciplinary interests.

Frequency. The journal will be published once a year.

Criteria for publication. To be published in Al-Manhaj, a manuscript must meet the following general criteria;

- Provide strong methodology with evidence for the conclusions
- Novel or original ideas
- Must be of significance to the specific field
- Interesting to other researchers in the field
- Advance understanding to influence thinking in the field

Content. Al-Manhaj seeks to publish a wide range of scholarly contributions including;

Research articles. Original research articles that advance knowledge in a given field. These articles should be no longer than 9000 words in length, including abstract, key words, footnotes, references and also approximations for figures and

tables. Articles submitted for publication should not have been published, or is in consideration for publication, elsewhere.

Review articles. Articles providing an overview of existing literature in a field, often identifying specific problems or issues and analysing information from available published work. Review articles should be between 6000 to 8000 in length.

Perspective, opinion and commentary. Perspective articles provide scholarly discussions and reviews regarding key concepts and most prevalent ideas in various fields. Opinion articles provide constructive criticism to promote discussion concerning current issues in different fields. Commentary are short articles that draw attention to or present a criticism of a previously published article, book, or report, explaining why it interested them and how it might be illuminating for readers. Perspective, opinion and commentary articles should be between 1000 to 1500 words in length. An abstract is not required in articles submitted to the perspective, opinion and commentary section.

Manuscript format.

All the text must be written using 1.5 line spacing, including the reference list. The article should normally consist of the following parts.

Abstract. The abstract must be brief, informative and self-explanatory. It must be between 150-200 words in length and should concisely summarise all important results of the paper without excessive methodical and experimental details.

Key words. Below the abstract, about 3 to 7 key words characterising the paper should be listed.

Introduction. The introduction should give a concise background and provide the rationale to the study. It should provide a clear statement of the problem and should be understandable to colleagues from a broad range of scientific disciplines.

Title Page. The title page should contain the title of the paper, names(s) and address(es) of the author(s), the name of the corresponding author (marked with asterisk) along with phone and e-mail information.

Methods. This section should give detailed and sufficient information of materials and procedures used to allow experiments to be reproduced. Previously published procedures and sources of laboratory procedures should be cited. Information on the equipment model, manufacturer's name and address including the city, province/state and country should be provided. The procedures should be written in past tense and should consist of paragraphs with individual methods

Finding. This section should describe the obtained results. All tables, figures, graphs, statistical analyses and sample calculations should be presented in this section.

Discussion. The discussion should relate the presented results to those of previous own or other studies, interpret them and draw conclusions. It can outline working hypotheses, theories, and applications.

Conclusion. Writing a conclusion is the final part of the research paper, drawing everything together and tying it into initial research objectives. Writing a conclusion involves summing up the paper and giving a very brief description of the results, although you should not go into too much detail about this.

References. Al-Manhaj uses the referencing and style conventions of the American Psychological Association.

Manuscript submission. Manuscripts for publication should be sent to al-manhaj@ium.edu.mv. Manuscripts should have one and a half line spacing, with ample margins and should be written in Microsoft word format. To enable us to anonymize for blind reviewing, please ensure that all author details are removed including any identifiable reference to the authors and any acknowledgements that may reveal the author's identity. If there are multiple authors, indicate the corresponding author who will check proofs and receive correspondence. All pages must be numbered and avoid footnotes to the text wherever this is reasonably possible.

Peer review. Al-Manhaj is a double-blind peer reviewed journal. Therefore, all manuscripts submitted to the journal are reviewed by two referees with the exception of submissions to section dealing with perspectives, opinion and commentary.

Copyright. Authors must vest or license copyright in their articles (abstracts included) in Al-Manhaj to enable us to have full copyright protection. If authors are to use any of the materials elsewhere thereafter, permission from Al-Manhaj must be sought. The authors also must get necessary permission if they are to reproduce materials already published.

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Editorial

The year 2020 was thought to be one of the remarkable years of this millennium. However, the emergence of novel coronavirus has brought unforeseen challenges to the world. Statistics indicate that over 1.7 million people have lost their lives due to this pandemic. In addition to this, the world economy, social wellbeing and education are greatly affected by the COVID-19.

The adverse effect of the pandemic is not limited to the above-mentioned aspects of human life. However, the impact of COVID-19 on education are unprecedented. Restrictions imposed to control the pandemic hindered social interaction, opportunities to collect data and conduct research. However, even with all these challenges, the Islamic University of Maldives is determined to encourage academics in their effort to contribute to research and publication.

In this issue of *Al-Manhaj*, there are three articles. The first article is about the position of Islam in the protection of minorities. The second article is a correlational study which explored the relationship between pre-service teachers' 21st century ICT skills and level of technological standards in the Philippines. The third article, which is written in Dhivehi language is designed to validate a survey tool which can be used in the area of differentiated instruction in school. It is worthy to acknowledge that this is among the very few articles that have been written on a survey tool validation in Dhivehi language.

I conclude this editorial by thanking the authors who shared their invaluable knowledge in our journal. My sincere gratitude goes to the panel of reviewers who find time from their busy schedules to give constructive feedback to our authors which brings strength to the quality of the papers being published.

Editor,

Dr. Ismail Shafeeu

International Protection of Religious Minorities: A Comparative Study on the Islamic Law and the Current World Order

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Abstract

Recently, there has been a lot of concerns about the increase in hate crimes towards Muslims living as minorities. It is widely believed that the protection for minorities, especially non-Muslim religious minorities, under Islamic law is not efficient and even contradicts the international laws on the matter. Therefore, it is vital to understand the position of Islam in the protection of minorities, in order to promote a harmonistic approach between the international human rights law and the Islamic law on the subject. This review article begins with a summary of the international law on minority protection, and goes on to outline the essential rights of minorities under the classical Islamic rules. Next, it highlights some examples from the current world order, which depict the challenges faced in the practice of states regarding minority rights. Even though Islam has guaranteed minority rights since the 7th century, the change in the state structures has led to complex new situations. Thus, contemporary scholars urge the advancement of two jurisprudential concepts, namely *Fiqh al-Aqalliyat* and *Fiqh al-Muwatanah*. To conclude, the article reaffirms that the peaceful co-existence of Muslims and non-Muslims can be facilitated, owing to the flexibilities of Islam, which is suitable for every age and place.

Key words: International law, Islamic law, Minority rights, Muslims, Non-Muslims, Religion

1. INTRODUCTION

Islam is the world's fastest growing religion. With a population of 1.9 billion people, Muslims are spread across the globe ("Muslim Population", 2020). It is often believed that Muslims are mostly Arabs from the Middle East. However, fewer than 15% of Muslims are Arabs. More than 60% of the world's Muslims live in Southeast Asia, whilst Middle East and North Africa make up only 20%. They are a majority in approximately 50 countries and territories, and live as minorities elsewhere, in nearly every continent of the world. In fact, one-fifth of the world's Muslim population lives as minorities in non-Muslim countries (Huda, 2018).

In today's interconnected and globalized world, the actions of a few may have direct or indirect implications on the treatment and role of minorities across the globe that are related to them in one way or the other. This includes treatment of Muslim minorities in non-Muslim majority countries and treatment of non-Muslim minorities in Muslim majority countries.

We frequently hear of terror attacks on Muslim civilians in non-Muslim countries due to the acts of some extremist Muslims. For instance, hate crimes against the American Muslims soared after the September 11 attack, and have been increasing at an alarming rate (Lichtblau, 2016). Amongst the numerous attacks against Muslims, one of the most significant is the Christchurch shootings. On the 15th of March 2019 an Australian white supremacist opened-fired at worshippers during the Friday prayer at Christchurch mosque in New Zealand. 51 Muslims died from the attack and 49 others were injured (Associated Press, 2019). According to a 2019 report, terrorism targeted at Muslims and migrants has increased by 320 percent over the past five years and 80 percent of terror victims are Muslims (Institute for Economics & Peace, 2019).

