

**THE UNIVERSITY OF HULL**

**An Empirical Study of the Perceptions of Male Teachers and  
Students of the Islamic Education Curriculum in Secondary Schools  
in the Kingdom of Saudi Arabia**

**Being a thesis submitted for the degree of**

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## CONTENTS

Table of Contents.....	i
List of table.....	ix
List of Figures.....	xv
Abstract.....	xvi
Acknowledgments.....	xvii
List of Abbreviation.....	xviii
Glossary.....	xix

## CHAPTER ONE

1.1 Introduction .....	1
1.2 RESEARCH PROBLEM .....	1
1.3 THE OBJECTIVES OF THE STUDY .....	5
1.4 THE SIGNIFICANCE OF THIS STUDY .....	5
1.5 Investigative Procedures.....	6

## CHAPTER TWO THE SAUDI EDUCATION SYSTEM

2.1 Introduction .....	8
2.2 The social, economic and political situation before establishment of the Administration of Education .....	8
2.3 Education before the establishment of the administration of education .....	10
2.4 Establishment and Development of the General Administration of Education (1926-1952).....	10
2.5 Establishment and Development of the Ministry of Education.....	12
2.6 Establishment of the General Presidency for Girls' Education .....	13
2.7 The quantitative development of girls' education .....	14
2.8 Merger of the General Presidency of the Girls' Education in the Ministry of Education .....	14
2.9 System of Education .....	15
2.10 Types of education supervised by the Ministry of Education at the current time ..	18
2.11 Schools which are supervised by the Ministry of Education .....	19
2.11.1 Pre-school level (Kindergarten) .....	19
2.11.2 Elementary Education .....	19
2.11.3 The intermediate stage.....	20
2.11.4 Secondary Education .....	21
2.11.5.1 Objectives of the secondary level .....	24
2.11.5.2 The quantitative development of the secondary stage.....	26
2.12 The problems of school buildings .....	27
2.13 The School Curriculum .....	29
2.14 The Teacher's Role in the Educational Process .....	30
2.14.1 Preparing and assessing the teacher and the obstacles in front of him.....	30
2.14.2 The way the society perceives teachers and the teaching profession.....	35
2.14.4 Training the teacher and increasing his professional development .....	38
2.14.5 Methods of assessing the work of the teacher .....	42
2.15 Summary .....	46



# CHAPTER THREE

## LITERATURE REVIEW 1

### Islamic Education Curriculum in Secondary Schools in Saudi Arabia

<b>3.1 Introduction .....</b>	<b>48</b>
<b>3.2 The concept of Islamic education:.....</b>	<b>48</b>
<b>3.3 Sources of Islamic education .....</b>	<b>49</b>
<b>3.4 The principles of teaching Islamic education.....</b>	<b>51</b>
<b>3.5 The importance of religious education.....</b>	<b>55</b>
<b>3.6 Religious education as a cultural and social exercise.....</b>	<b>56</b>
<b>3.7 The aims of Islamic education .....</b>	<b>57</b>
3.7.1 The particularity of the Islamic education aims.....	57
3.7.2 The importance of identifying the aims and objectives of Islamic education	58
3.7.3 The standards and specifications of objective fixation .....	59
3.7.4 General researchers' opinions towards aims and objectives of general religious education .....	60
3.7.5 Different researchers' opinions towards the general aims and objectives of Islamic education .....	63
3.7.5.1 Different researchers' opinions towards the specific objectives of Islamiceducation.....	67
<b>3.8 The problems which face Islamic education in Saudi Arabia .....</b>	<b>70</b>
3.8.1 Problems related to the aims and objectives of Islamic education in Saudi schools .....	70
3.8.2 The problems related to the content of the Islamic education curriculum ....	73
3.8.3 The problems related to text books, teaching methods and teaching aids which are used in Islamic education .....	79
3.8.5 Problems of evaluation and Assessment .....	81
3.8.6 The difficulties which may face the teacher of Islamic education.....	83
<b>3.9 Summary .....</b>	<b>85</b>

# CHAPTER FOUR

## LITERATURE REVIEW 2

### The Curriculum: Definitions, Elements, and Explanations

<b>4.1 Introduction .....</b>	<b>87</b>
<b>4.2 Different trends in defining the curriculum.....</b>	<b>88</b>
4.2.1 The traditional trend .....	88
4.2.1.1 Defining the curriculum as studying a group of subjects .....	89
4.2.1.2 Defining the curriculum as the content of the studied syllabus .....	91
4.2.2 The modern trends.....	92
4.2.2.1 Defining the curriculum as the experience .....	92
4.2.2.2 Defining the curriculum as modes of thought.....	95
4.2.2.3 Defining the curriculum as Ends (Objectives).....	98
4.2.2.4 Defining the curriculum as a written plan .....	102
4.2.3 A suggested definition of the curriculum .....	104
<b>4.3 The Elements of the Curriculum .....</b>	<b>105</b>
4.3.1 The objectives .....	106
4.3.1.1 Derivation of the objectives .....	108
4.3.1.2 The formulation of teaching objectives .....	109
4.3.2 The Second Element the Content.....	109
4.3.2.1 The components of the school curriculum content .....	113
4.3.3 The text book .....	115

4.3.3.1 The concept and importance of the textbook .....	115
4.3.3.2 Important considerations in preparing the textbook.....	117
4.3.4 Teaching Methods.....	118
4.3.4.1 The concept of teaching methods.....	118
4.3.4.2 The importance of the teaching method .....	119
4.3.4.3 The factors affecting choice of the teaching method.....	120
4.3.4.4 Characteristics of effective teaching methods.....	121
4.3.4.5 Types of teaching methods .....	122
4.3.5 Teaching Aids .....	128
4.3.5.1 The concept of teaching aids and their importance.....	128
4.3.5.2 Shortage of teaching aids. ....	130
4.3.5.3 Choice of teaching aids:.....	131
4.3.6 The fourth element: Evaluation .....	131
4.3.6.1 The concept of evaluation.....	131
4.3.6.2 The importance of evaluation.....	133
4.3.6.3 The objectives of evaluation .....	134
4.3.6.4 The characteristics of good evaluation .....	135
4.3.6.5 Some methods or types of evaluation and their use in the field of education.....	136
4.3.6.6 Some tools of evaluation and their use in the field of education .....	137
4.3.6.7 Assessment.....	138
<b>4.4 Summary .....</b>	<b>140</b>

## CHAPTER FIVE

### Methodology

### Research Design and Pilot Study

<b>5.1 Introduction .....</b>	<b>144</b>
-------------------------------	------------

## PART ONE RESEARCH DESIGN

<b>5.2 The concept of Quantitative and Qualitative methods.....</b>	<b>144</b>
5.2.1 The Qualitative-Quantitative Debate .....	146
5.2.2 The Qualitative-Quantitative combination .....	147
<b>5.3 Research Design .....</b>	<b>148</b>
5.3.1 Data Collection Tools.....	150
5.3.1.1 The Questionnaire .....	150
5.3.1.1.1 Advantages and reasons for use of questionnaire.....	150
5.3.1.1.2 The Construction of the Questionnaire.....	152
5.3.1.1.3 The development of the questionnaire .....	156
5.3.1.1.4 Reliability and Validity Assessment of the Research Instrument .	158
5.3.1.1.4.1 Reliability .....	159
5.3.1.1.4.1.1 Internal reliability .....	159
5.3.1.1.4.2 Validity .....	160
5.3.1.1.4.2.1 Content Validity .....	160
5.3.1.1.4.2.2 Face Validity .....	160
5.3.1.2 The Interviews.....	163
5.3.1.2.1 The Advantages and Reasons for Use of Interview.....	163
5.3.1.2.2 The Construction of the Interview.....	165
5.3.1.3 Translation of questionnaire and interview.....	169



## PART TWO - THE PILOT STUDY

<b>5. 4 The Aims and Advantages of the Pilot Study.....</b>	<b>170</b>
<b>5.5 The sample and conduct of the pilot study.....</b>	<b>172</b>
5.5.1 The Questionnaire .....	172
5.5.2 The Interview .....	173
5.5.3 Reliability of the questionnaire.....	173
5.5.4 The Reliability of Interviews .....	175
<b>5.6 Result of the Pilot Study .....</b>	<b>176</b>
5.6.1 The quantitative results.....	176
5.6.2 Linking Quantitative with Qualitative Results .....	179
<b>5.7 Summary .....</b>	<b>180</b>

## CHAPTER SIX

### DATA COLLECTION IN THE MAIN STUDY

<b>6.1 Introduction .....</b>	<b>182</b>
<b>6.2 The Research Questions .....</b>	<b>182</b>
<b>6.3 The Sample.....</b>	<b>183</b>
6.3.1 Sample Selection in the main Study.....	185
6.3.1.1 The Teachers' and Students' Samples.....	185
6.3.1.2 Teachers' Characteristics .....	186
6.3.1.3 Students' Characteristics.....	187
<b>6.4 Data collection procedures .....</b>	<b>189</b>
6.4.1 Administration of Teachers' and Students' Questionnaire.....	190
6.4.2 Conduct of Teachers' and Student's Interviews .....	191
<b>6.5 Reliability of the instruments in the main study.....</b>	<b>192</b>
6.5.1 Factor Analysis .....	193
6.5.1.1 Factor analysis of Aims and Objectives of Islamic education by teachers .....	195
6.5.1.2 Factor analysis of skills, morals and abilities .....	196
6.5.1.3 Factor analysis of Causes of Students' Lack of Interest in Islamic Education .....	197
6.5.2 Internal Reliability of the scales.....	198
<b>6.6 Data Analysis Techniques.....</b>	<b>198</b>
6.6.1 The questionnaire analysis techniques are as follow: .....	199
6.6.2 Methods of interview analysis .....	199
6.6.2.1 Data reduction .....	200
6.6.2.2 Data display.....	201
6.6.2.3 Conclusion Drawing and Verification .....	202
<b>6.7 Summary .....</b>	<b>203</b>

## CHAPTER SEVEN

### The Quantitative Results

7.1 Introduction ..... 204

## PART ONE: TEACHERS' RESPONSES

<b>7.2 Descriptive analysis.....</b>	<b>205</b>
7.2.1. Aims and Objectives of Islamic education curriculum .....	206
7.2.2. Teaching Methods.....	210

7.2.3. Teaching Aids .....	212
7.2.4. Teachers' views on student lack interest in Islamic Education .....	214
7.2.5. Teachers' View about Islamic Curriculum Content.....	216
<b>7.3 Differences between teachers in the five sections.....</b>	<b>218</b>
7.3.1 Difference between teachers' views about the aims and objectives of Islamic education.....	219
7.3.2 Difference between teachers' views towards teaching methods .....	226
7.3.3. Difference between teachers' views availability of teaching aids.....	230
7.3.4. Difference between teachers' views about Causes of students lack of interest .....	234

## **PART TWO: STUDENTS' RESPONSES**

<b>7.4. Descriptive analysis.....</b>	<b>237</b>
7.4.1 Teaching Methods.....	238
7.4.2. Teaching Aids .....	240
7.4.3. Causes of student lack of interest in Islamic Education.....	241
7.4.4. Students' views about Criticism and suggestions of Islamic Curriculum Content.....	243
7.4.5. The Skills, Morals and Abilities that students want to acquire.....	244
7.4.5.1 The Fulfilment of Skills, Morals and Abilities .....	245
<b>7.5 Differences between Students in the five sections.....</b>	<b>246</b>
7.5.1 Difference between students in the teaching methods .....	246
7.5.2 Difference between students in the Teaching Aids.....	249
7.5.3 Differences between students' views about causes of their lack of interest in four cities .....	252
7.5.4 Students' view about Criticism and suggestions of Islamic Curriculum Content .....	254
7.5.5 Students' view about importance and fulfilment of Skills, Morals and Abilities of Islamic education curriculum .....	256

## **PART THREE**

### **Comparison between teachers' and students' questionnaire results**

<b>7.6 Introduction .....</b>	<b>257</b>
7.6.1 Differences between the views of teachers and students about teaching methods.....	258
7.6.2 Differences between the views of teachers and students about teaching aids .....	259
7.6.3 Differences between the views of teachers and students about causes of students' lack of interest in the Islamic education .....	260
7.6.4 Differences between the views of teachers and students about criticism and suggestions of Islamic Curriculum Content .....	261
<b>7.7 Summary of the Chapter.....</b>	<b>262</b>

## **CHAPTER EIGHT QUALITATIVE INVESTIGATIONS**

<b>8.1 Introduction .....</b>	<b>264</b>
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### **PART ONE Teachers' Interviews**