Likewise, non-Muslims living in Muslim countries are targeted for the actions of non-Muslims elsewhere. For example, in 2011, thousands of protesters in Afghanistan overran the compound of the United Nations, killing at least 12 people, after being stirred up by three angry people who urged them to avenge the burning of Quran at a Florida church by a pastor (Nordland, 2011). This is just a glimpse of

the hatred and violence that exists among diverse societies in this modern world. Therefore, it is imperative to understand the position of Islam in the protection of minorities and explore the nature of minority rights in Islam in relation to the modern world order.

The objectives of this article are twofold; (i) to demonstrate the rights and freedoms granted for religious minorities under Islamic law in both the contexts of non-Muslims in Muslim majority states and Muslims in non-Muslim majority states, and (ii) to examine the challenges faced by religious minorities in the application of these rights in the current world order.

2. METHODOLOGY

The methodology for this review article is both descriptive and analytic in nature. It consists of a library research examining the international laws on the protection of minority rights such as the UN charter, treaties, conventions and declarations. The Islamic law on minority rights are described using the primary sources of Islamic law; the Holy Quran and the Sunnah of the Prophet (peace be upon him), along with some practices of the rightly guided caliphs. A comparative method is used where relevant, to determine whether Islamic laws contradict international laws on the matter. Some constitutions of Muslim states were also referred, in order to explore the extent to which Islamic laws are adopted in them. Moreover, a wide range of secondary data sources are utilized such as books, journals, online articles, online newspapers and reports of international human rights groups with the aim of understanding the practical situations of religious minorities living in different parts of the world.

3. FINDINGS AND DISCUSSIONS

3.1 Protection of Minorities under International Law

Minority literally means a number, part, or amount forming less than half of the whole ("Definition of minority", n.d.). However, there is still much debate on the international definition on the concept of minority. According to the United Nations (2010), any definition of minority needs both objective and subjective factors.

Objective factors refer to any shared ethnicity, language or religion and subjective factors refer to their belief as belonging to a distinct minority (United Nations, 2010).

The recognition and protection of minority rights under international law began with the League of Nations through the adoption of several minority treaties. These were treaties signed between the League of Nations and some of the countries which had gained independence, with the aim of protecting the minorities in those countries (United Nations, 2012). These include the treaty between the Principal Allied and Associated Powers and Poland on 28th June 1919 and the treaty between the Principal Allied and Associated Powers and Czechoslovakia on 10th September 1919.

When the United Nations was set up in 1945 to replace the League of Nations, it, too, gradually developed a number of norms, procedures and mechanisms concerned with minorities. The international law on the subject generally comes under the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights and the UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities.

The Universal Declaration of Human Rights, which is the first uniform international document to confirm human rights, makes no explicit mention of minority rights. Despite its silence on minority protection, by guaranteeing freedom of expression, freedom of religion, rights to cultural and political participation, and equality rights to “everyone”, the declaration necessarily guarantees equal citizenship to members of minorities and protects them from the discriminatory exercise of state power.

In contrast to the Universal Declaration, the International Covenant on Civil and Political Rights (ICCPR), refers unambiguously to minorities. Article 27 of the ICCPR provides;

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in

community with other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.

In conjunction with Article 18, ICCPR guarantees individuals belonging to religious minorities the right to profess and practice their own religion in community with other members of their group and the right to observe, practice and teach their religion whether in public or private, freely without any form of discrimination.

Inspired by the article 27 of ICCPR, the United Nations General Assembly (UNGA) adopted the UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities in 1992. The declaration urges states to adopt legislative and other measures to attain protection for minorities. However, judging by the practice of states, these rights guaranteed by international law are still far from being realized (United Nations, 2010).

Historically, the need to protect religious minorities was the main motivation for the promotion of international human rights in general, and it remains the most delicate and complex of the three categories of minority rights under international law today, which are ethnic, linguistic and religious minorities (Baderin, 2013). Scholars and advocates of minority rights have expressed concerns about the narrowness of this categorization. Nevertheless, they are not strictly exclusive and might overlap with one another.

3.2 Islamic Law on the Protection of Religious Minorities

Allah being the creator, knows best the most effective system for His creations. Thereby, Islam is the everlasting religion for mankind, the most favourite and most loved religion sent down by God, suitable for all places and time. Hence, Islam completely recognizes the ethnic, linguistic and religious diversity of humanity, and prohibits discrimination and repression amongst human beings.

Allah states in the Quran, “And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?” (The Quran, 10:99). In his commentary on the verse, Sayyid Qutb noted that “this means that accepting the faith is a matter

of choice” (Qutb, 2015, p. 119). Allah states in another verse, “And if your Lord had so willed, He could surely have made mankind one *Ummah*, but they will not cease to disagree” (The Quran, 11:18). These verses imply that there will never be a world without non-Muslims. Thus proving that Allah being the All-knowing would definitely have prescribed rules to govern Muslim conduct relating to this, and also shows that in order to prosper and co-exist in this world, Muslims and non-Muslims must learn to live in harmony with each other.

Numerous verses of the Quran recognize religious freedom in its different aspects. For example, the Quran states, “And say, the truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve” (The Quran, 18:29). Another verse states that, “Let there be no compulsion in religion, for the truth stands out clearly from falsehood...” (The Quran, 2:256). Similarly, Allah says in Surah Al-An’am, “O’ believers! Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance” (The Quran, 6:108). Therefore, even though Islam is the only valid and acceptable religion according to the Quran, it also acknowledges religious pluralism (Baderin, 2013, p. 326).

The relationship between the Muslim community and the non-Muslim minority is generally governed by the rule of God in the verse, “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” (The Quran, 60:8). This verse has set the moral and legal basis for the treatment of non-Muslims by Muslims: treating everyone who has not shown any enmity towards you with kindness and justice. Muslims were given this instruction during the 7th century when aggressive warfare was a major legitimate tool of diplomacy. These kinds of moral values were practically non-existent before Islam (Lewis & Churchill, 2009).

3.2.1 Non-Muslims in Muslim Countries

To begin with, it is important to note that, the Quran identifies three main categories of non-Muslims, namely; (1) *Ahl al-kitab* (“people of the book” which refers to adherents of other religions with a “heavenly” revealed scripture, primarily

Christians and Jews), (2) *Kafirun* (“unbelievers” refers primarily to atheists, but could also refer generically to all non-Muslims), and (3) *Mushrikun* (refers primarily to “polytheists” who associate other deities with God, but could also broadly refer to all non-Muslims) (Baderin, 2013). Classical Islamic jurists classified non-Muslim inhabitants of *dar al-Islam* (territory of Islam), into two main categories: the people of the *dhimmah* and the *musta'minin* (Baderin, 2013).

Muslim scholars of *Fiqh* use the technical term People of the Covenant (“*dhimmi*”) to refer to citizens who are not Muslim. It means the people of testament and trust, because they are under the protection of the covenant extended to them by the Prophet Muhammad (peace be upon him) and the Muslims. This status was conferred onto non-Muslims who were permanently resident in the *dar al-Islam*, whereas the *musta'minin* status was enjoyed by non-Muslims who were temporarily residents in the *dar al-Islam* for a period of not more than one year at the most (Baderin, 2013). These are non-Muslims that come to Muslim countries to work or for other reasons. These two classes of people have general rights, which are common to both groups, and rights that are specific to each group as well. In general, the people of the *dhimmah* were required to pay a special tax called *jizyah*, which the *musta'minin* were not required to pay except when their stay extends beyond one year (Baderin, 2013).

According to Doi (1979):

Muslim and non-Muslims therefore, are equal before the law in every aspect. In Islam the distinction in the terms Muslims and non-Muslims merely remains one of political administration and not of human rights. Since the *Dhimmi*s are under *Dimmat-Allah*, they enjoy complete religious, administrative and political freedom, a right guaranteed to them in return for their loyalty and payment of a reasonable tax called ‘*Jizyah*’ which will be utilized in the defence and administration of the state (Doi, 1979, p. 23-24).

Furthermore, every non-Muslim enjoys security and equal justice under the Islamic *Shari'ah*. If a Muslim violates the dictates of *Shari'ah*, he will be punished; likewise, a non-Muslim who violates a term of his part of agreement will also be punished.