8.2.1 Aims and Objectives of Islamic Education Curriculum.....	265
8.2.1.1 The extent to which the aims of Islamic education are achieved by its curriculum .....	265
8.2.1.2 The extent to which the aims of Islamic Education are achieved by the teacher .....	266
8.2.2 The content of Islamic Education Curriculum.....	267
8.2.2.1 The range of influence of the current content of IEC in amending the Students' behaviour. ....	267
8.2.2.2 The range of Support of the content of current IEC to the students to Satisfy their daily needs .....	271
8.2.2.3 The extent of difficulty of understanding the subjects of current Islamic education by the students .....	273
8.2.2.4 The subjects which the teachers thought should be included in the current content of IEC .....	275
8.2.3 Teaching Methods.....	276
8.2.3.1 The effect and benefit of using varied teaching methods to help students .....	276
8.2.3.2 The methods used in the teaching process.....	277
8.2.3.3 The teaching methods preferred by the teachers.....	279
8.2.4 The Teaching Aids .....	281
8.2.4.1 The utility of the teaching aids which are available in the studying classes .....	281
8.2.4.2 The causes which hinder variety in using the teaching aids for IEC....	282
8.2.4.3 How these teaching aids help the students.....	283
8.2.5 Assessment .....	284
8.2.5.1 The assessment systems used.....	284
8.2.5.2 Assessment through examinations .....	286
8.2.5.3 The opinion of the teachers towards the examination method.....	286
8.2.5.4 Formative Assessment .....	288
8.2.5.5 Writing regular reports .....	288
8.2.6 Evaluation .....	290
8.2.6.1 Participation of the teachers in evaluating the content of IEC or one of its elements .....	290
8.2.6.2 The types of evaluation used.....	292
8.2.7 The school activities.....	292
8.2.7.1 The advantages in the school activities .....	292
8.2.7.2 The availability of the activities inside the school and the participation of the teachers in them .....	293
8.2.7.3 Teachers' evaluation of the activities held inside the school.....	294
8.2.8 Extent of students' interest in Islamic education curriculum lessons .....	295
8.2.9 Teacher's Training .....	296
8.2.9.1 The benefit of the training.....	296
8.2.9.2 The Attendance of the training courses .....	297
8.2.9.3 Teachers' evaluation of the training programmes .....	298
8.2.10 How satisfied are the Islamic education teachers with the teaching process? .....	299
8.2.11 The teachers' evaluations and suggestions for developing and improving the IEC in secondary schools.....	300
8.2.11.1 Teachers' suggestions for the aims and objectives of IEC .....	300
8.2.11.2 Suggestions about the content .....	301
8.2.11.3 Teaching Methods .....	303





## CHAPTER NINE DISCUSSION OF FINDINGS

<b>9.1 Introduction .....</b>	<b>340</b>
<b>9.2 Level of teachers and students' scores on the study variables .....</b>	<b>341</b>
9.2.1 Importance of Aims and Objectives of Islamic Education.....	341
9.2.2 Fulfilment of Aims and Objectives of Islamic education.....	341
9.2.3 Content of Islamic Education Curriculum.....	342
9.2.4 Teaching Methods.....	343
9.2.5 Teaching Aids .....	347
9.2.6 Students' lack of interest in Islamic education lessons .....	349
9.2.7 Skills, Morals and Abilities acquired from the Islamic education curriculum .....	349
<b>9.3 Differences among teachers and among students, and between teachers and students, in their scores on the study variables .....</b>	<b>350</b>
9.3.1 Differences among teachers.....	350
9.3.1.1 Importance and Fulfilment of Aims and Objectives of IEC .....	350
9.3.1.2 Teacher Training .....	350
9.3.1.3 Teachers' Experience.....	351
9.3.1.4 The Cities .....	352
9.3.1.5 School buildings .....	353
9.3.2 Differences among students.....	354
9.3.2.1 The Cities .....	354
9.3.2.2 School buildings .....	354
9.3.2.3 Importance and Fulfilment of skills and morals of IEC .....	354
9.3.3 Differences between teachers and students .....	355
<b>9.4 The difficulties and factors that influence the effectiveness of IEC .....</b>	<b>356</b>
9.4.1 Aims and Objectives of Islamic Education Curriculum.....	356
9.4.2 Content of Islamic education curriculum .....	358
9.4.3 Teaching methods .....	361
9.4.4 Teaching aids .....	363
9.4.5 Assessment .....	366
9.4.6 Evaluation .....	368
9.4.7 Students' lack of interest in Islamic Education Curriculum Lessons .....	370
9.4.8 Skills and Morals.....	371
9.4.9 Teacher Training .....	372
9.4.10 School activities .....	375
9.4.11 The time allocated .....	376
9.4.12 School buildings.....	377
<b>9.5 Summary .....</b>	<b>378</b>

## CHAPTER TEN SUMMARY, CONCLUSIONS AND RECOMMENDAIONS

<b>10.1 Summary .....</b>	<b>382</b>
<b>10.2 Conclusions .....</b>	<b>388</b>
<b>10.3 Limitations of the Study .....</b>	<b>391</b>
<b>10.4 Recommendations.....</b>	<b>392</b>
10.4.1 Islamic education curriculum and its elements.....	392
10.4.2 Ministry of Education.....	394
<b>10.5 Suggestions for Further Research .....</b>	<b>395</b>
<b>REFERENCES .....</b>	<b>397</b>
<b>Appendices</b>	



## LIST OF TABLES

TABLE 2.1	THE DISTRIBUTION OF SCHOOLS IN 2004-2005 BY SUPERVISING AGENCY .....	18
TABLE 2.2	NUMBER OF KINDERGARTEN SCHOOLS, CLASSES, STUDENTS AND TEACHERS DURING THE PERIOD 1980-81 TO 2004-2005 .....	19
TABLE 2.3	NUMBER OF ELEMENTARY SCHOOLS, CLASSES, STUDENTS AND TEACHERS DURING THE PERIOD 1960-61 TO 2004-2005 .....	20
TABLE 2.5	NUMBER OF INTERMEDIATE SCHOOLS, CLASSES, STUDENTS AND TEACHERS DURING THE PERIOD 1958-59 TO 2004-2005 .....	21
TABLE 2.6	THE SECONDARY STAGES' STUDY PLAN UNTIL 1991- TRADITIONAL SYSTEM (NUMBER OF PERIODS PER WEEK) .....	22
TABLE 2.7	THE CURRENT SECONDARY SCHOOL STUDY PLAN (NUMBER OF PERIODS PER WEEK) .....	24
TABLE 2.8	SECONDARY STAGE: NUMBER OF SCHOOLS, CLASSES, STUDENTS AND TEACHERS DURING THE PERIOD 1969-70 TO 2004-2005 .....	26
TABLE 2.9	SECONDARY STAGE: NUMBER OF SCHOOLS, CLASSES, STUDENTS AND TEACHERS DURING THE PERIOD 1963-64 TO 2004-2005 .....	27
TABLE 2.10	TYPE OF BUILDING .....	28
TABLE 3.1	THE OBJECTIVES OF RELIGIOUS EDUCATION IN SAUDI SECONDARY SCHOOLS.	65
TABLE 5.1	ALPHA IF ITEM DELETED FOR CAUSES OF STUDENTS' LACK OF INTEREST IN ISLAMIC EDUCATION CURRICULUM .....	174
TABLE 5.2	COMPARISON OF MEANS AND STANDARD DEVIATION BETWEEN TEACHERS AND STUDENTS IN TEACHING METHODS (N= 60) .....	176
TABLE 5.3	COMPARISON OF MEANS AND STANDARD DEVIATION BETWEEN TEACHERS AND STUDENTS IN TEACHING AIDS (N= 60) .....	177
TABLE 5.4	COMPARISON OF MEANS AND STANDARD DEVIATION BETWEEN TEACHERS AND STUDENTS IN CAUSES OF STUDENTS' LACK OF INTEREST IN ISLAMIC EDUCATION LESSONS. (N= 60) .....	178
TABLE 5.5	COMPARISON OF MEANS AND STANDARD DEVIATION BETWEEN TEACHERS AND STUDENTS IN CRITICISM AND SUGGESTIONS OF ISLAMIC CURRICULUM CONTENT (N= 60) .....	179
TABLE 6.1	THE QUALIFICATIONS OF TEACHERS .....	186
TABLE 6.2	TEACHERS' SUBJECTS .....	186



TABLE 6.4	TEACHERS' TRAINING .....	187
TABLE 6.5	SCHOOL BUILDING .....	187
TABLE 6.6	STUDENTS' AGE .....	188
TABLE 6.7	GRADE LEVEL IN SECONDARY SCHOOL .....	188
TABLE 6.8	SUBJECT IN SECONDARY SCHOOL .....	189
TABLE 6.9	SCHOOL BUILDING .....	189
TABLE 6.10	INFORMATION ABOUT THE COMPLETED QUESTIONNAIRES BY TEACHERS AND STUDENTS .....	190
TABLE 6.11	RESULTS OF FACTOR ANALYSIS ON AIMS AND OBJECTIVES OF ISLAMIC EDUCATION SCALE ON ROTATED VARIMAX.....	195
TABLE 6.12	RESULTS OF FACTOR ANALYSIS ON SKILLS, MORALS AND ABILITIES SCALES ON ROTATED VARIMAX.....	196
TABLE 6.13	RESULTS OF FACTOR ANALYSIS ON THE CAUSES OF STUDENTS' LACK OF INTEREST SCALES ON ROTATED VARIMAX .....	197
TABLE 6.14	INTERNAL CONSISTENCY* OF THE SCALES OF QUESTIONNAIRES (N=596)..	198
TABLE 7.1	THE IMPORTANCE OF AIMS AND OBJECTIVES OF ISLAMIC EDUCATION AS DETERMINED BY TEACHERS (N=248) .....	206
TABLE 7.2	EXTENT OF TEACHER FULFILMENT OF AIMS AND OBJECTIVES OF RELIGIOUS EDUCATION. (N=248).....	208
TABLE 7.3	EXTENT OF USE OF TEACHING METHODS BY ISLAMIC EDUCATION TEACHERS (N=248).....	210
TABLE 7.4	EXTENT OF AVAILABILITY OF TEACHING AIDS AS PERCEIVED BY ISLAMIC EDUCATION TEACHERS. (N=248) .....	212
TABLE 7.5	EXTENT OF USE OF TEACHING AIDS BY ISLAMIC EDUCATION TEACHERS (N=248).....	213
TABLE 7.6	CAUSES OF STUDENTS' LACK OF INTEREST AS PERCEIVED BY TEACHERS (N=248).....	214
TABLE 7.7	EXTENT OF AGREEMENT OF THE ISLAMIC CURRICULUM CONTENT BY TEACHERS. (N=248).....	216
TABLE 7.8	COMPARISON BETWEEN VIEWS OF TEACHERS WITH AND WITHOUT TRAINING, TOWARDS THE IMPORTANCE OF AIMS AND OBJECTIVES .....	219
TABLE 7.9	COMPARISON BETWEEN THE AMOUNT OF TEACHING EXPERIENCES HELD BY TEACHERS AND THEIR PERCEPTIONS OF THE IMPORTANCE OF THE AIMS AND	

OBJECTIVES OF THE ISLAMIC CURRICULUM.....	220
TABLE 7.10 EXPLORING DIFFERENCES IN TEACHERS' VIEWS ABOUT THE IMPORTANCE AND FULFILMENTS OF AIMS AND OBJECTIVES. ....	221
TABLE 7.11 COMPARISON BETWEEN THE VIEWS OF TEACHERS WITH AND WITHOUT TRAINING, TOWARDS FULFILMENT OF AIMS AND OBJECTIVES. (N=248).....	222
TABLE 7.12 COMPARISON BETWEEN TEACHERS OF DIFFERENT EXPERIENCE IN THE VIEWS TOWARDS AIMS AND OBJECTIVES FULFILMENT' .....	224
TABLE 7.13 COMPARISON BETWEEN THE VIEWS OF TEACHERS WITH AND WITHOUT TRAINING (N=248) .....	226
TABLE 7.14 COMPARISON BETWEEN TEACHERS' VIEWS IN FOUR CITIES TOWARD TEACHING METHODS (N=248) .....	227
TABLE 7.15 COMPARISON BETWEEN THE VIEWS OF TEACHERS OF DIFFERENT EXPERIENCE TOWARDS TEACHING METHODS. (N=248) .....	229
TABLE 7.16 COMPARISON BETWEEN VIEWS OF TEACHERS' IN DIFFERENT TYPES OF SCHOOL BUILDING, TOWARDS AVAILABILITY OF TEACHING AIDS .....	230
TABLE 7.17 COMPARISON BETWEEN TEACHERS IN GOVERNMENTAL SCHOOL BUILDING AND IN RENTED BUILDING, IN USE OF TEACHING AIDS .....	231
TABLE 7.18 COMPARISON BETWEEN TEACHERS WITH TRAINING AND TEACHERS WITHOUT TRAINING TOWARDS USE OF TEACHING AIDS .....	232
TABLE 7.19 COMPARISON BETWEEN THE VIEWS OF TEACHERS OF DIFFERENT EXPERIENCE TOWARDS TEACHING AIDS. (N=248).....	233
TABLE 7.20 COMPARISON BETWEEN TEACHERS' VIEWS IN FOUR CITIES TOWARDS CAUSES OF STUDENTS' LACK OF INTEREST IN ISLAMIC EDUCATION .....	234
TABLE 7.21 COMPARISON BETWEEN TEACHERS' VIEWS IN FOUR CITIES TOWARD STUDENTS' LACK OF INTEREST IN ISLAMIC EDUCATION.....	235
TABLE 7.22 EXTENT OF USE OF TEACHING METHODS BY ISLAMIC EDUCATION TEACHERS AS PERCEIVED BY STUDENTS (N=348) .....	238
TABLE 7.23 EXTENT OF USE OF TEACHING AIDS BY ISLAMIC EDUCATION TEACHERS, AS PERCEIVED BY STUDENTS (N=348).....	240
TABLE 7.24 EXTENT OF CAUSES EFFECTING STUDENTS' LACK OF INTEREST AS PERCEIVED BY STUDENTS (N=348) .....	241
TABLE 7.25 EXTENT OF AGREEMENT OF ISLAMIC CURRICULUM CONTENT BY STUDENTS (N=348).....	243
TABLE 7.26 IMPORTANCE OF SKILLS, MORALS AND ABILITIES AS DETERMINED BY STUDENTS N=348) .....	244

TABLE 7.27	EXTENT OF FULFILMENT OF TEACHERS AND ISLAMIC EDUCATION CURRICULUM OF SKILLS, MORALS AND ABILITIES BY STUDENTS (N=348) .	245
TABLE 7.28	COMPARISON BETWEEN VIEWS OF STUDENTS IN THE FOUR CITIES TOWARD TEACHING METHODS (N=348).....	247
TABLE 7.29	COMPARISON OF STUDENTS' VIEWS ON THE USE OF TEACHING AIDS ACCORDING TO DIFFERENT TYPES OF SCHOOL BUILDING. (N=348).....	249
TABLE 7.30	COMPARISON BETWEEN VIEWS OF STUDENTS IN THE 4 CITIES TOWARDS USE OF TEACHING AIDS. (N=348).....	250
TABLE 7.31	COMPARISON BETWEEN VIEWS OF STUDENTS IN THE FOUR CITIES TOWARDS THE CAUSES OF LACK OF INTEREST IN ISLAMIC EDUCATION. (N=348) .....	252
TABLE 7.32	COMPARISON BETWEEN STUDENTS IN THE FOUR CITIES IN THEIR VIEWS TOWARDS THE ISLAMIC CURRICULUM CONTENT. (N=348).....	254
TABLE 7.33	EXPLORING DIFFERENCES IN TEACHERS' VIEWS ABOUT THE IMPORTANCE AND FULFILMENTS OF SKILLS, MORALS AND ABILITIES .....	256
TABLE 7.34	COMPARISON BETWEEN THE VIEWS OF TEACHERS AND STUDENTS ABOUT TEACHING METHODS .....	258
TABLE 7.35	COMPARISON BETWEEN THE VIEWS OF TEACHERS AND STUDENTS ABOUT TEACHING AIDS .....	259
TABLE 7.36	COMPARISON BETWEEN THE VIEWS OF TEACHERS AND STUDENTS ABOUT STUDENTS' LACK OF INTEREST IN ISLAMIC EDUCATION.....	260
TABLE 7.37	COMPARISON BETWEEN THE VIEWS OF TEACHERS AND STUDENTS ABOUT CRITICISM AND SUGGESTIONS OF ISLAMIC CURRICULUM CONTENT .....	261



**List of Figures**

Figure 1.1    A Representational Map of Investigative Procedures.....7

Figure 2.1    The Main Channels of Responsibility for Education in KSA.....17

Figure 5.1    Phases of Developing the Questionnaire throughout the Research.....157



## ABSTRACT

The Islamic education curriculum (IEC) is very important for Saudi society. Weaknesses of IEC have undermined its influence on Saudi students in Secondary schools, and many institutes and individuals have called for its renewal. This study investigates the extent of the influence of Islamic education curriculum on secondary school students and examines the background to the problems, the current situation and the possibilities of solving them.

The study is in two main parts. The first part is a theoretical study of the main characteristics and factors affecting Islamic education and its teaching methods. Literature general curriculum and IEC in particular are reviewed examine the effectiveness of the IEC especially since 2001, to determine the nature of the problems to be investigated. This part of this study provides the foundation for the second part. The second part is an empirical study of views on the current curriculum. A questionnaire was constructed based on the literature with some development and updating in the pilot study, and was distributed to teachers and students in four cities: Riyadh, Makkah, Jeddah and Buraydah. Valid responses were received from 248 teachers, and 348 students. Interviews were conducted with 20 teachers and 20 students, to obtain explanations and support for the questionnaire findings.

The responses revealed weak influence of the IEC on students' behaviours which undermined motivation to study IE. Respondents thought the IEC does not meet students' needs, contains unsuitable topics for students' age. These problems came from a lack of fulfilment of curricular aims and objectives by the IEC and teachers. Most teachers used traditional methods such as the lecture during teaching, and there was a lack of use of modern teaching aids due to lack of availability. There were few school activities, and only written exams were used to assess students. Problems were attributed to shortage of time, unsuitable buildings, lack of teacher training, and lack of teacher participation in developing the curriculum. Based on the findings of the study, recommendations have been drawn up for developing the IEC, in order to help the decision-makers in Saudi Arabia.

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## **List of Abbreviation**

<b>IEC</b>	<b>Islamic Education Curriculum</b>
<b>IE</b>	<b>Islamic Education</b>
<b>IEL</b>	<b>Islamic Education Lessons</b>
<b>GOTEVT</b>	<b>General Organisation of Technical Education and Vocational Training</b>
<b>MOD</b>	<b>Ministry of Defence</b>
<b>ALESCO</b>	<b>Arab League Education, Science, and Culture Organisation</b>
<b>AOIEC</b>	<b>Aims and Objectives of Islamic Education Curriculum</b>
<b>TM</b>	<b>Teaching Methods</b>
<b>TA</b>	<b>Teaching Aids</b>
<b>SLI</b>	<b>Lack of Interest in Islamic Education</b>
<b>PGCE</b>	<b>Postgraduate Certificate in Education</b>
<b>KSA</b>	<b>Kingdom of Saudi Arabia</b>
<b>VSC</b>	<b>Very Strong Cause</b>
<b>SC</b>	<b>Strong Cause</b>
<b>MC</b>	<b>Moderate Cause</b>
<b>LC</b>	<b>Law Cause</b>
<b>NC</b>	<b>Not a Cause</b>
<b>VI</b>	<b>Very Important</b>
<b>I</b>	<b>Important</b>
<b>MI</b>	<b>Moderately Important</b>
<b>LI</b>	<b>Slightly Important</b>
<b>NI</b>	<b>Not Important</b>
<b>SA</b>	<b>Strongly Agree</b>
<b>A</b>	<b>Agree</b>
<b>DK</b>	<b>Don't Know</b>
<b>DA</b>	<b>Disagree</b>
<b>SDA</b>	<b>Strongly Disagree</b>

# Glossary

## Transliterations – reference library of Congress Document

**Allāh:** God

**The Holy Qur'an:** the Holy book for every Muslim

**Hadith and Sunnah:** The Tradition of the Prophet, an account of what the Prophet Muhammad did or of something said or done in his presence of which he clearly approved

**Sharyāh:** the totality of the religious and moral laws of Islam (Islamic Study)

**Ayats:** Verses of the Holy Qur'an

**Zakah:** Alms

**Salah:** Prayer

**Fiqh:** Islamic Jurisprudence

**Tafsīr:** Interpretation of the Qur'an

**Tajwīd:** Intonation of the Holy Qur'an

**Tawhīd:** Islamic Creed (Monotheism)

**Sūrahāt:** (Sura) Chapter of the Holy Qur'an

**Riba:** usury (interest)

**Fārydāh:** religious duty, must for every Muslim

**Tayāmum:** to train the Muslim to use clean Sand for ablution where water is unavailable

**Al-Ghazaly:** a great Persian Muslim scholar of the eleven century

**Sabā:** (SHEBA) name of chapter of the Holy Qur'an

**An-Nisā, Al-Māidah, Al-An'ām, Al-Baqara, Al-imrān, Al-Hijr and Maryam:** Name of Sura, chapters of the Holy Qur'an

**Al-Jahmyah and Al-Muatylah:** who deny the names and characters of Allāh

**Qiblah:** Direction to which Muslims turn in prayer

**Halal and Haram:** permitted and prohibited

**Humar:** Donkey

**Zihar:** solemn abjuration likening wife to mother and hence regarding her equally preposterous carnally



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF GOD THE MOST  
COMPASSIONATE THE MOST MERCIFUL**

## **CHAPTER ONE**

### **1.1 Introduction**

### **1.2 RESEARCH PROBLEM**

### **1.3 THE OBJECTIVES OF THE STUDY**

### **1.4 THE SIGNIFICANCE OF THIS STUDY**

### **1.5 Investigative Procedures**

## **CHAPTER ONE**

### **1.1 Introduction**

Education, in all its stages, aims at preparing individuals and forming their personalities. It is a means that governments look at as a priority towards achieving development and progress. This study looks in detail at one part of the national education system and at the place of Islam within this stage. Education in the Secondary schools in Saudi Arabia has gone through several stages, both in the education system and in the development and modernisation of the curriculum in accordance with the political, social and economic policies of the Kingdom. Education in the Secondary stage is considered complementary to the Intermediate stage. Pupils who finish their Intermediate education can progress to the Secondary stage after mastering the required basic skills that a new Secondary student is expected to have.

The curriculum in the Secondary stage aims at achieving the overall objectives and aims of education as set out in Government Policy. It consists of four main elements: objectives, content, teaching method, and evaluation. Thus, the syllabus for Islamic education as a subject in the Secondary stage is designed in accordance with general objectives of education. This has been stressed by Mukhtar et al. (1989), emphasising that the teaching of Islamic education is a necessary part of educating citizens to know about the Islamic events of their countries or what has happened elsewhere in the world, as the experiences of others may have an impact on everybody else's nation. Thus, the objective of teaching Islamic education is to enable students to develop their critical skills in finding logical connections between causes and results, to learn from the lessons that Islamic events teach us, and to be able to compare events and develop general understanding and basic principles on a sound ground. A significant role can be played by the Islamic curriculum in fulfilling the universal aims of education in the Secondary stage of schooling in Saudi Arabia. This research will attempt to identify the status of the Islamic curriculum in this stage, to identify its strong and weak points, and to offer some suggestions which may improve it.

### **1.2 RESEARCH PROBLEM**

Social studies play an important role in helping schools achieve several educational objectives. Many studies such as Al-Sharaf (1993), Al-Sadan (1997) have focused on the assessment of social studies and their impact on the achievement of the general

objectives of education in the primary and intermediate stages. However, the researcher has found that one recent study has analysed the achievement of the Islamic education curriculum aims and objectives in the Secondary stage by Al-Bedaiwi (1998). The Islamic education curriculum (IEC) aims and objectives, content, teaching methods and evaluation are very important for successful learning. Ignoring one of them will cause difficulties for both teachers and pupils, especially in teaching social subjects such as Islamic Education (IE). Al-Shafeay (1989) has stated that the content of the IEC in Saudi Secondary schools concentrates on information and neglects the needs of both the society and individual pupils. In recent years, serious concerns have been expressed by the Saudi Arabian government and educationists about the weakness of the influence of the IEC on students' behaviour. An indication of general concern for the problem is that, the alleged weakness of students in IEC performance was discussed at the first evaluative study of the IEC aims and objectives in the secondary stage in the Arab Gulf region, conducted by the Education Office of Arabian Gulf Countries (1980). It was concluded that the objectives of the IEC cover the religious subjects only and need to be more inclusive to cover the curriculum in general. Indeed, some Gulf countries do not have any special objectives for the religious education curriculum. Another concern was discussed in the Conference of Islamic Education (Umm Al-Qura University, 1983). Parents have lobbied the Ministry of Education to express concern about students' weakness in IEC at all levels from the primary school to the university stage (Ministry of Education, 1986a). This fact has been emphasised by many other researchers from different countries such as Al-Rashed (1988); Al-Jassar (1991); Al-Azemi (2000). Conspicuous weaknesses have been highlighted in some aspects of IEC.

Moreover, it is clear that the different studies on the Islamic curriculum at the Saudi Secondary stage of education look at only one or two aspect of the problem: objectives, content, teaching methods or evaluation, such as Sakran (1991); Abu Rasain (1994); Ofy (1995); Al-Saif (1996); Al-Bedaiwi (1998); Alanazi (2004). As the researcher believes that the four elements are inseparable, it is necessary to tackle the problem through analysing the relationship between of the four elements from the Islamic teachers' and students' points of view.