The laws of the state were only enforced on the religious minorities where matters of public security were involved. Otherwise non-Muslims were exempted from rules that were strictly enforced against Muslims (Lewis & Churchill, 2009, p. 58).

The protection of the rights and security of non-Muslims are granted by the Holy Quran and Sunnah. Allah says in the Quran, “O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.” (The Quran, 5:8).

Apart from this verse, there are numerous other verses in the Holy Quran that affirm each of the above mentioned rights of non-Muslims. In addition, there are innumerable instances from the Sunnah of the Prophet (peace be upon him) that demonstrate the kind treatment of the Prophet towards the minorities living amongst the Muslims in the city of Medina and the non-Muslims of Makkah (Basri, 2015, p. 59). He (peace be upon him) is reported to have said, “Whoever killed a *Mu’ahid* (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling) (Al-Bukhari, 9:30). The Prophet (peace be upon him) even gave Bilal ibn Rabah (may Allah be pleased with him) the honour of being the first Muslim to call the *Azaan* (Muslim call for prayer). Bilal (may Allah be pleased with him) was a “liberated black African slave of Ethiopian heritage” (Baderin, 2013, p. 320).

The Medina Charter is a prominent example of the equal treatment, justice and social security granted to non-Muslims by the Prophet (peace be upon him) (Basri, 2015, p. 73). It was a treaty contracted by the Prophet (peace be upon him) upon his migration to Medina, between the Muslims and the various Jewish tribes of Medina. The charter protected the human rights of the inhabitants, including freedom of religion and depicts the rules and principles applied by the Prophet (peace be upon him) in governing the multi-religious society of Medina (Miazi & Islam, 2019).

These concepts for peaceful co-existence were followed closely by the rightly guided caliphs (may Allah be pleased with them) in their dealings with the non-Muslims under their rule. For instance, *Umar ibn al-Khattab* (may Allah be

pleased with him) is reported to have helped a Jewish old man he met, by giving him his own personal money and ordering the head of the treasury to take care of him and other non-Muslims in the same type of situations (Basri, 2015, p. 72). Likewise, following the conquest of Syria during *Umar ibn al-Khattab's* caliphate (may Allah be pleased with him), the lives, property and places of worship of the people of Damascus, were granted security by the Muslims, provided they pay the 'Jizyah' (Hitti, 1970). However, this tax was only collected from healthy men. Women, children, monks, the blind, the poor, the invalid and the elderly who were unable to work were exempted from paying the 'Jizyah' (Virk, 2014).

Life and property of Muslims and non-Muslims were equally safeguarded. Even if a Muslim accidentally killed a non-Muslim, *Umar ibn al-Khattab* (may Allah be pleased with him) made sure that the Muslim responsible for that was punished accordingly. The same rules were applied during the caliphates of *Uthman ibn Affan* and *Ali ibn Abi-Talib* (may Allah be pleased with them) (Basri, 2015, p. 70). Subsequently, the non-Muslims during the *Umayyad* and *Abbasid* rules also enjoyed religious freedom and held several political and administrative positions of the state (Miazi & Islam, 2019).

Overall, the *dhimmi* communities that had lived under the early Muslim rule had their own leaders, courts, as well as personal and religious laws. In fact, before the rise of secularism in the 17th century, the tolerance, acceptance and freedom offered to the non-Muslims under Muslim rule was relatively much better than the circumstances under Christendom (Lewis & Churchill, 2009). Hence, it is evident that non-Muslims under Muslim rule have been given their rights, in the Quran, Sunnah, Islamic teachings and even in the history of Islam.

According to the classical juristic consensus, *dhimmi* status given to *ahl-kitab* in the Quran, originally applied to Jews, Christians, and Sabians. This status later also came to be applied to Magians/Zoroastrians, Hindus, Jains and Buddhists. The views of the classical jurists were highly polarized on whether or not *Kafirun* (atheists) and *Mushrikun* (polytheists) were to be considered as protected *dhimmis* (Baderin, 2013, p. 329). According to international law, the protection of religious

rights should not be limited to traditional religions and should also include ‘theistic, non-theistic and atheistic beliefs’ (UN Human Rights Committee, 1993). This is much broader in scope than the recognized religious minorities according to some jurists under classical Islamic law. Nonetheless, the view shared by most contemporary jurists is that, it is those non-believers who fight against Islam that are the ones who should not be tolerated, thus the status of *dhimmis* and protection can be conferred on all non-Muslims (Baderin, 2013, p. 336).

3.2.2 Muslim Minorities in Non-Muslim Countries

According to Yusuf Al-Qaradawi, the Muslim population of the world can be divided into two groups. The first group are the Muslims living in the *dar al-Islam*, which are Muslim societies or Muslim majority countries, where they expressly observe their religion and live according to the Islamic laws; and the second group of Muslims are the Muslims living outside the *dar al-Islam*, away from the general Muslim world. The latter group can be further divided into two more groups: the indigenous people of the land, and the immigrants from Muslim nations for various reasons (Al-Qaradawi, 2001). Sometimes the minorities can be a large community and still be considered a minority in the country, such as the Indian Muslim minority of roughly 171 million people, which is only 13.4% of the country's population ("Population of India", 2020).

A Muslim minority is an integral and inseparable part of the Muslim nation as well as a part of its indigenous non-Muslim community. Classical Islamic jurisprudence provided rules on the rights and responsibilities of Muslim minorities living outside the *dar al-Islam*, however the classical views were divided and its application differed across various periods in Islamic history (Baderin, 2013, p. 337).

According to Baderin (2013), the basic rules may be summarized into two main parts: (1) Muslims can live as minorities in non-Muslim lands as long as nothing prevented them from effectively practicing Islam in security, and (2) they are obliged to act in accordance with the terms of the agreement securing their wellbeing (*aman*) in the host country and also respect the laws of the land within the limits of the *Shari'ah*. Subsequently, if the Muslim minorities get persecuted or

prevented from practicing their religion, the classic jurists generally were of the opinion that the Muslim minorities should migrate to *dar al-Islam*, where they can freely live and practice Islam without oppression (Baderin, 2013, p. 334).

In general, Muslims are recommended strongly in Islam, to behave in a law-abiding manner during their stay in non-Muslim nations. Temporary Muslim residents are supposed to fully observe the conditions of their permit or passport and to refrain from any act of treachery, to the extent that even if war broke out between their local government and their home government, the Muslim must withhold from taking part in any behaviour related to war or treachery (Hamidullah, 1945).

These are the main minority rights and obligations guaranteed by Islam for non-Muslims in Muslim countries and Muslims in non-Muslim countries. The next section of this article, explores the challenges faced by Muslims and non-Muslims living as religious minorities and the application of some of these rights by states in the current world order. It will also highlight some of the contemporary perspectives on the protection of religious minorities in Islam.

3.2.3 Rights of Religious Minority in the Contemporary World

Although numerous rights for religious minorities have been prescribed under Islamic law since the 7th century, the practical situation on the ground is not too promising. To begin with, the scope of those non-Muslims traditionally protected under classical Islamic *Dhimmi* rules still influence the practice in many modern Muslim majority states, as they legally recognize only a limited number of religious minorities in their laws. For example; Article 13 of the Iranian Constitution states that:

Zoroastrian, Jewish, and Christian Iranians are considered the only recognized religious minorities. They may exercise their religious ceremonies within the limits of the law. They are free to exercise matters of personal status and religious education and they follow their own rituals” (Constitution of the Islamic Republic of Iran, 1989, p. 9).

Subsequently, five out of 290 parliamentary seats are reserved for the groups enshrined in the Iranian Constitution (International Federation of Human Rights, 2003). According to Article 14 of the Iranian Constitution, the government and all Muslims of Iran are in fact, under a legal obligation to treat non-Muslims in conformity with the ethical norms and principles of Islamic justice and equity, and to respect their human rights, as long as they don't conspire against Islam and Iran (Constitution of the Islamic Republic of Iran, 1989).