Sakran (1991) reviewed the objectives of Islamic education which were laid down by the Ministry of Education (1974), and found them to be very general and not suited to the requirements of individual students. Mousawari (1993) noticed that most objectives outlined by the ministry were left unclear. Al-Bedaiwi (1998) asserted that all the



objectives set for Islamic education in Saudi schools are logical and promising, but he added that the objectives may not be clear enough for the teachers to operationalize them and convey them to the students.

Therefore, some questions arise about these objectives such as:

1. To what extent are these objectives achievable by the use of the current Islamic education programmes? And how?
2. Assuming that these objectives are unclear in the actual religious education programmes, how can the teachers and students evaluate the importance of religious education, its bases and characteristics?
3. Are these objectives achieved by the current religious education curriculum?

The current research addresses these questions and the related issues.

Some researchers such as Al-Shafeay (1989) and Al-Arfah (2002) discussed the lack of influence of the content of IEC on students. Some of them attributed this to problems of insufficient attention to planning the curriculum, so that aspects of curriculum content, such as significance, interest and learnability, were not taken into account. Moreover, they noted that the content of IEC is subdivided into many branches, such as Islamic Jurisprudence (*Fiqh*), Islamic Creed (*Tawhīd*), Interpretation of the Qur'an (*Tafsīr*), Prophet Tradition (*Hadith*), recitation, the Prophet's bibliography, morals and good manners, which are taught as separate subjects. Some researchers see this as problematic and have argued that there was not enough scientific basis for the building of the IEC. Many educationalists still argue that it needs more academic attention, benefiting from the literature in the field of curriculum development.

Othman (1996) saw the problem as a lack of understanding of the aims of the IEC on the part of a large number of both teachers and students. There are doubts about the functionality of the content of the curriculum and the relationship between the current IEC and the students' needs in their daily lives. This issue was raised by Al-Shafeay (1989), Al-Saif (1996) and Al-Arfah (2002).

Moreover, the methods used in presenting and teaching IEC skills have been criticised as unsatisfactory by some researchers such as Ofi (1995) and Al-Bedaiwi (1998). The availability of teaching aids and the ability of Islamic education teachers to use them have been criticised for a long time (Abu Rasin, 1994; Al-Hakami, 1999). In addition, the evaluation and the examination system for the IEC is considered to be counter-

productive. The methods and techniques used have been strongly criticised by some researchers such as Al-Saif (1996) and Al-Khateeb (2002).

Educationists have suggested several reasons for the problems facing IEC. For example, Al-Shafeay (1984) attributed students' lack of interest in IEC lessons and low participation in school activities to shortage of qualified teachers and the non-use of teaching aids in the schools. However, Al-Shafeay conducted his study only among teachers of IEC and he did not include students. He asserted the critical need for studies to investigate such issues, to see whether some of these claims are justified. In this study, therefore, teachers and students were asked about students' lack of interest in IEC lessons.

Alanazi (2004) applied his research on thinking skills in IE in a secondary school. He examined lack of interest in IE lessons specifically in relation to thinking skills. In the present study, the research covered a range of reasons for lack of interest in IE lessons and divided these reasons into five sections. Some of them were related to syllabus and content of IEC; some to teachers themselves and school administration; some to teaching techniques; some to society and finally some to students themselves. Alanazi's study focussed principally on thinking skills. This study covered all teaching methods of IEC. In terms of methodology, Alanazi applied his research as a piece of Action Research with ten students in one school in Riyadh, while this study was conducted as a survey including both questionnaires and interviews in four cities, Riyadh, Makkah, Jeddah and Buraydah with 348 students and 248 teachers.

Recently, after the events of 11<sup>th</sup> of September 2001, many people in Saudi Arabia have called on the Ministry of Education and researchers to contribute toward changing or solving the various educational problems especially the Islamic education curriculum. Some changes have already been made in the IEC according to the Ministry of Education, as we will see later on in this study.

There has been on comprehensive study of the IEC and all the studies cited above were conducted before 2001, often depending solely on quantitative methods. Since then, there have been technological developments in Saudi Arabia, such as the internet, which might have an impact on teaching and learning. For all these reasons, the present study was designed to seek further information about students' and teachers' feelings and

perceptions in relation to Islamic education, and to find out the impact of IEC on students.

### **1.3 THE OBJECTIVES OF THE STUDY**

The study was intended to achieve the following objectives:

In the light of the problem explained above, the main aim of the study was to examine the present situation, after 2001, of the IEC in Saudi secondary schools, to determine problems and to suggest possible solutions; the following specific objectives may be identified:

1. To provide information on the situation of IEC before and after 2001;
2. To identify the extent to which the content of the Islamic curriculum can achieve the objectives of the Islamic curriculum;
3. To investigate to what extent the content of the Islamic curriculum and meets educational needs of students;
4. To identify the problems facing students and teachers during teaching and learning IEC before in relation to:
  - a. Aims and objectives of IEC
  - b. The content of IEC;
  - c. Teaching methods and teaching aids;
  - d. Assessment and evaluation of IEC;
  - e. School activities;
  - f. Students' reactions to IEC lessons;
5. To suggest improvements based on the findings with regard to the above and to make recommendations for future research.

### **1.4 THE SIGNIFICANCE OF THIS STUDY**

This study is very significant with reference to the Kingdom of Saudi Arabia for the following reasons:

1. It is hoped that the findings of this study will help Saudi curriculum specialists in the Ministry of Education to improve the IEC, as the outcome of this study will reflect the status of the IEC with regard to its objectives, content, teaching methods, teaching aids, assessment and evaluation.
2. It is also hoped that this research may make curriculum specialists rethink ways to improve the current IEC.



3. This research is in line with the continuous changing situation of the society and the development of the world we live in, through such changes as the internet permitted in KSA from 1998 and other developments such as mobile phone technology, satellite TV.
4. The research provides guidelines to inform development of the curricula of Islamic education to help students in their lives and make them more interested in IEC.

### 1.5 Investigative Procedures

This study was conducted through many investigative procedures. Figure 1.1 depicts a representational map of the investigative procedures applied in this study. As the figure shows, the study began with reviewing the system of Saudi education (Chapter Two), which led to brief history about the education system in Saudi Arabia, and teacher training.

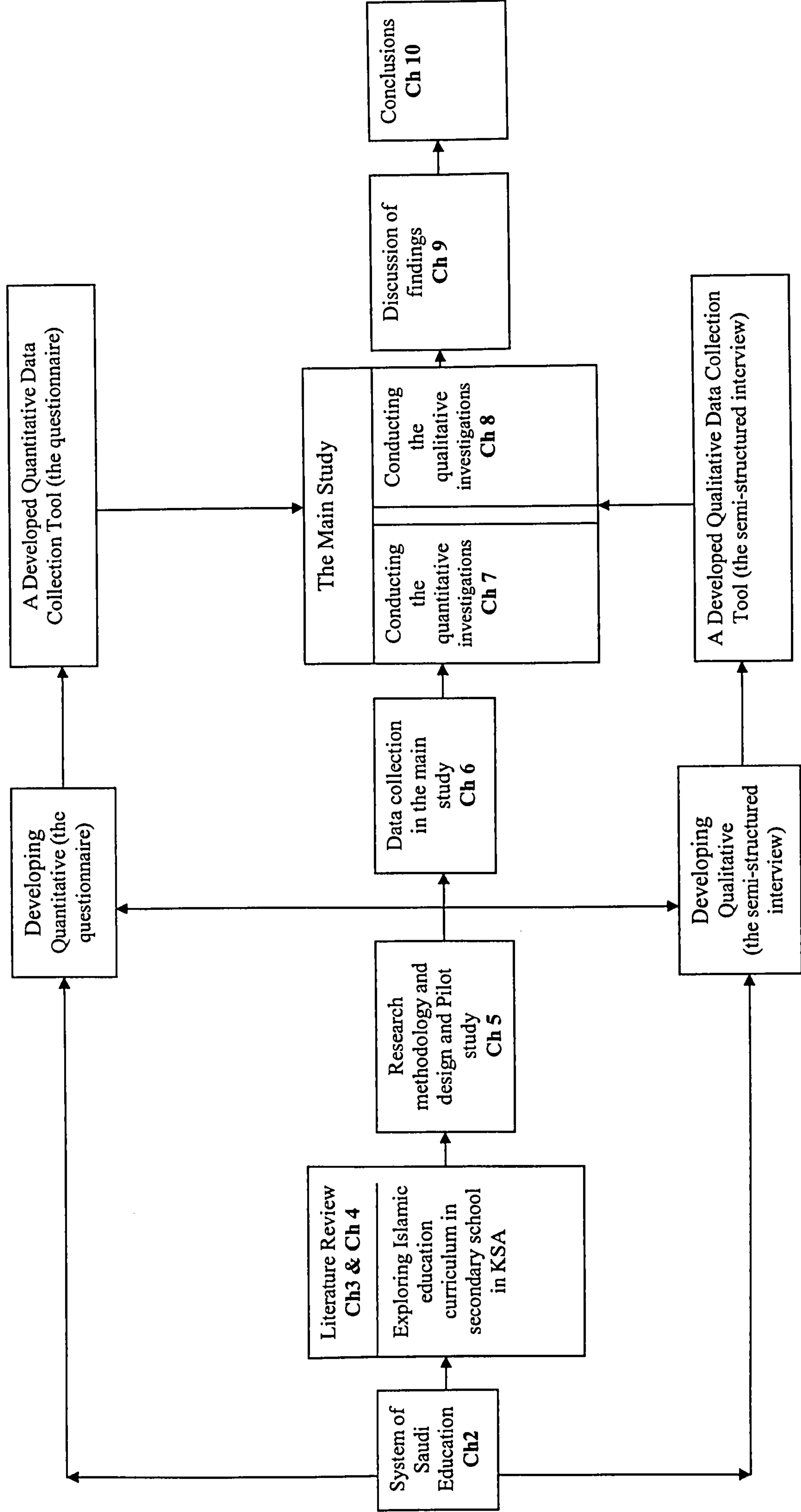
This was followed by a review of the literature (Chapters Three and Four), which led to the suggestion of investigating the situation of IEC, and its elements and the definition of the curriculum.

The methodology adopted in the present study depended on quantitative and qualitative approaches. Before conducting the main study, a pilot study was conducted using quantitative and qualitative data (Chapter Five). In this study, a questionnaire (Al-Shafeay, 1989, Al-Saif, 1996, Al-Bedaiwi, 1998) was used and several semi-structured interviews were carried out. The pilot study led to development of the original questionnaires; new scales were developed and added to the questionnaire (see Chapter Five). The pilot study also helped in broadening and developing the research questions.

Data collection in the main study was conducted using both quantitative and qualitative approaches (Chapter Six). Quantitative analysis (Chapter Seven) was carried out on the data collected in the main study. Qualitative analysis (Chapter Eight) was carried out mainly to explain the results of the quantitative data.

A discussion of the main findings (both quantitative and qualitative) is presented in Chapter Nine. The discussion of these findings is presented in relation to the research questions. The final chapter, Chapter Ten, contains the research conclusion, reflections on the research limitations, and recommendations, both for action and for further research.

Figure 1.1 A Representational Map of Investigative Procedures



# **CHAPTER TWO**

## **THE SAUDI EDUCATION SYSTEM**

### **2.1 Introduction**

### **2.2 The social, economic and political situation before establishment of the Administration of Education**

### **2.3 Education before the establishment of the administration of education**

### **2.4 Establishment and Development of the General Administration of Education (1926-1952)**

### **2.5 Establishment and Development of the Ministry of Education**

### **2.6 Establishment of the General Presidency for Girls' Education**

### **2.7 The quantitative development of girls' education**

### **2.8 Merger of the General Presidency of the Girls' Education in the Ministry of Education**

### **2.9 System of Education**

### **2.10 Types of education supervised by the Ministry of Education at the current time**

### **2.11 Schools which are supervised by the Ministry of Education**

#### **2.11.1 Pre-school level (Kindergarten)**

#### **2.11.2 Elementary Education**

#### **2.11.3 The intermediate stage**

#### **2.11.4 Secondary Education**

##### **2.11.5.1 Objectives of the secondary level**

##### **2.11.5.2 The quantitative development of the secondary stage**

### **2.12 Higher Education**

#### **2.12.1 Beginning and development of the higher education**

### **2.13 The problems of school buildings**

### **2.14 The School Curriculum**

### **2.15 The Teacher's Role in the Educational Process**

#### **2.15.1 Preparing and assessing the teacher and the obstacles in front of him**

#### **2.15.2 The way the society perceives teachers and the teaching profession**

#### **2.15.4 Training the teacher and increasing his professional development**

#### **2.15.5 Methods of assessing the work of the teacher**

### **2.16 Summary**



## **CHAPTER TWO**

### **THE SAUDI EDUCATION SYSTEM**

#### **2.1 Introduction**

In this chapter, the system of education in the KSA will be explained from its foundation up to date. The changes that have occurred and the modernization with its various aspects, which affect the Islamic nature of education, will be highlighted. This chapter provides an outline history of education in Saudi Arabia, before explaining the various components of the present educational system in the country. These factors inevitably influence the character of Islamic education. It then goes on to explain school curriculum and teachers training. The objective is to enable the reader to understand the system of education in KSA and related issues in order to grasp the nature of this study.

#### **2.2 The social, economic and political situation before establishment of the**

##### **Administration of Education**

Although the Arabian Peninsula was the source of inspiration which led the way for education and guided people to faith, various factors political, economic & social, led to deterioration and weakness of the Muslim countries at the end of the nineteenth century. This was due to the invasion of foreigners, the internal weakness of the Ottoman Caliphate and bad management and finance, especially before the foundation of the third Saudi State.

The Arabian Peninsula at that time was characterized by political fragmentation and tribal conflict, turmoil and instability, poor economic conditions, lack of resources and a low standard of living. The population structure of the Peninsula varied according to the districts and geographical regions. Urbanized families were found near the coast in the east and west, and the nomadic families occupied the interior, looking for pasture for their animals, which were their main source of income.

In Najed area, tribal conflicts were the main reason for instability. Also, that area was neglected during the era of the Ottoman Caliphate, who left that area to local people who had power and influence. Each prince had independent authority over his tribal local town and each tribe chief had authority over his tribe. Although Shaykh Muhammad Bin Abd Al-wāhab's call for people to get rid of innovations and superstitions and to follow the true Islamic path had great effect, the instability of the area made it a fertile ground for tribal conflicts and disputes, which in turn affected the cultural, educational and moral life of the

people. Also the series of wars between Al-Saud and the previous governors contributed in increasing the hostility and enmity which led to the deterioration of all aspects of life in the country, especially education (Al-Ajlan, 1989).

In the eastern region, specifically in Al-Ehssa, political and doctrinal conflicts and the repeated invasions of the Arabs and the rivalry between the leaders of local, regional and international tribes to impose their dominance and rule over the whole region resulted in stagnation of scholarship and culture (Al-Subaie, 1960).

In Hijaz, which was under the Ottoman Empire, the economic situation was better than in Najed. The existence of the two Holy Mosques in Makkah and Madinah attracted millions of pilgrims and visitors from all over the world. This provided a source of income for the inhabitants of that region, who were mostly urbanized. In addition, the area communicated culturally and commercially with surrounding countries such as Egypt, Al-Sham and Yemen, because of its distinctive geographical location. No doubt the location of the area on the shore of the Red Sea contributed significantly in the economic development connected with fishing, trade and transport (Al-Hamid et al, 2002).

Considering the geographical conditions of the country, its harsh terrain and the extensive areas of desert and hills, it can be appreciated how difficult it was to create a network of transport to connect all the country and what a challenge it posed to the security and stability of the country. The country was really in need of gathering its fragmented parts and unity in leadership, and that is what happened with the foundation of the third Saudi State under her founder King Abdulaziz Bin Abdurrahman Al-Saud. His first concern was achieving security and stability of that extended geographical area, with varied population, contradicting objectives and interests. He succeeded with the help of Allah, in laying the foundation of the political, social, economic and educational facilities, which occupy notable rank internationally (Mursi, 1989).

Knowing the social, political and economic situation of the Arabian Peninsula during that period before the establishment of the Ministry of Education would help in understanding the problems which faced the spread and development of education in different areas of the Peninsula. One of the features of education is that it must have a social medium in which to grow and develop. There is a direct relationship between political, economic and social factors, and education. Before we carry on to explain that relationship, it would be



useful to know in some detail the kinds of education that existed in that period and their development until the establishment of the Department of Education, which was the nucleus of the system of education in the Kingdom in the modern era (Al-Hamid et al, 2002).

### **2.3 Education before the establishment of the administration of education**

Scholarship flourished in learning groups, Mosques, councils of governors and jurists, public libraries, bookshops, and the palaces of the Caliphate throughout the history of the Muslim state. However, education in many Muslim countries was subjected to periods of recession and stagnation as a result of foreign invasions and internal weakness. As a result, in some countries, the only education available was based on reading the Holy Qur'an and the Prophets' Hadith and learning the principles of reading and writing, in the informal study circles (Abd al-jāwad, 1993).

The historians in the Kingdom noted that the education during that period underwent three stages as follows:

1. Traditional inherited education: Basically as the elementary schools, learning groups in Mosques and the jurists' councils in different parts of the country.
2. Systematic governmental education: Supervised by the Ottoman Empire and had the Turkish language as the basis for education in Makkah, Madinah and Al-Ehssa.
3. Private education: Financed & managed by the nationals and it was nearly similar to the traditional education especially in the curriculum and methods of teaching, despite attempts at updating (Al-Salloom, 1988).

### **2.4 Establishment and Development of the General Administration of Education**

**(1926-1952)**

Although King Abdulaziz was preoccupied with establishing security and politics at stability, he also cared about the settlement of the nomads and their Islamic education, and instituted a reform programme called the "Village reform system". This concern with laying the foundations of the young state and setting the Kingdom on the correct Islamic path delayed the establishment of formal education for some time. He worked at the start of the foundation of the state on educating the people and enlightening them about their religion, assisted by a group of jurists, who supported his reforms (Al-Abidi, 1987).



The transformational step for King Abdulaziz towards establishing a system of education occurred after his rule was settled and Najed joined Hijaz. At that time there were only four governmental schools in Makkah, which were established by Al-Shāriyf Hussien, in addition to some private schools (Al-Hamid et al, 2002).

Historical sources report that the first systematic work of King Abdulaziz after he entered Makkah in 1924 was to call an educational assembly, in which he urged the jurisprudents to spread knowledge and education. This shows the early concern with education. Decisions were made before the establishment of the public Administration of Education in 1926, which described the system of rule and management. By the establishment of the Administration of Education, education entered a new qualitative stage and the system became unified in educational procedures and gradually covered the different regions of the Kingdom. Different stage of education appeared, with Muslim knowledge as its basis and curriculum (Ibid).

When the constitution of 1925 was issued, article twenty three stated that:

“Aspects of knowledge are the spread of sciences, knowledge and inventions, opening of office and schools, and protecting the Islamic Institutes with imposing accuracy and care of the religious origins in the whole of the Hijaz Kingdom” (Ibrahim, 1985, p.37).

In 1926 a Royal Decree was issued establishing a Council for Education, which was constituted of notable jurisprudents headed by the director of the Department of Education, nominated by Royal Order. The members of the council were eight with the chairman. The council had special status in the history of education as it put the rules of the modern systematic education in the Kingdom. Its objectives from the start were unify education and to endeavour to make primary education free and compulsory, and education to be structured in four levels: preparatory, primary, secondary and higher education (Ibid).

The Administration of Education was supervised by team of jurisprudents from its foundation up to its upgrade to ministerial status in 1952. The Administration of Education established 12 schools in the important towns of Hijaz, where teaching started in 1924. The administration was responsible for education in Hijaz up to 1932, when it was made responsible for the education in the whole Kingdom. That necessitated issuing a new Decree for the Administration of Education in 1935, in which article three stated as follows:

“The public department of education is to supervise all education in the Kingdom except the Military education” (Al-Hamid et al, 2002, p.34).

Accordingly the Administration established schools in Al-Ehssa, Najed and the rest of the regions respectively, which required branches and representatives to carry on the supervision of education in the regions.

## **2.5 Establishment and Development of the Ministry of Education**

Since King Abdulaziz declared the foundation of the state in 1932, his major concern was formation of a governing body to administer aspects of new state and to meet its needs. In 1933 the first form of that body was introduced and developed by establishing Ministry of Finance, then the Ministry Foreign Affairs, then the Ministry of Defence and then five additional ministries in 1952, a few months before the king's death, one of them being the Ministry of Education. At the same time, a Royal Decree was issued to constitute the Council of Ministers. The first minister of education was Royal Prince Fahad Bin Abdulaziz in 1952. The first years of the establishment of the Ministry of Education were characterized by excellent leadership, which would achieve a qualitative transformation in the level of the Saudi education and its capability to extend and spread. The ministry made rapid progress in developing education of all types, fields and stages, as part of the general development in the Kingdom (Ministry of Education, 1994).

King Abdulaziz was concerned to employ all the state's resources - which were very limited- to spread education and opening of schools and to provide them with their requirements. He imposed special fees on parcels and invested petroleum revenues. He used to direct, discuss and supervise many educational experiments which contributed in the spread and development of education.

The first years after the establishment of the Ministry of Education experienced many difficulties. It was a huge challenge to spread education to all towns and villages in the Kingdom and make the human and financial resources available for that purpose. The challenges faced in this early stage are highlighted in a report from the Ministry of Education as follows:

“The Minister faced the problem of the lack of qualified teachers, growth of schools, meeting the needs of the population in opening schools and institutes in different regions of the Kingdom. All that faced the newly formed ministry, with limited staff, which could be counted on the

fingers of one hand. The ministry imported all the educational needs, and there was no industry for those educational requirements. Suitable text books for the society were not written or published in the country”(Ministry of Education, 1956, p.23-24).

The Ministry of Education achieved a lot during the period from 1952 to 1960.

## **2.6 Establishment of the General Presidency for Girls' Education**

After a period of apprehension within the society, in which some people imagined that educating girls would lead to their going out of the house and mixing with men, a Royal Decree was issued to establish the first organization concerned with educating girls. The Royal Decree stated that the establishment of the general presidency for girls' education was according to the wish of the religious jurists in teaching girls the Holy Qur'an, belief, jurisprudence and useful branches of knowledge and assured that there would be no changes in the society's beliefs and the schools would have no deleterious effect on behaviour and traditions.

In 1959, a few months after issuing the Royal Decree, the administration for girl's education was established. The state faced opposition from some nationals in towns and villages. Opposition was based around a number of concerns:

- Many of the people were of peasant or Bedouin origin and did not accept that women would go outside the home;
- There was a lack of women teachers;
- Some scholars had strongly advised King Abdulaziz not to establish girls' education and
- At that time in the Kingdom's development there were insufficient resources. (Al-Suwayd, 2000, Al-Hamid et al 2002)

These concerns are also recorded in Laila Saleh's book (1983) about the Literature of women in the Kingdom of Saudi Arabia and the Arab Gulf States where she also refers to the concerns of fundamentalist people and a view that women did not need to appear outside the home.

The state overcame opposition to girl's education by putting General Mufti at the head of the new administration. Mufti had convinced other scholars of the need for girl's education and they had agreed to this provided he became the Head of the Girl's General Presidency. The state faced economic obstacles, since few financial resources were



available for expansion in schools. The administration started with opening 15 elementary schools with 5810 pupils, and one institute for teacher training (Al-Hamid et al 2002).

In less than 10 years, the administration was able to achieve a comprehensive system of girls' education including elementary, intermediate and secondary education, accompanied by a system for preparation of women teachers.

The administration implemented the same curriculum as the Ministry of Education, with some amendments in some educational plans and subjects.

The administration had achieved development in the numbers of female students, schools and classes and its services covered villages, rural areas and towns, from kindergartens to higher studies in different specializations (The General Presidency for Girls' Education 1999).

## **2.7 The quantitative development of girls' education**

Elementary education started with establishment of 15 schools as stated above and the number of schools increased year by year to reach 3592 in 1991 and to 6318 in 2001/2002 and the number of female students doubled to reach 1,107,862.

Intermediate level education started in 1962 with 4 schools in mixed classes attached to elementary schools. 1082 schools were opened by 1991 by 2001/ 2002 there were 2814 schools with 494,281 girl students. The first secondary school, annexed to the model institute of Riyadh, which became a government school, was opened in 1962. The number of secondary schools developed to reach 1650 schools in 2001/2002 with 386,411 girl students.

## **2.8 Merger of the General Presidency of the Girls' Education with the Ministry of**

### **Education**

A Royal Decree was issued to merge the General Presidency with the Ministry of Education in 2002. It is planned that coordinated efforts in implementation will include many fields related to the optimum investment of employees in both bodies and application of their experience in educational development and associated administrations for curriculum, research, standards and evaluation, education planning and techniques of

education. This merger will reduce the cost of administration, releasing funds which could be directed to providing services for students' construction and refurbishment of buildings and provision of educational equipment (Al-Hamid et al, 2002).

When the government of Saudi Arabia merged the General Presidency of the Girls' with the Ministry of Education, the Minister of Education stated that:

“The merging of general presidency of the girls' with the ministry of education has many reasons, to improve value of performance of administration and education in boys and girls learning through the integration of experiences and efforts, which more coordination and cooperation will help to achieve common objectives and both Ministries became one Ministry. Additionally it will reduce the spending of money” (Al-jazirah newspaper, Monday 1st April, 2002: No. 10777).

## **2.9 System of Education**

The Saudi education system is characterised by the following features:

1. Educational policy springs from Islam in which the nation believes.
2. Co-education does not exist anywhere in the country at any level, except Kindergarten. In general, male and female students are taught by separate staff of the same gender.
3. Education is offered to all people with no exceptions.
4. Education is not compulsory.
5. The education administration is highly centralised.
6. Education is free.