However, the UN General Assembly has continuously voiced its concern over "increasing discrimination and other human rights violations against ethnic and religious minorities" (UN General Assembly, 2006, p. 7) in Iran. The Iranian government is accused of not respecting the freedom of religion guaranteed under its constitution and arbitrarily arresting and persecuting religious minorities such as members of the Baha'i faith, as well as the religions stipulated in its Constitution (Human Rights Watch, 2020). The Government of Iran see Baha'is as a heretic minority group from Islam, thus they are not considered as a non-Muslim minority under the Iranian Constitution, which lead to restrictions and persecution. In reality, they do not identify themselves as Muslims and claim to be a distinct religion from Islam, which should entitle them to the protections granted for non-Muslims under both international law and Islamic law (Baderin, 2013).

Furthermore, after the rise of extremists in some Muslim majority countries, the lives of the non-Muslims living in these countries have been effected tremendously. They are faced with insecurities, threats, violence and even persecution. For instance, the Islamic State of Iraq and Al-Sham (ISIS) demolished temples, monuments, shrines and manuscripts of Christians, Kaka'i and Yezidis, and other such priceless properties belonging to religious minorities in Iraq and Syria. They have also engaged in mass killings and abductions of religious minorities in the region such as Kaka'i and Yezidis (Minority Rights Group International, 2016). Due to the threat of ISIS and their influence, even some of the Arab Muslims who had been living in harmony with these minorities for generations, turned against them or refused to help them against the violence.

The actions of the extremist terrorist organizations dominating the Middle East and some Asian countries create torturous situations for both Muslims and non-Muslims. It has tainted the peaceful image of Islam and spread false perspectives of Islam, which eventually lead to Islamophobia and threatens the lives of Muslims living in non-Muslim states. Thus, creating a never-ending cycle of hatred and violence. As a matter of fact, the conduct of the extremist organizations in the name of Islam is extremely contradictory to the teachings, principles and rules of Islam, and can also effectively label them as murderers and criminals under Islamic law.

Overall, it is important to acknowledge the challenges faced due to some differences between the classical Islamic views and modern international law regarding minority rights, and the dreadful consequences of the actions of a few extremist Muslims on the lives of innocent people across the globe.

Similarly, we often hear of Muslims living in non-Muslim majority states being deprived of their basic human rights, facing restriction and persecution from the majority groups in the state. One example for this would be the situation of the Rohingya Muslims in Myanmar. The UN has called the Rohingya ‘the world’s most persecuted minority group’ and described the atrocities by Myanmar’s authorities as ‘ethnic cleansing’ (Safi, 2017). Faced with years of persecution and violence, thousands of Myanmar refugees have been migrating to Muslim majority states, such as Bangladesh, Pakistan, Malaysia, Indonesia, United Arab Emirates and Saudi Arabia (“Who are the Rohingya?”, 2018).

Such migration can be considered to be in line with the classical Islamic jurisprudence. However, in contrast to the historic practice, due to the changed circumstances in modern state structures, these migrants are not accepted as citizens of these Muslim-majority countries simply because they are Muslims migrating to *dar al-Islam* (Baderin, 2013). Nationality is generally based on national and geographical factors in all modern states. In fact, the Bangladesh Government amended the Citizenship Order in 1982 and officially declared all Rohingya non-nationals in order to nullify the Burmese claim that the Rohingya Muslims are Bangladeshis (Rezwan, 2012). Burma insists they are Bangladeshi, and Bangladesh

that they are Burmese, resulting in a constant state of statelessness and persecution for the Rohingyas. Therefore, in this case, Rohingyas are unable to rely on the classical Islamic law when their religious rights are being violated.

Likewise, during the past few years, there has been a rise of hate crimes, persecution and discrimination towards Muslims in India. In 2019, India passed a controversial Citizenship Amendment Bill that enables religious minorities including Hindus, Sikhs, Jains, Buddhists and Christians from Afghanistan, Pakistan and Bangladesh to become citizens of India, but excludes Muslims from this opportunity (Regan, Gupta, & Khan, 2019). This resulted in an up rise of violent protests from India's northeast regions that hosts most of the Muslim immigrants from Bangladesh, Myanmar and China. Moreover, during the COVID-19 pandemic, the Muslim minority in India have faced discrimination and were branded as 'human bombs' or 'corona jihadists' and random Muslims were even assaulted due to the fact that the first major outbreaks of COVID-19 in India were linked to a Muslim movement called *Tablighi Jamaat* (Gettleman, Schultz, & Raj, 2020).

Additionally, Muslims have been struggling to exercise their religious commitments and to establish their place in the society in the secular non-Muslim states. Due to rising Islamophobia, there has been growing debate whether Islamic traditions should be recognized in non-Muslim majority countries where Muslim populations reside. For instance, on 11 April 2011, France became the first European country to ban the full-face Islamic veil in public places. A lot of other European Nations followed suit (Wamsley, 2017). Likewise, China passed a new law in 2017, banning religious names for Muslim babies in Xinjiang, home to roughly half of China's 23 million Muslims. The new law also includes articles against veils and beards (Haas, 2017). All in all, these conflicts of interests and rights create an incompatible environment both socially and legally.

Taking everything into account, both the circumstances of Muslims in non-Muslim states and non-Muslims in Muslim states demonstrate that minorities are under oppression and constantly deprived of their human rights guaranteed under both international law and Islamic law. Similarly, this discussion has portrayed the

need for Islamic scholars to work on the classical Islamic rules on minority rights in order to match the needs of the modern society.

Consequently, contemporary Islamic scholars and jurists have pioneered and advanced two main jurisprudential concepts in relation to the issue of minority protection in accordance with Islam. These are the concept of *Fiqh al-Aqalliyyat* and the concept of *Muwatanah*.

3.2.4 The Concept of *Fiqh al-Aqalliyyat*

Use of the term *Fiqh al-Aqalliyyat* (the jurisprudence of Muslim minorities) has become increasingly widespread and now features prominently in academic and public discourse. The term was first introduced in 1994 by Dr. Taha Jabir al-Alwani in his *Nazarat Ta'asisiyya fi Fiqh al-Aqalliyyat (Foundational Views on the Jurisprudence of Minorities)* (Al-Alwani, n.d.), and was later discussed extensively by Dr. Yusuf al-Qaradawi in his book *Fiqh of Muslim Minorities, Life of Muslims amidst Other Communities* (Al-Qaradawi, 2001).

The *Fiqh* of minorities is a mere branch of the general *Fiqh*. Early jurists did not give it any specific title since massive migration and interrelation between human races and countries were not as prevalent as they are today. This doctrine asserts that Muslim minorities, especially those residing in the West, deserve a special new legal discipline to address their unique religious needs, which differ from those of Muslims residing in Islamic countries.

Fishman (2006) describes this concept as a combination of *maqasid al-sharia* (ruling according to the intentions of Islamic Law) and the territorial principle of *alamiyyat al-Islam* (Islam as a global religion). The former allows the jurists of *Fiqh al-Aqalliyyat* to adjust the law to meet the unique requirements of Muslim minorities living in secular nations, which means allowing legal leniencies so that these communities are able to advance without hindering their faith or their safety. The latter provides the justification for allowing permanent Muslim communities to live in non-Islamic lands (Fishman, 2006). For instance, this concept allows Muslims in non-Muslim majority states to vote in elections even if there are no Muslim candidates to choose from, the justification being that Muslims can vote for the party

that “best serves their interests” (Fishman, 2006, p. 18). Under normal circumstances it is not advisable for Muslims to take non-Muslims as followers or leaders.

The proponents of *Fiqh al-Aqalliyyat* define it as a nonviolent movement with the purpose of expanding Islamic influence in the ways of *dawa*, enabling the Muslims in the West to be loyal citizens of the non-Muslim states as well as practicing Muslims (Baderin, 2013). However, the doctrine faces strong criticism as well. The most serious criticism, is that *Fiqh al-Aqalliyyat* is a *bida'a* or “an innovation that manipulates Allah’s religion” (Fishman, 2006, p. 12)

Nevertheless, in the light of the current difficulties faced by Muslims living in non-Muslim states, this unique concept can be seen as a revolutionary attempt to establish the ground work for the peaceful co-existence of Muslims and non-Muslims in non-Muslim states.