The administration of the general education system in Saudi Arabia is highly centralised. All aspects are subject to government control and supervision. Syllabus and curriculum are uniform throughout the Kingdom and approved centrally. Educational administration in Saudi Arabia is conducted through eight agencies, four of which are main government agencies.

Figure 2.1 shows the main and secondary channels of responsibility for education in Saudi Arabia and the type of education controlled by each agency. The four principal authorities responsible for education in the Kingdom are: the Ministry of Education; the General Presidency for Girls Education; the Ministry of Higher Education; and the General

Organisation of Technical Education and Vocational Training (GOTEVT). There are also other ministries like the Ministry of Defence (MOD) which have some educational responsibility, to provide education for their staff and/or their children. Some of these authorities run schools for general education, adult education and literacy, and others run technical schools providing vocational training to their staff and designed to meet their departmental needs, for instance, health, nursing, postal training. Table 2.1 shows that the Ministry of Education supervises about 44.80% for boys and about 48.03.4% for girls of all schools. The other governmental departments supervise about 7.17% of schools. Just over 5.64% of schools are controlled by the private sector (Ministry of Education, 2005).



Figure 2.1  
The Main Channels of Responsibility for Education in Saudi Arabia

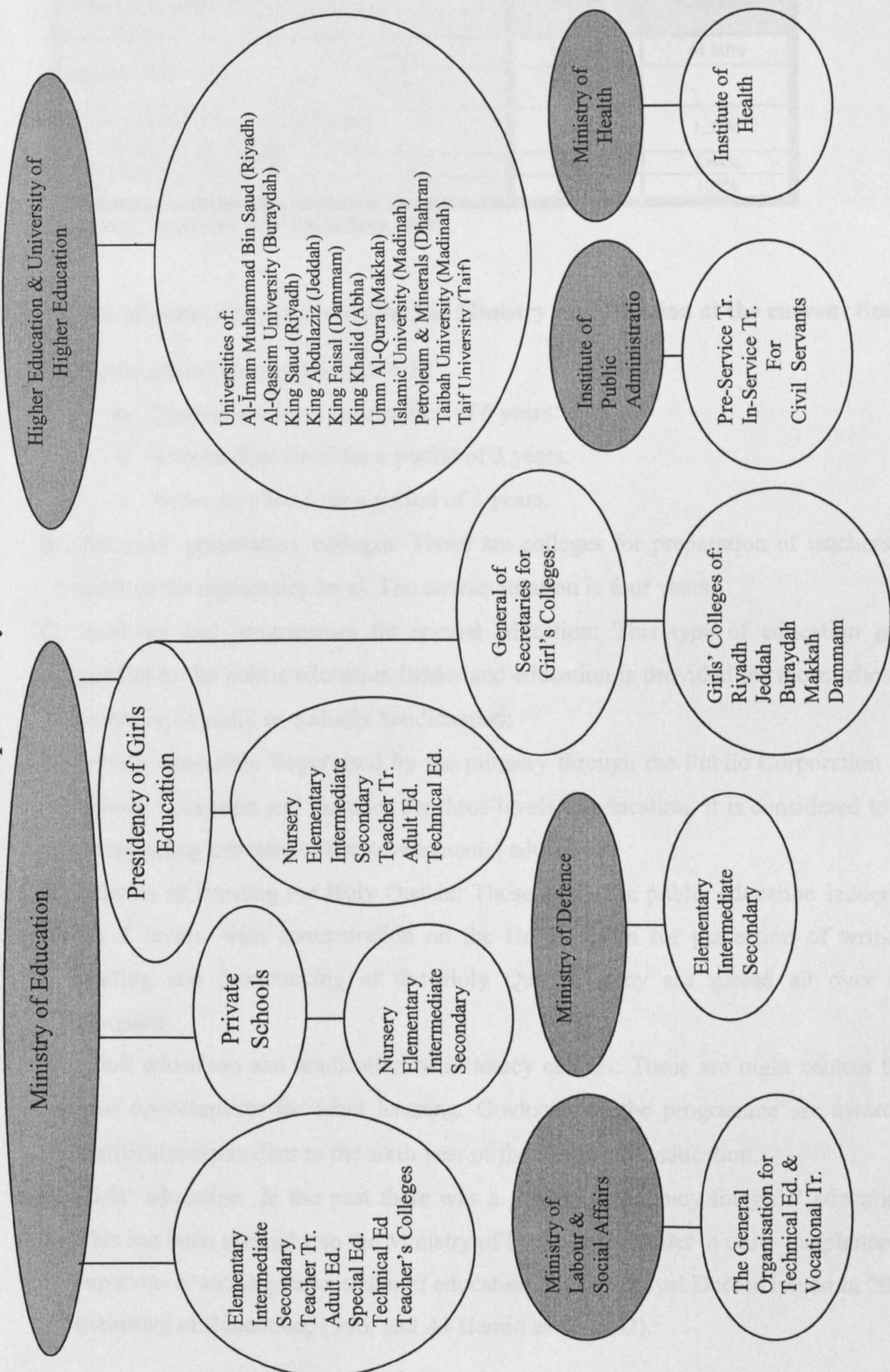




Table 2.1 Ministry of Education

The Distribution of Schools in 2004-2005 by Supervising Agency

Supervision Authorities		No. of Schools	% of Total
Ministry of Education	1- Boys	13,939	44.80%
	2- Girls	15,868	
General Organisation for technical and Vocational Training and Other Ministry.		460	1.53%
Private Sector of Education.		1695	5.64%
Total		30033	100%

Source: Ministry of Education, 2005.

2.10 Types of education supervised by the Ministry of Education at the current time

- A. Public education: includes 3 levels:
- Elementary level for a period of 6 years.
  - Intermediate level for a period of 3 years.
  - Secondary level for a period of 3 years.
- B. Teachers’ preparatory colleges: Those are colleges for preparation of teachers to work in the elementary level. The course duration is four years.
- C. Institutes and programmes for special education: This type of education goes parallel to the public education ladder and education is provided for those who are mentally, visually or audially handicapped:
- D. Private education: Supervised by the ministry through the Public Corporation for Private Education and includes the three levels of education. It is considered to be a supporting tributary to the governmental education.
- E. Schools of learning the Holy Qur’an: Those apply the public education ladder of the 3 levels, with concentration on the Holy Qur’an for perfection of writing, reading and pronouncing of the Holy Qur’an. They are spread all over the Kingdom.
- F. Adult education and eradication of illiteracy centres: These are night centres that give opportunities for adult learning. Graduates of the programme are awarded certificates equivalent to the sixth year of the elementary education.
- G. Girls’ education: In the past there was a general presidency for girls’ education. This has been merged into the Ministry of Education in order to unify the planning, supervision and implementation of education, under a Royal Decree issued in 2002 (Ministry of Education, 1996, and Al-Hamid et al, 2002).



2.11 Schools which are supervised by the Ministry of Education

The Ministry of Education supervises many schools for boys and girls including kindergarten, primary education, intermediate and secondary stages, as following:

2.11.1 Pre-school level (Kindergarten)

This a preparatory stage in which the child spends one or two years before transferring to elementary school. It is not compulsory, and child can be admitted directly in the elementary level without any preparatory stage (The Higher Committee for Education Policy, 1970).

Table 2.2 Number of Kindergarten schools, classes, students and teachers during the period 1980-81 to 2004-2005

Academic Year	Schools	Classes	Students	Teachers
1980-81	11	25	202	12
1998-99	126	208	1164	285
2000-01	1028	5243	93509	9185
2002-03	1244	5377	94290	9427
2004-05	1320	5704	100032	9744

Source: Ministry of Education (2005)

2.11.2 Elementary Education

The formal educational ladder starts with the elementary level as it represents the base of the hierarchy of education. It is extended for 6 years and the children are admitted at the age of 6 years with a three months allowance period for the new children to increase their numbers (Ministry of Education, 1996).

The importance of elementary education is that it is the real start of comprehensive development of the children’s consciousness and provides them by with all the needs for stable growth of personality, morally, socially, mentally, emotionally and physically. It is the new environment, where the child is going to be transferred from his home. That environment should be sound, healthy, suitable, rich in experiences and exciting, providing things that cannot be made available for the child at home (Al-Hugail, 1995).



**Table 2.3** Number of elementary schools, classes, students and teachers during the period 1960-61 to 2004-2005

Gender	Academic Year	Schools	Classes	Students	Teachers
Boys	1969-70	1383	10973	267529	12157
	1979-80	3638	26607	517069	28156
	1989-90	4806	42763	919949	55381
	1995-96	5707	56381	1135545	80198
	1996-97	5838	58091	1168716	83060
	1997-98	5933	58547	1174411	84790
	2000-01	6148	59545	1175556	88481
	2002-03	6386	61460	1219569	96375
	2004-05	6525	60585	1272295	97869
Girls	1960-61	15	127	5180	113
	1970-71	357	3645	127131	4353
	1980-81	1810	14666	344363	18885
	1990-91	3527	33073	760521	44817
	1996-97	5379	49649	1069526	86260
	1997-98	5576	51140	1081774	90668
	2000-01	6318	55560	1107862	100527
	2002-03	6494	55753	1122645	101806
	2004-05	6537	56000	1241,990	103499

Source: General Presidency for Girls’ Education (1999), Ministry of Education (2005)

**2.11.3 The intermediate stage**

This level is situated between the elementary stage which represents the start of the general education ladder and the secondary stage which represents the end of it. The study period is three years and at its end there is an examination, in which the successful students will receive a certificate of completion of the intermediate stage (Intermediate Efficiency), which qualifies them to be admitted in any of the general education schools or vocational training. As in the elementary stage or other stage there are many authorities supervising the schools of that stage such as the Ministry of Education, Ministry of Defence and the National Guard (Muslih, 1982).

The intermediate stage allows more chances for the students to achieve their deep belongings to their original culture, in addition to developing the skills and preparing the students to choose their career of education or vocational training in the next stages.



**Table 2.5 Number of Intermediate schools, classes, students and teachers during the period 1958-59 to 2004-2005**

Gender	Academic Year	Schools	Students	Teachers
Boys	1958-59	20	2515	173
	1968-69	300	51234	2796
	1978-79	937	149305	10302
	1988-89	1635	258341	18978
	1996-97	2568	451350	36737
	1997-98	2695	475057	38600
	2000-01	3506	522428	42102
	2002-03	3,666	589,174	49,079
	2004-05	3,862	594,951	51,351
Girls	1963-64	5	235	--
	1973-74	85	28303	1296
	1983-84	677	113194	9210
	1993-94	1720	321137	23854
	1996-97	2099	394558	32627
	1997-98	2223	416919	35965
	2000-01	2637	471739	44588
	2002-03	3,069	504,772	48,052
	2004-05	3,203	543,380	49,398

Source: General Presidency for Girls' Education (1999), Ministry of Education (2005)

#### 2.11.4 Secondary Education

The educational hierarchy is completed by the secondary stage which occupies the top of the educational ladder. The successful students from the intermediate stage are admitted in the secondary stage, where the study period is three years. The students are taught subjects, which are more specialized to give them greater cultural knowledge and to qualify them to be admitted in universities. The secondary stage has a special nature because of the age of the students and characteristics of their growth, since they are in phase of adolescence and youth, which needs a variety of direction, guidance, and preparation. The secondary stage is composed of different branches: the general secondary schools, secondary scientific institutes, Dar Al-Tawhīd (house of unification), various vocational institutes (Agricultural, industrial & commercial) and technical institutes and physical training institutes (Document for educational policy, 1970).

The secondary stage for boys has undergone many changes, but those schools focusing on learning the Holy Qur'an have retained the traditional system. The first year of secondary education is a general year in which students study Sharyāh (Islamic study) and arts, sciences and technology as shown in the table 2.6. After the first year the students have to choose either the Art or Science section.



**Table 2.6**  
**The Secondary Stages' Study Plan until 1991- Traditional System**  
**(Number of periods per week)**

Subject		1 <sup>st</sup> Grade	Arts Section		Science Section	
			2 <sup>nd</sup> Grade	3 <sup>rd</sup> Grade	2 <sup>nd</sup> Grade	3 <sup>rd</sup> Grade
Islamic Studies	Holy Qur'an	1	1	1	1	1
	Tradition of Prophet (Hadith )	1	1	1	1	1
	Islamic Theology (Tawhīd)	1	1	1	1	1
	Islamic Jurisprudence	1	1	-	1	-
	Total	4	4	3	4	3
Arabic Studies	Grammar & Morphology	3	3	3	2	2
	Rhetoric & Criticism	1	2	2	-	-
	Literature (Texts History)	3	3	3	1	1
	Composition	1	1	1	1*	-
	Reading	1	2	2	-	-
	Total	9	11	11	4	3
Sociality	History	2	3	3	-	-
	Geography	2	3	3	-	-
	psychology	-	2	-	-	-
	Sociology	-	-	2	-	-
	Total	4	8	8	-	-
Mathematics	Boys	5	-	-	7	7
	Girls	4	-	-	7	7
General Studies	Physics	2	-	-	4	4
	Chemistry	2	-	-	4	4
	Biology	2	-	-	3	3
	Geology	-	-	-	1	1
	Total	6	-	-	12	12
Physical Education for Boys		1	1	1	1	1
Home Economics for Girls		2	2	-	2	-
English Language		4	4	4	4	4
Grand Total	Boys	33	28	27	32	30
	Girls	33	29	26	32	28

\* This period is divided between composition and the one-Subject book.