3.2.5 The Concept of *Muwatanah*

There is a range of opinions among 20th century scholars about whether the notion of *dhimmah* is appropriate for modern times, and, if so, what form it should take in an Islamic state. In fact, moderate Muslims generally reject the *dhimmah* system and the classical idea of religious nationality as inappropriate for the age of sovereignty of nations and democracies (Malik, 2018). Furthermore, it would clearly contradict the international law on the protection of minorities as well. According to this classical concept, Muslims within the *dar al-Islam* acquired full nationality, while the people of the *dhimmah* acquired only territorial/political affiliation. However, as depicted previously in this article, this does not mean that the non-Muslims under the early Muslim rules had not enjoyed human rights. In fact, the *dhimmah* concept was in tune with the socio political order of the time (Alkiek, 2017).

The most persuasive view of the contemporary scholars is the perspective proposing the adoption of the concept of equal citizenship (*Muwatanah*) for all nationals of modern Muslim-majority states regardless of which religion he/she belongs to, as well as the guarantee of equal rights for all religious minorities instead of the traditional *dhimmah* system. It is presumed that this would result in reciprocal protection granted to the Muslims living in non-Muslim states (Baderin, 2013). This

concept can actually be traced back to the Constitution of Medina which clearly accepted everyone residing in Medina as part of the *Umma* including the Jewish tribes (Malik, 2018, p. 5).

Advocates of this view refer to the *maqasid al-sharia* (ruling according to the intentions of Islamic Law). It was initially established by Shaykh Muhammad Abduh in *al-Muwatanah al-Misriyyah (The Egyptian Citizenship)* (Baderin, 2013). Numerous other Islamic scholars advanced the concept, such as Salim Al-Awwa in his *Fi al-Nizam al-Siyasi li al-Dawla al-Islamiyyah (The Political System of the Muslim State)* and more recently Hashim Kamali in his *Citizenship and accountability of Government: An Islamic Perspective* (Baderin, 2013).

On the other hand, with the conversion of the concept of *Ummah* into the concept of nation-states, Muslim majority states now have rigid nationality and immigration laws in place. It is rather challenging for Muslim foreigners to obtain citizenship in some Muslim majority states, such as Saudi Arabia (Kamali, 2009). It is even more complicated for non-Muslims, as citizenship is connected to various other rights such as the right to be nominated into government positions, right to participate in elections and rights to welfare and education. For instance, a non-Muslim acquiring the right to become the head of a Muslim state or a member of their parliament or a judge would be frowned upon by the general Muslim population of the Arab world and Asia (Kamali, 2009). Such issues need to be addressed in a clear and unambiguous manner for the concept of equal citizenship (*Muwatanah*) to be accepted by the Muslim community.

Furthermore, it is important to note here that the concept of *Muwatanah* is meant to be applied for those Muslim states that already have a non-Muslim population, such as Malaysia and Indonesia (Malik, 2018). On the other hand, *Muwatanah* is not applicable nor is it necessary for Muslim states that have no minority population to begin with, such as the Maldives. Maldives holds a reservation to Article 18 of the International Covenant on Civil and Political Rights which refers to the right to freedom of thought, religion and conscious. Reservations allow a state to ratify an international treaty without obligating the state to provisions

it does not wish to undertake. Maldives comes under a lot of international scrutiny for this decision (Minority Rights Group International, 2007). However, owing to the reservation, Maldives is under no international legal obligation to allow freedom of religion to its citizens nor foreigners on its territory. According to Article 9 of the Constitution of the Republic of Maldives (2008), a non-Muslim cannot become a citizen of the Maldives. Non-Muslim foreigners are allowed to practice their religion in private but prohibited from teaching or propagating their religion to the Maldivians. As discussed in this paper, this is compatible with the Islamic law. Nevertheless, Maldives is a party to several other Human Rights Treaties, therefore rights such as access to education, health care and justice, freedom from torture and freedom of movement should be granted to Maldivian citizens and foreigners in accordance with the Maldivian Constitution (Human Rights Commission of the Maldives, n.d.).

Overall, Islamic law cannot be regarded as discriminatory towards minorities. In fact, according to the Quran and the Prophet's Sunnah (peace be upon him), Islam had guaranteed various rights and protections to minorities during a time when the powerful majority dominated the rest of the population. Yet historically speaking, these rules have not been static, but have been applied adaptably in response to contextual practicalities of the different times in Islamic history. Likewise, because of the new and complex challenges faced by Muslim minorities in non-Muslim states and non-Muslims in Muslim majority states, new concepts such as *Muwatanah* and *Fiqh Al-Aqalliyyat* emerged through the work of contemporary jurists. Nevertheless, it is too early to determine the success of these perspectives, which more or less depends on the political will of the countries, not to mention the Muslim communities' willingness to accept these views as part of the Islamic law.

4. CONCLUSIONS

Muslims and Islam have been criticized as being tyrannical towards religious minorities and is also seen as a threat to the rest of the non-Muslim population. However, as described in this review article, minority rights were provided in Islamic law 1400 years ago, meanwhile the modern international law only started prescribing

these rights in the 20th century. Religious minorities have been under oppression regardless of the rights guaranteed under both Islamic law and international law. However, owing to the flexibility of Islamic law, Muslims and non-Muslims could be able to find a balance between the classical minority laws and contemporary needs of our evolving world. This would pave the way for a society where religious minorities can prosper, without being impaired of their rights both in Muslim-majority and non-Muslim majority states.

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Pre-Service Teachers' 21st Century Information Communication Technology (ICT) Skills and Level of Technological Standards: A Case for Teacher Effectiveness

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Abstract

This descriptive-correlational research determined the relationship between pre-service teachers' 21st century ICT skills and level of technological standards in the Philippines. The participants of the study were 110 pre-service teachers. They were asked to assess their IT competencies through a research questionnaire. To assess the level of ICT skills among pre-service teachers, the ICT Skills Audit was used. This test was administered to all pre-service teachers. On the other hand, to measure the technological skills of the pre-service teachers, the instrument of Vindollo and Buendia (2016) was utilized. The said instrument was composed of six standards with 25 indicative statements. These instruments reported an excellent reliability coefficient of .943. Weighted mean and standard deviation and Pearson r were used in this study. Based on the findings, it is revealed that there exists a positive and significant relationship between ICT skills and technological standards among pre-service teachers. The researchers, therefore, conclude that as pre-service teachers possess adequate and necessary ICT skills, the more competent they are. These attributes are of paramount importance for future teachers in the Philippines in order to nurture students in this digital age.

Keywords: *ICT, Pre-service teachers, Technological standards, Skills*

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1. INTRODUCTION

The influence of technology has become ubiquitous in almost every aspect of modern life. As the world rapidly evolves through technology, it has led to profound changes in cultural ideology and the way of life globally. The school system, in particular, is not immune to this evolution. Today's students must be prepared to thrive in a constantly evolving technological landscape. Helping students develop their ICT skills as a tool for higher order learning has therefore become a priority in K-12 teaching and learning process.

The development of teachers' knowledge and skills, and to help them apply the essential skills in authentic classroom settings are the primary goals of pre-service training programs (Allsopp, et al., 2006). These teacher education programs are geared towards producing competent teachers, mainly in this time of testing and legislation that is focused on student outcomes (Girod & Girod, 2006; Lignugaris/Kraft & Harris, 2014).

The advent and proliferation of technology integration across the K-12 curriculum has become increasingly essential that teachers are able to deliver their lessons effectively (Ratheeswari, 2018; Tondeur et al., 2019). The recent empirical findings of research stated that the contribution of teachers are highly significant in the implementation and success in the innovation of technology in education. Likewise, the familiarity of teachers in utilizing computers in the classroom was found to be crucial. The extent of technologies integrated in the classroom were determined by the level of technological acceptance among the pre-service teachers (Teo, 2009).

Thus, in every project that we need to accomplish, we specifically design and enumerate our guidelines, criteria, or specifications which meet the standards. Setting standards will help us achieve quality output. The use of technology in education is likewise guided by standards to develop learners' skills that they need to possess for the 21st century for them to be able to serve not only themselves but also the world. This is why, in 2006, the International Standards for Technology in

Education (ISTE) convened panels of educators and technology specialists to review the technology standards for students.

ISTE is a non-profit organization that promotes the use of technology to support and enhance teaching and learning. ISTE has developed three standards for better connection and empowerment among administrators, teachers, and students. Much of the discussion is focused on moving beyond technology operations and concepts. The time for significant change in education is now. Nowadays, the advent of technology has impacted the ways we work, communication and live. At present, the evolvement of technological landscape had made the students to be prepared. Thus, ISTE empowers the voice of the students and ensures that learning is a student-driven process (ISTE, 2018).

The goal of the pre-service teacher training program is to develop educators' knowledge and skills and to help them apply essential skills in authentic classroom settings (Allsopp, et al., 2006). Teacher preparation programs are currently under a great deal of pressure to produce competent teachers, especially in this era of high-stakes testing and legislation focused on student outcomes (Girod & Girod, 2006; Lignugaris/Kraft & Harris, 2014).

Vindollo and Buendia (2016) cited Davis (1992) that ICT has been significant in the field of teacher education since its conception in the 1980s in the United Kingdom. Likewise, it is still a pressing issue for teacher education programs that there should be an adequate preparation of pre-service teachers in the utilization of ICT in the teaching and learning process (Law, 2010; Kirschner & Selinger, 2003; McDougall, 2008; UNESCO, 2002; UNESCO Bangkok 2014).

Gyamfi (2011), in his study, found that the pre-service teachers felt not competent in the necessary skills to use ICT in teaching. The reason for this is the inadequacy of teacher training in the manipulation of technological advancement in the classroom environment (Eteokleous-Grigorious et al., 2012; Lim, et al., 2011). Likewise, the familiarity of teachers in introducing the computer technologies was found to be a crucial factor. In a study conducted in Singapore, it revealed that there

is a need to build a mode that will predict the technology level of acceptance of pre-service teachers. Teo (2009) stressed that the acceptance of the respondents determine the level of extent to which technologies can be integrated in the classroom environment.

The significance of standards would provide expectations from administrators, teachers, and students regarding the knowledge and skills that each one should acquire while forming competency in technology integration within the teaching and learning process. Further, Thieman (2008) found that 85% of pre-service teachers integrated technology skills and knowledge in instructional practice with their K-12 students. Half of the students' output in the K-12 program used technology in the areas of creativity and innovation, communication and collaboration and research information fluency. Only a few had used technology in critical thinking, problem-solving and decision-making.

Therefore, the ISTE work together to support educators, students, and leaders with clear guidelines for the skills and knowledge necessary to move away from the factory model. These are not the typical boxes educators need to check. They provide a framework for rethinking education, adapting to a continually changing technological landscape, and preparing students to enter an increasingly global economy. The technological standards for students was designed to empower the students' voice and ensure that learning is a student-driven process. The said standards were composed of seven core components as follows:

- a. Empowered Learner - Students leverage technology to take an active role in choosing, achieving, and demonstrating competency in their learning goals, informed by the learning sciences.
- b. Digital citizen - students recognize the rights, responsibilities, and opportunities of living, learning, and working in an interconnected digital world, and they act and model in ways that are safe, legal, and ethical.

- c. Knowledge constructor - students critically curate a variety of resources using digital tools to construct knowledge, produce creative artifacts, and make meaningful learning experiences for themselves and others.
- d. Innovative designer - students use a variety of technologies within a design process to identify and solve problems by creating new, useful, or imaginative solutions.
- e. Computational thinker - students develop and employ strategies for understanding and solving problems in ways that leverage the power of technological methods to develop and test solutions.
- f. Creative communicator - students communicate clearly and express themselves creatively for a variety of purposes using the platforms, tools, styles, formats, and digital media appropriate to their goals.
- g. Global collaborator - students use digital tools to broaden their perspectives and enrich their learning by collaborating with others and working effectively in teams locally and globally.

The Framework for 21st century learning also incorporated technology into learning and innovation skills, which focus on creativity, critical thinking, communication, and collaboration. These skills are also crucial for citizenship. The framework emphasizes information literacy, media literacy, and ICT literacy. Specifically, information literacy requires the ability to efficiently access and critically evaluate information and creatively use it to solve problems. Media literacy focuses on the construction and interpretation of media messages and how media influences beliefs and behaviours. ICT literacy focuses on using digital technology, communication tools, and networks to access, manage, integrate, evaluate, and create information (ISTE, 2017).

Research on the technology preparation of classroom teachers contrasts starkly with technology leaders' expectations for K-12 students' digital citizenship skills and knowledge. Both the National Educational Technology Standards for Students (ISTE, 2007) and the framework for 21st century learning illustrated the movement away from teaching technology operations to focusing on students' active

use of technology in creative problem-solving. This research study focused on technology as a tool for learning and developing 21st century citizenship skills by pre-service teachers with their K-12 students. Specifically, this research study examined technology integration through the lens of the NETS-T (ISTE, 2000) and the NETS-S (ISTE, 2007).

Based on the mentioned studies, there is a need to conduct a survey that will discern the relationship between pre-service teachers' computer literacy skills and level of technological standards.

1.1 Conceptual Framework

Figure 1 depicts the conceptual framework that served as the backbone of the study. The independent variables contain the 21st century ICT skills, while the dependent variables include the technological standards of the pre-service teachers.

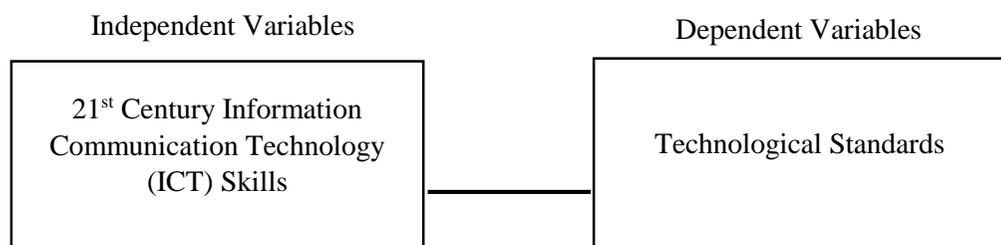


Figure 1. *Conceptual framework showing the relationship between variables*

In line with the conceptual framework, this study aimed to determine the relationship between pre-service teachers' 21st century ICT skills and level of technological standards. Specifically, it sought to answer the following research questions:

1. What is the level of pre-service teachers in ICT skills?
2. What is the level of technological standards of the respondents as Empowered Learner, Digital Citizen, Knowledge Constructor, Innovative Designer, Computation Thinker, Creative Communicator, and Global Collaborator?

3. Is there a significant relationship between pre-service teachers' computer literacy and the level of technological standards?

2. METHODS

The study employed the descriptive-correlational method of research to determine the relationship between ICT skills and the level of technical standards of pre-service teachers.

The respondents of the study were the pre-service teachers of Bachelor in secondary education and Bachelor in elementary education programmes offers at the selected university. A total enumeration was used. There were 110 pre-service teachers enrolled in the university during the academic year 2018-2019, where the study was conducted.

The researchers utilized adapted and modified instruments. The research instruments were validated by experts in the field before they were administered to respondents. To assess the level of ICT skills among pre-service teachers, the ICT Skills Audit was used. The said instrument was developed by the Training and Development Agency (2018) for Schools in the United Kingdom. This test is administered to all teacher applicants. The aim of this audit is to raise the teacher-applicants' awareness regarding the general ICT skills in any phase. The instrument was composed of nine sections namely, IT skills for new users, communication using word processing, working with pictures, handling information using spreadsheets, the internet as a learning resource, handling information using databases, working with multimedia, and managing learning.