**Source:** Ministry of Education, Development of Education in Saudi Arabia: 1986-1988, p.93.



In 1975 the system of comprehensive secondary schooling was piloted in one school in each of four cities Riyadh, Makkah, Dammam and Jeddah. A system of credit hours was applied, and students had to complete 120 hours during each year, plus 30 hours activities and homework. However, the system was not successful and a third system, called the developed secondary schools system, was introduced according to recommendation from the Higher Education Council. This, too used a study hours system. Students completed 168 hours, 78 hours in a specified specialization (art and Islamic, management, or natural sciences), 67 hours in general subjects and 23 hours of optional programmes. This system was in operation up to 1991, when the Ministry of Education issued ministerial order No. 31/1/10/132/49 to return to the traditional system with development and renewal, because the developed secondary school could not be delivered effectively to a large segment of the Saudi society and was not suitable to the buildings and equipments available.

The 'traditional developed secondary system' has become the applied system in the Kingdom to date. In the first year of the 3 years, the students are taught general subjects and then they go to any of the following sections in the second and third years:

1. Sharyāh (Islamic study) and Arabic language
2. Administration section
3. Natural sciences section
4. Technology section. As seen in Table 2.7



**Table 2.7**  
**The Current Secondary School Study Plan**  
**(Number of Periods per Week)**

Section	Subject	1 <sup>st</sup> Grade	Religious and Arabic Studies		Administrative & Social Science		Sciences Section		Technical Studies section	
			2 <sup>nd</sup> Grade	3 <sup>rd</sup> Grade	2 <sup>nd</sup> Grade	3 <sup>rd</sup> Grade	2 <sup>nd</sup> Grade	3 <sup>rd</sup> Grade	2 <sup>nd</sup> Grade	3 <sup>rd</sup> Grade
Islamic Studies	Holy Qur'an	1	3	3	2	2	1	1	1	1
	Interpretation of Qur'an	1	2	2	1	1	1	1	1	1
	Tradition of Prophet (Hadith)	1	2	2	1	1	1	1	1	1
	Islamic Theology (Tawhīd)	1	2	2	1	1	1	1	1	1
	Islamic Jurisprudence	1	3	3	1	1	1	1	1	1
	Total	5	12	12	6	6	5	5	5	4
Arabic Studies	Grammar /Morphology	2	3	3	2	2	2	2	2	2
	Rhetoric /Criticism	-	2	2	-	-	-	-	-	-
	Literature	2	2	2	1	1	1	1	1	1
	Reading	1	1	1	1	1	-	-	-	-
	Composition	1	1	1	-	-	-	-	-	-
	Total	6	9	9	4	4	3	3	3	3
Adminis- tration	Administration Science	-	-	-	2	3	-	-	Technical Studies	Technical Studies
	Economic Science	-	-	-	1	1	-	-		
	Accounting	-	-	-	2	2	-	-	8	8
	Total	-	-	-	3	6	-	-	8	8
Sociality Studies	History	1	1	1	2	2	-	-	-	-
	Geography	1	1	1	1	1	-	-	-	-
	psychology	-	1	-	1	-	-	-	-	-
	Sociology	-	-	1	1	1	-	-	-	-
	National Education	1	1	1	1	1	1	1	1	1
	Total	3	4	4	6	5	1	1	1	1
General Studies	Physics	2	-	-	-	-	4	4	2	3
	Chemistry	2	-	-	-	-	4	4	1	-
	Biology	2	-	-	-	-	4	4	3	3
	Earth Science	-	-	-	-	-	1	1		
	Total	6	-	-	-	-	13	13	6	6
	Mathematics	5	-	-	4	4	6	6	5	5
	English Language	4	4	4	4	4	4	4	4	4
	Computer Sciences	2	2	2	2	2	2	2	2	1
	Library & Research	1	1	1	1	1	-	-	-	-
	Physical Education	1	1	1	1	1	1	1	1	1
	Activity	2	1	1	1	1	1	1	-	-
	Grand Total	35	34	34	34	34	36	36	35	34

**Source: Ministry of Education (1996)**

#### 2.11.4.1 Objectives of the secondary level

The secondary stage contributes, like the other educational stages in achieving the general education objectives in the Kingdom, in addition to what is achieved from the specific objectives as follows: (Document of Educational Policy, 1970, p. 94-107).



1. Follow up of achieving allegiance to Allah and doing worship for him and all works according to his holy book the Qur'an.
2. Supporting the Islamic belief in directing the thinking of the student about the universe, human beings, and the early and later life.
3. Achieving fidelity to the Muslim nation and to his homeland (Kingdom of Saudi Arabia).
4. Developing the students' skills and preparations and directing them according to what is suitable for them and achieving the Islamic educational objectives generally.
5. Developing the scientific thinking of the student and encouraging the spirit of research and experiment.
6. Giving opportunities to the capable students and preparing them to continue studying in different levels in higher institutes and university colleges in different specializations.
7. Preparing all students for work in different fields of life.
8. Graduation of a number of qualified persons behaviourally and technically to meet the country's needs in the first stage of education and to perform the religious tasks and the technical work (agricultural, industrial and commercial) and others.
9. To take care of youth on an Islamic basis, and the solve their conceptual and emotional problems and help them to pass through this critical period of their life successfully and peacefully.
10. Forming the positive consciousness, by which the students could face the destructive ideas and the misleading directions.

Those stated above are general objectives from the general objectives of the education in the Kingdom, which have been set in the educational policy document issued by the higher Committee for Education Policy in the Kingdom, and their sources are:

- The principles of Islam and its comprehensive curriculum for human being and the universe.
- The social and economic situation in the Kingdom.
- Directions and characteristics of the current era.
- The needs of the Saudi national and the requirement for comprehensive development (Al-Hamid et al, 2002).



2.11.4.2 The quantitative development of the secondary stage

A. Secondary education for boys

The Department of Education opened the first secondary schools in the modern sense in 1936, in Makkah. They were called missions preparatory schools. Students were admitted to them after the completion of the certificate of the elementary education. The study period was for five years and then changed to be six years, until the academic year 1958/59 when this stage was divided into two, intermediate and secondary, as explained earlier (Al-Hugiel, 1995)

Intermediate level: for 3 years

Secondary level: for 3 years

**Table 2.8**  
**Secondary Stage: Number of schools, classes, students and teachers during the period 1969-70 to 2004-2005**

Academic Year	Schools	Classes	Students	Teachers
1969-70	50	368	9584	477
1974-75	84	780	22606	1377
1979-80	259	2092	54841	3003
1984-85	462	3096	79990	5140
1989-90	581	4777	127042	8195
1994-95	849	6393	175147	11400
1997-98	1121	8534	250384	16252
2000-01	1804	12771	407780	28170
2002-03	1980	15876	442201	32572
2004-05	2195	16974	500169	36091

Source: Ministry of Education (2005): Brief Report on Educational Development in Saudi Arabia from 1969-70 to 2004-05

As the above table shows, there was successive development in the secondary education for boys from 1969/70 to 2004/05 in the number of schools and teachers as a resulted of the efforts of the state to expand and spread education at all stages.

B. Secondary education for girls

The first secondary school for girls was opened annexed with the Riyadh model institute and continued as the only secondary school for girls till the start of the first five-year economic development plan (1970/71 – 1974/75) when nine secondary schools for girls were opened, besides four private schools.



The quantitative development of that type of education is shown in Table 2.5. it can be seen that successive development of secondary education for girls in schools, students and teachers, was similar to the development in secondary education for boys.

Table 2.9

**Secondary Stage: Number of schools, classes, students and teachers during the period 1963-64 to 2004-2005**

Academic Year	Schools	Students	Teachers
1963-64	1	21	--
1973-74	13	5795	239
1983-84	351	59076	3967
1993-94	797	165329	13578
1995-96	948	202016	16970
1996-97	1064	232168	19091
1997-98	1171	267519	22275
2000-01	1520	361655	30034
2002-03	1,869	413,324	35,820
2004-05	2,035	455,169	37,931

**Source: General Presidency for Girls' Education (1999), Ministry of Education (2005): Brief Report on Educational Development in Saudi Arabia from 1963-64 to 2004-05**

## 2.12 The problems of school buildings

Most educators believe that school buildings should be designed in anticipation of future educational needs. They should also be suitable for extra-curricular activities. School buildings are considered one of the basic pillars of the teaching process, as they are the place for interaction between all educational and teaching processes (Al-Tukhais, 1995).

Due to the rapid population growth in KSA, the number of students increased considerably and schools were established in all areas. However, in order to cope with the rapid quantitative expansion, schools in many cases were set up in rented buildings, other than purpose built. Such buildings were often designed for residential use and do not fulfil the needs and requirements of education (Al-Hamid et al, 2002).

The reasons for this problem are: (Al-Hamid et al, 2002, p. 340; Educational Documentation, 2002, p 85-103)

- 1- The enormous and rapid educational growth, together with insufficient financial resources to build enough school buildings.
- 2- Shortcomings in future planning for education: There were no proper plans for future expansion to meet the growing need for education.



- 3- Inability of school buildings, especially the rented buildings, to cope with the great developments in education in general, and in educational technology in particular (Al-Hamid et al, 2002, p. 340; Educational Documentation, 2002, 85-103).

Most of the problems are with the rented buildings which constitute about 55% of the total school buildings in KSA. They do not meet technical, health and educational standards. The following table shows the quantitative development of government and rented school buildings in the different stages. The table also shows a constant percentage of rented buildings ranging from 50 to 55% in the period 1990-2002.

**Table 2.10 Type of Building**

Type of building	Years						
	1990/91	1992/93	1994/95	1996/97	1998/99	2000/01	2002/03
Government building	3026	3053	3058	3069	3214	3608	3876
	51%	49%	47%	45%	45%	45%	48%
Rented building	2967	3163	3459	3755	3963	4363	4200
	49%	51%	53%	55%	55%	55%	52%
The Total	5993	6216	6517	6824	7177	7971	8076

**Ministry of Education, 1997 and Educational Documentation, 2003**

Also the government school buildings have their own problems. Statistical surveys indicate that only 60% of the public school buildings are suitable for supporting proper education performance, while 40% are unsatisfactory and need expansion. Not only do they need more classrooms, but also they do not have enough laboratories and activity rooms (Al-Zugaiber, 2000).

These problems have a number of impacts, as follows (Al-Zugaiber, 2000):

**A) Problems related to rented buildings:**

1. Classrooms are very close to each other and noise spreads from one to another during lessons.
2. Classrooms lack proper ventilation.
3. The buildings are not suitable for accommodating the increasing number of students.
4. Sanitary standards are poor.
5. Provisions for safety and security are inadequate.
6. Schools are too close to residential areas.



7. There is a lack of suitable places to perform prayers and religious activities, or hold social seminars.

**B) Teachers' problems in the rented school buildings:**

1. The state of the school buildings does not help teachers to properly execute their educational programs.
2. Such school buildings do not help the teachers to carry out monthly tests.

**C) Students' problems in the rented school buildings:**

1. Narrow stairs push students to compete while walking upstairs and downstairs.
2. Classrooms are overcrowded and seating configuration constrained by lack of space.
3. School yards are mostly overcrowded during break times, and when students arrive and leave.

**D) Problems related to execution of educational activities:**

1. There is a lack of spaces suitable for school activities.
2. Many schools are too small to accommodate any type of school activities.

**E) Problems related to execution of teaching aids:**

There is a lack of teaching aids such as: computers, TV's, Videos, laboratories, rooms dedicated for instructional materials, etc (Ibid).

## **2.13 The School Curriculum**

The system of the general education in the Kingdom is highly centralized. All aspects are under the direction and supervision of the government. The Higher Education Council organizes the aspects of education policy. The curriculum is unified in all the Kingdom. The Ministry of Education and the General Presidency for Girls' Education approve centrally the examinations for entering the intermediate and secondary levels (Ministry of Education 1985/86).

The Ministry of Education and the General Presidency for Girls' Education each have a curriculum administration department responsible for development and implementation of the curriculum in schools. Qualified teachers and inspectors work in the curriculum administration.