On the other hand, to measure the technological standards of the pre-service teachers, the instrument of Vindollo and Buendia (2016) was utilized. The said instrument is composed of six standards with 25 indicative statements. The instruments reported an excellent reliability coefficient of .943. Weighted mean and standard deviation were used to describe the level of ICT skills and technological standards of the respondents. Moreover, Pearson r was used to determine the relationship between the key variables of the study.

3. FINDINGS AND DISCUSSIONS

It can be seen from Table 1 that pre-service teachers are in the level of being a ‘regular user’ in terms of ICT skills for new users, communication using word processing, working with pictures, handling information using spreadsheets, the internet as a learning resource, processing information using databases, working with multimedia, and managing learning. It means that generally, they are on the average level in demonstrating these ICT skills. It can be noted that they have a ‘limited experience’ in controlling technology, which indicates they have limited ideas on how to appreciate the contribution that control and sensing technologies can make to enrich and enhance the learning of students.

Table 1

Level of ICT Skills among pre-service teachers

	Skills	Mean	Std. Dev.	Descriptive Interpretation
1.	IT skills for new users	3.36	0.72	Regular user
2.	Communication using word processing	3.38	0.78	Regular user
3.	Working with pictures	3.20	0.84	Regular user
4.	Handling information using spreadsheets	2.80	1.01	Regular user
5.	The Internet as a learning resource	3.22	0.78	Regular user
6.	Handling information using databases	2.72	0.89	Regular user
7.	Working with multimedia	3.09	0.99	Regular user
8.	Controlling technology	2.24	1.03	Limited experience
9.	Managing Learning	2.50	1.05	Regular user
	Overall	2.94	0.98	Regular user

1.00 – 1.49 – No Experience, 1.50 – 2.49 – Limited Experience, 2.50 – 3.49 – Regular Use,

3.50 – 4.49 – Confident, 4.50 – 5.00 – Expert

The findings affirm with Vindollo and Buendia (2016), wherein he cited Davis (1992) that ICT has become an increasingly important issue in the field of initial teacher education since ICT was first introduced in the UK around the 1980s. However, preparing pre-service teachers to use ICT in teaching effectively remains a challenging issue for initial teacher education (Law, 2010; Kirschner & Selinger, 2003; McDougall, 2008; UNESCO, 2002; UNESCO Bangkok 2014).

Next, as shown in Table 2, pre-service teachers ‘strongly agree’ that they create and innovate products and processes with the use of technology, explore with the use of technology for school-related needs, apply existing knowledge to generate new ideas, products, or methods using social media sites, and develop products and processes for school needs. It means that they have a very high level of competence in the technological standards in terms of creativity and innovation.

Table 2

Level of Technological Standards among pre-service teachers in terms of creativity and innovation

Standard	Mean	Std. Dev.	Descriptive Interpretation
Creativity and Innovation			
I...			
<ul style="list-style-type: none"> • create and innovate products and processes with the use of technology. 	4.56	0.50	Strongly Agree
<ul style="list-style-type: none"> • explore with the use of technology for my school-related needs. 	4.63	0.54	Strongly Agree
<ul style="list-style-type: none"> • apply existing knowledge to generate new ideas, products, or processes using social media sites. 	4.57	0.55	Strongly Agree
<ul style="list-style-type: none"> • develop products and processes for school needs. 	4.63	0.59	Strongly Agree
Overall	4.60	0.47	Strongly Agree

1.00 – 1.49 – No Experience, 1.50 – 2.49 – Limited Experience, 2.50 – 3.49 – Regular Use,

3.50 – 4.49 – Confident, 4.50 – 5.00 – Expert

These findings affirm with Caluza et al. (2017) wherein he cited the study of Kuyoro et al. (2012) that, worldwide, ICT is radically transforming the way we live. ICT is pervasive in our work, study, and personal lives.

Table 3

Level of Technological Standards among pre-service teachers in terms of communication and collaboration

Standard	Mean	Std. Dev.	Descriptive Interpretation
Communication and Collaboration			
I ...			
<ul style="list-style-type: none"> interact, collaborate, and publish with peers, experts, or others employing a variety of digital environments and media. 	4.54	0.60	Strongly Agree
<ul style="list-style-type: none"> communicate information and ideas effectively to multiple audiences using a variety of media and formats. 	4.46	0.65	Agree
<ul style="list-style-type: none"> develop cultural understanding and global awareness by engaging with learners of other cultures. 	4.52	0.69	Strongly Agree
<ul style="list-style-type: none"> contribute to project teams to produce original works or solve problems. 	4.37	0.63	Agree
Overall	4.47	0.52	Agree

1.00 – 1.49 – No Experience, 1.50 – 2.49 – Limited Experience, 2.50 – 3.49 – Regular Use, 3.50 – 4.49 – Confident, 4.50 – 5.00 – Expert

Next, it is presented in Table 3 that the respondents ‘strongly agree’ that they interact, collaborate, and publish with peers, experts, or others employing a variety of digital environments and media, and develop cultural understanding and global awareness by engaging with learners of other cultures. It means that pre-service teachers have a very high level of technological standards in terms of these two components of communication and collaboration. Meanwhile, they reported a high level of communicating information and ideas effectively to multiple audiences using

a variety of media and formats, and contributing to project teams to produce original works or solve problems.

Subsequently, Table 4 reveals that pre-service teachers ‘agree’ that they plan strategies to guide inquiry, locate, organize, analyze, evaluate, synthesize, and ethically use information from a variety of sources and media, evaluate and select information sources and digital tools based on the appropriateness to specific tasks, and process data and report results using group page. It signifies that they have a high level of technological standards in terms of research and information literacy. These results further indicate that pre-service teacher’s empirical experiences in the conduct of undergraduate thesis and exposure in educational technology courses have helped them to acquire a high level of research and information literacy.

Table 4

Level of Technological Standards among pre-service teachers in terms of research and information literacy

Standard	Mean	Std. Dev.	Descriptive Interpretation
Research and Information Literacy			
I ...			
• plan strategies to guide inquiry.	4.38	0.72	Agree
• locate, organize, analyze, evaluate, synthesize, and ethically use information from a variety of sources and media.	4.46	0.65	Agree
• evaluate and select information sources and digital tools based on the appropriateness to specific tasks.	4.44	0.64	Agree
• process data and report results using group page.	4.41	0.68	Agree
Overall	4.42	0.62	Agree

1.00 – 1.49 – No Experience, 1.50 – 2.49 – Limited Experience, 2.50 – 3.49 – Regular Use, 3.50 – 4.49 – Confident, 4.50 – 5.00 – Expert

As stated in the findings of Hoon (2008), today, we live in a world that is rapidly evolving through technology. As expectations have risen within our classrooms, for both students as well as teachers, we are seeing more and more educational technology being implemented into academia, and at all levels.

Table 5

Level of Technological Standards among pre-service teachers in terms of critical thinking, problem-solving, and decision making

Standard	Mean	Std. Dev.	Descriptive Interpretation
Critical Thinking, Problem-Solving, and Decision-Making			
I ...			
<ul style="list-style-type: none"> • identify and define authentic problems and significant questions for investigation. 	4.25	0.64	Agree
<ul style="list-style-type: none"> • plan and manage activities to develop a solution or complete a project 	4.35	0.53	Agree
<ul style="list-style-type: none"> • collect and analyze data to identify solutions and make informed decisions 	4.45	0.60	Agree
<ul style="list-style-type: none"> • Use multiple processes and diverse perspectives to explore alternative solutions. 	4.51	0.65	Strongly Agree
Overall	4.44	0.50	Agree

1.00 – 1.49 – No Experience, 1.50 – 2.49 – Limited Experience, 2.50 – 3.49 – Regular Use,

3.50 – 4.49 – Confident, 4.50 – 5.00 – Expert

Table 5 shows that pre-service teachers ‘strongly agree’ that they use multiple processes and diverse perspectives to explore alternative solutions. It signifies that they have a very high level of technological standards in terms of critical thinking, problem-solving, and decision making, particularly in the above-mentioned competency. Further, pre-service teachers are in agreement that they identify and define authentic problems and significant questions for investigation,

plan and manage activities to develop a solution or complete a project and collect and analyze data to identify solutions and make informed decisions. It can be inferred that they are at a high level when these standards of critical thinking, problem-solving, and decision making are considered.

It is evident in Table 6 that pre-service teachers reported a response of ‘strongly agree’ on advocating and practicing safe, legal, and responsible use of information and technology, demonstrating personal responsibility for lifelong learning, exhibiting leadership for digital citizenship, and exhibiting a positive attitude towards using technology that supports collaboration, learning, and productivity.

Table 6

Level of Technological Standards among pre-service teachers in terms of digital citizenship

Standard	Mean	Std. Dev.	Descriptive Interpretation
Digital Citizenship			
I ...			
<ul style="list-style-type: none"> advocate and practice safe, legal, and responsible use of information and technology. 	4.65	0.63	Strongly Agree
<ul style="list-style-type: none"> exhibit a positive attitude toward using technology that supports collaboration, learning, and productivity. 	4.57	0.60	Strongly Agree
<ul style="list-style-type: none"> demonstrate personal responsibility for lifelong learning. 	4.64	0.62	Strongly Agree
<ul style="list-style-type: none"> exhibit leadership for digital citizenship. 	4.57	0.64	Strongly Agree
Overall	4.61	0.56	Strongly Agree

1.00 – 1.49 – No Experience, 1.50 – 2.49 – Limited Experience, 2.50 – 3.49 – Regular Use,

3.50 – 4.49 – Confident, 4.50 – 5.00 – Expert

It justifies that they have a very high level of technological standards in these particular components of digital citizenship. Further, it can be inferred that pre-service teachers profoundly recognize the rights, responsibilities, and opportunities of living, learning, and working in an interconnected digital world, and they act and model in ways that are safe, legal, and ethical.

Table 7

Level of Technological Standards among pre-service teachers in terms of technology operations and concepts

Standard	Mean	Std. Dev.	Descriptive Interpretation
Technology Operations and Concepts			
I ...	4.46	0.73	Agree
<ul style="list-style-type: none"> • understand and use technology systems. 	4.49	0.60	Agree
<ul style="list-style-type: none"> • select and use applications effectively and productively. 	4.33	0.78	Agree
<ul style="list-style-type: none"> • troubleshoot systems and applications. 	4.52	0.60	Strongly Agree
<ul style="list-style-type: none"> • transfer current knowledge to learning of new technologies. 			
Overall	4.45	0.61	Agree

1.00 – 1.49 – No Experience, 1.50 – 2.49 – Limited Experience, 2.50 – 3.49 – Regular Use, 3.50 – 4.49 – Confident, 4.50 – 5.00 – Expert

Next, as presented in Table 7, the respondent’s level of technological standards in terms of technology operations and concepts is ‘strongly agree’ which means that the transfer of current knowledge to learning of new technologies is evident. The finding is supported by Thieman (2008) that 85% of pre-service teachers integrated technology skills and knowledge in instructional practice with their K-12 students. Thieman reported that 50% of students in the K-12 program used technology in such areas as creativity and innovation, communication and collaboration and research information fluency. However, only a few had used technology in the critical thinking, problem-solving and decision-making.

Finally, as shown in Table 8, there exists a positive and significant relationship between ICT skills and technological standards among pre-service teachers. The findings affirm that the proliferation of technological advancement in the classroom setting had made a big impact in the learner’s performance.

Table 8

Test of significant relationship between the level of information communication technology skills and technological standards among pre-service teachers

	ICT Skills
Technological Standards	$r = .205$ $p = .032^*$

*Significant at $p \leq .05$

4. CONCLUSIONS

Pre-service teachers are on the average level of demonstrating ICT skills and have limited experience in controlling technology. They have a very high level of competence in technological standards in terms of creativity and innovation and digital citizenship. They profoundly recognize the rights, responsibilities, and opportunities of living, learning, and working in an interconnected digital world, and they act and model in ways that are safe, legal, and ethical. They highly interact, collaborate, and publish with peers, experts, or others employing a variety of digital environments and media, and develop cultural understanding and global awareness by engaging with learners of other cultures and reported a high level on communicating information and ideas effectively to multiple audiences using a variety of media and formats, and contributing to project teams to produce original works or solve problems. It was also found out that the respondents have a high level of technological standards in terms of research and information literacy, critical thinking, problem-solving, and decision making, and technology operations and concepts. When tested for a significant relationship, this study revealed that there

exists a positive and significant relationship between ICT skills and technological standards among pre-service teachers.

Based on the findings of this study, the researchers conclude that as pre-service teachers possess adequate and necessary ICT skills, the more competent they are of becoming an empowered learner, digital citizen, knowledge constructor, innovative designer, computational thinker, creative communicator, and global collaborator.

Consequently, the following recommendations are drawn: (i) curricularists in education courses may consider curriculum enhancement in teaching 21st century classrooms through ICT integration, (ii) professors in education courses may conduct training among education students at end of the semester, and (iii) a similar study may be conducted to a large number of respondents to confirm the findings of the present study.

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Dhivehi Section

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ඉස්ලාමය ආගම

ඉස්ලාමය ආගමේ මූලික මූලධර්මයන් සහ මූලික මූලධර්මයන්.

1. ඉස්ලාමය ආගම (150-200 පිටු)

2. ඉස්ලාමය ආගම (3-5 පිටු)

3. ඉස්ලාමය ආගම (පිටු 1-5)

4. ඉස්ලාමය ආගම

5. ඉස්ලාමය ආගම

6. ඉස්ලාමය ආගම

7. ඉස්ලාමය ආගම

8. ඉස්ලාමය ආගම

9. ඉස්ලාමය ආගම

ඉස්ලාමය ආගමේ මූලික මූලධර්මයන් සහ මූලික මූලධර්මයන්.

ඉස්ලාමය ආගම

ඉස්ලාමය ආගමේ මූලික මූලධර්මයන් සහ මූලික මූලධර්මයන්.

... (Chen, 2007). ...

2.8 ...

... (Deunk, Smale-Jacobse, de) ... (Boer, Doolard, & Bosker, 2018) ... (Joseph, Thomas, Simonette, & Ramsook, 2013; Norris, 2013; Robinson, 2017; Roiha, 2014; Siam & Al-Natour, 2016; Yuen, Westwood, & Wong, 2005). ... (Kamarulzaman, Azman, & Zahidi, 2017; Morrison-Thomas, 2016)

... ..

3. ...

3.1 ...

... (convenience sampling) ...

(%0.0) 0	1	5	-0.84	0.75	4.24	10
(%0.0) 0	1	5	-0.42	0.86	3.76	11
(%0.0) 0	1	5	-0.37	0.96	3.39	12
(%0.0) 0	1	5	-0.45	0.73	4.13	13
(%0.0) 0	1	5	-0.76	0.88	4.11	14
(%0.0) 0	2	5	-0.92	0.75	4.34	15
(%0.0) 0	1	5	-0.84	0.90	4.07	16
(%0.0) 0	1	5	-0.72	0.89	4.05	17
(%0.0) 0	1	5	-1.24	0.77	4.41	18
(%0.0) 0	1	5	-0.23	1.06	3.18	19
(%0.0) 0	1	5	-0.33	0.89	3.60	20
(%0.0) 0	1	5	-0.56	0.82	3.95	21
(%0.0) 0	1	5	-0.84	0.79	4.20	22
(%0.0) 0	1	5	-0.59	0.85	4.05	23
(%0.0) 0	1	5	-0.43	0.86	3.92	24
(%0.0) 0	1	5	-0.59	0.87	3.84	25
(%0.0) 0	1	5	-0.47	0.81	4.02	26
(%0.0) 0	1	5	-0.78	0.87	3.79	27
(%0.0) 0	1	5	-0.05	1.21	2.88	28
(%0.0) 0	1	5	-0.49	0.92	3.57	29
(%0.0) 0	1	5	-0.52	1.00	3.64	30
(%0.0) 0	1	5	-1.03	0.89	4.18	31

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