All preparation and publication of curriculum and books are under the authority of the curriculum administration according to the ministry rules and regulations, there is a unified curriculum. Curricula for both boys and girls are concentrated on the religious subjects and they are more or less the same, except that home economics, tailoring and cooking are not presented in boys' schools, and there is greater emphasis on physical training in boys' schools than in girls' schools. The Ministry of Education supervises the application of the curriculum in all governmental schools through different means. The school directors have direct responsibility for that. Also, the supervisors in different education offices in the regions play a major role in the application of the curriculum. The final examinations cover all subjects assumed to be taught in a study semester.

According to the educational statistics (1985/86) the curriculum undergoes continuous improvement, to respond to the developments occurring in the Kingdom socially and economically, the increasing demand for education and modern concepts and educational techniques. However, all development and improvements is to be in line with Islamic values.

In 1984 the Ministry of Education started to establish "national committees" which work as consulting committees to manage the education development in Ministry of Education. They study and change or amend if necessary the subjects which are taught going to be taught in schools at different levels of education. They deal with other special issues such as adult education, measurement, standards, tests, private education, audio and visual aids, guidance and direction of students in the field of improving curriculum. In fact national committees did not develop the IEC they only deleted topics of jihad from the IEC aims and content.

## **2.14 The Teacher's Role in the Educational Process**

### **2.14.1 Preparing and assessing the teacher and the obstacles in front of him**

The educational process depends on the availability of many important elements and the teacher is considered to be the key to the entire educational process. Teacher is considered to be the cornerstone and the spine for establishing and developing education. It is role to accomplish and to shape the educational process in a suitable way for the students, to achieve consistently the best results, and thereby produce competent and educated citizens. The entire educational process will be of no use without competent and



productive teachers who are able to bear its responsibilities and to meet its requirements. Needless to say, the teacher has a very special and important role, even though he is an employee. Working in the educational field is supposed to be a special profession and because of this, teachers should be very loyal to their profession. It is a profession that needs continuous efforts for all professionals engaged in this field to remove every obstacle to achieve their objectives. Indeed, for the teacher to be proud of his profession and to represent it in the best possible way are assumed to be essential qualifications, the basis for his continuous work and a strong source for encouragement to deal with the students, the society and even with himself (Al-Salloom, 1996).

The value and the position of the teacher became clear through his relationship with the students. This relationship was described in the statement of the Ministry of Education for the Gulf countries under "*The Ethics of The Profession Of Education*": It says that the relationship between the teacher and his students should be similar to the relationship between a father and his sons, and that the teacher should be keen to benefit the students and he should make an effort to educate, to discipline and to guide them. He should also treat them equally and monitor and assess them fairly. The teacher is responsible for instilling in students the idea that the best, correct way is to be honest and that cheating is betrayal. He should encourage them to work together and co-ordinate their efforts and he should address issues of disagreement and their reasons to create a harmonious atmosphere between him and all the students (Arab Bureau of Education for the Gulf states, 1989).

Whatever changes take place in any educational system, the role of the teacher in the success of the educational process remains essential. Therefore, the general policy within the Kingdom of Saudi Arabia has focused on preparing educational personnel, enabling the teachers to be competent and fit for their job and working towards achieving self-sufficiency in Saudi teachers. The educational policy has taken responsibility for preparing qualified teachers for all stages of education until self-sufficiency is realised in accordance with a plan and specified time-frame.

1. Educational and managerial bodies are to be selected in line with the educational objectives.
2. Students of pedagogical colleges and faculties are to be given more material and social privileges than other students, to encourage them.



3. Teachers should have opportunities for postgraduate study in their field of specialisation and the education authorities should have the facilities to achieve this purpose.
4. Those responsible for education should pay enough attention to training, to make teachers more aware of their profession, to broaden their teaching experiences, and help them to gain knowledge and to learn new skills (The Highest Committee for Educational Policy in KSA, 1970).

Meanwhile, pedagogical specialists and other specialists working in the field of education agree that the function of the teacher is not only to teach, but he has some other roles to play which can be summarised in what follows:

- The teacher is the leader of the classroom and he is responsible for the education within that classroom.
- He is a pedagogical adviser and a guide in the school.
- He is a means for transmitting society's culture and heritage.
- He is an active and an effective member within the local community.
- He is a link between the society and the school (Al-Salloom, 1996).

If we compare the role of the Saudi teacher with the roles of teachers in the developed countries, we see, with all regret, that the role of the Saudi teacher in general is still restricted to managing education within the classroom. Indeed, some Saudi teachers are not able to play their roles, as they should. The more we carefully study the situation of the Saudi schools across all stages, the more we come across their shortcomings, which are mainly, lack of suitably academically and technically equipped teachers. A significant number of teachers lack the essential requirements of the profession of teaching, like being familiar enough with their subject of specialisation, knowing the various effective teaching methods and being able to use some teaching aids (Al-Ghamdy, 1981 and Al-Mufadda, 2003).

To make matters worse, the educational bodies employ some university graduates who are not specialised in education. In other words, they recruit as teachers, people who are not trained or prepared for this role, especially in the public primary schools. This is done with the rationale of employing the graduates and filling vacancies or of nationalising jobs, i.e. that is, having Saudi employees instead of foreigners. There is no doubt that employing people who are not qualified to teach, as teachers, will have negative results on the



profession of teaching and even on those who benefit from the profession. There is a clear decline in performance level, which will be difficult to address. Added to that, in the "probationary year", which is the first working year of the teacher, teachers are not sufficiently closely supervised and assessed so they usually pass without any problems and the second year goes also without teachers being assessed to make sure that they are competent for teaching. It looks as if everybody is capable to work as a teacher. The failure to assess new teachers is based on a misguided notion of courtesy, so as not to be the cause for dismissing anybody and because of the lack of accuracy regarding following the rules and the regulations. Consequently, the number of people who are employed as teachers though not suitable to teach increases and the level of performance decreases further (Al-Hamid et al, 2002).

It is also evident that the majority of the graduates from Faculties of Teaching in the Kingdom of Saudi Arabia lack almost all the most essential skills for the teaching profession, for instance, deep knowledge about the subject of specialisation, familiarity with new teaching methods, knowing ways of working, having good interaction skills to deal with the pupils and the public, and being able to use suitable teaching aids. So, the majority of teachers depend in their teaching on recitation and methods of indoctrination, which lead to filling students' minds with theoretical knowledge. In other words, little is done to prepare and training the pupils in spontaneous thinking and encourage their creative and critical faculties. This situation is due to the deficiency in the process of teacher preparation, and including the lack of attention to selecting the right candidates to join Faculties of Education and other educational establishments. Also, during the preparation, theory predominates and practice is very limited. Moreover, the process of preparation considers the teacher as a means of transmitting information to pupils, regardless of their socialisation. All of this indicates the limited ability of teacher preparation to equip new graduate teachers with the various skills essential to enable them to play their expected role. This role changes constantly because of the unavoidable change and development within society and its institutions, including schools that have the task of preparing and training the youths for their future and the demands of life (Saleem, 1984).

In a study that was carried out by Sulaiman Al-Jabr (1992), which focused on the responsibilities of Colleges and Faculties of Pedagogy towards the development of education in the Kingdom of Saudi Arabia, brought to light that anybody who is familiar



with the educational programs of those colleges and faculties can see some of the obstructions in their educational programs. Such obstructions prevent achieving the ultimate target, which is preparing the competent teacher who can effectively take part in developing the educational establishments where he operates within their frame. Some of these obstructions are:

1. There are not any clear criterion or standards that control the educational programs and they can be described as general and not specific.
2. Learning new teaching skills during the placements is a doubtful matter specially because some pedagogical field researches show that there are huge differences between the level of achievement in placements and the level of achievements in theoretical tests. In other words, it does not mean that a teacher in training who is very successful in theory and who knows again in theory the teaching methods will automatically be a competent teacher.
3. The quantitative expanding of Colleges and Faculties of Education led to the employment of teachers and supervisors who posses various professional capacities and who in some cases have low levels that are very far from the required level.
4. Many students of Faculties of Education are totally unaware of the principle of self-assessment, which is based on being frank and truthful with oneself about the ability of being a teacher.
5. Many study programs and subjects of those Colleges and Faculties of Education lack essential studies and researches that direct and guide teachers of the future.
6. There is no tendency to use educational aids, which ease the teaching process. This is because training teachers are not used to use such aids or because the teaching aids are not available to be used.

There is a collective belief within the Saudi society among those who deal with the schools and observe students, that the current academic and cultural level of the students is very low compared with the level of the students some years ago. The strange thing is that at the moment the facilities in Saudi Arabia are available and there is international progress scientifically and culturally, but the attainment of the Saudi students decreases. Mainly, it is the performance of the teachers which is to blame. Even those who feel that teachers have made some progress acknowledge that they need to be better prepared and



better qualified to perform their educational duties in the best possible way (Shawq and Sa'aid, 1995).

In spite of all the efforts to prepare and to train teachers and in spite of the true willingness to make the educational process workable and prodsxuctive, the end targets of the educational policy in the Kingdom are not entirely achieved. There is, therefore, a need to identify and address the reasons that are directly causing the low level of performance of most teachers.

The reasons can be divided into various issues, each involving various factors. These issues are:

1. The way the society perceives teachers and the teaching profession.
2. Teacher training.
3. Ways of assessing teachers.

#### **2.14.2 The way the society perceives teachers and the teaching profession**

Many people do not see the teaching profession as a well-respected profession and it is not a developed career that people looking forward to entering. This is in spite of the fact that Saudi society believes strongly in the role of education in forming the individuals, developing the younger generation and bringing them up righteously. Also, our society assumes that good education is an important element for developing the whole of the society and promoting its members and that the teacher here plays an essential role in the educational process. However, the impression of many people - even of those who are working in the field of education - is that the teaching profession is for those who lack the ability to be doctors, engineers, lawyers or businessmen. Such an impression is confirmed when we know that very few parents wish their children to become teachers and there is no doubt that such an attitude towards education makes those who join it not the most suitable for the profession. This phenomenon is to be found in various levels and in many countries but that does not mean that we have to accept it. We must do whatever we can to change it and to improve the general attitude towards education, but first we need to understand the reasons for this phenomenon within Saudi society (Al-Salloom, 1996 & Shawq and Sa'aid, 1995):



1. The total annual income for teachers is not sufficient and it is less than the income of other professionals, despite recent salary increases greater than those given to other government employees. Also, teachers believe that other governmental employees who do not work in the educational field have greater opportunity than teachers to be promoted and to get more bonuses like overtime payments, delegation allowances and other financial rewards. In addition to that, teachers consider the teaching profession as a hard job and undoubtedly it is hard because its tasks can not be delayed, as the case for some other professions and it needs continuous preparation. It can be said that the profession of teaching competes with the profession of journalism.
2. Teachers do not play an effective social and educational role regarding educational policies, the curriculum and the schoolbooks and selection of educational aids. Teachers' opinions are not considered when planning school buildings and educational facilities. Also, they do not take part in setting up of educational programmes, and curricula and their views regarding solutions for educational problems are not considered. Thus, teachers are marginalised, although they are the core figures in the entire educational process and educational managers know that achieving the objectives of the educational systems depends on the kind of teacher who implements the educational programmes.
3. The rapid change of civilisations and cultures and the rapid spread of scientific developments make teachers' tasks very difficult at the moment. Therefore, they need to continually update their knowledge. Quite often, teachers can find that what they learnt some years ago is out of date and has no value. This means that any teacher, who wants to be well developed and very familiar with what is new in his field of specialisation, should continuously work to achieve that. However, the lack of effective in-service training makes this more difficult.
4. The rapid spread of education that goes in many cases beyond the capacities of schools burdens the teacher and widens his responsibilities. The continuous increase in the numbers of students in schools and classrooms, especially in cities, makes the tasks of the teacher and those who are responsible for



education extra difficult. Added to that, the lengthy curriculum which has to be covered in full by teachers, makes them unable to perform their task effectively, simply because there is not enough time to teach properly. As a result, the achievement of the students becomes weak and that feeds the low perception towards the teaching profession and towards the whole system of education generally.

5. In spite of the mental and the physical exhaustion that committed teachers' experience, many people still have a low perception of the teaching profession. As a result, some good teachers leave teaching and education (Al-Salloom, 1996 & Shawq and Sa'aid, 1995).

To change the perception of the society towards the teaching profession for the better, it must be made clear that the role of the teacher is the most significant and influential within society. Also, the teaching profession is one of the noblest and worthiest occupations. To achieve that, a whole and a complete working plan should be in place and it should include the following (Ibid 1996, 1995):

1. An effective programme is needed through the media and in co-operation with the education authorities for parents, corer and students to improve their perceptions of the teaching profession better and to emphasise that teaching is an honorable career, and the teachers, scholars, and researchers have a very significant role to play. All of this will increase the respect and appreciation given to them.
2. The pay for teachers should be increased in a way that shows that the government and the society care for teachers and for education.
3. The education authorities should take effective steps to make teachers feel appreciated and that they are seen as effective employees. They should feel that they can influence the objectives of teaching, its mission, its methods and its curricula. Enabling teachers to participate in the decision-making on all these issues can do this. Also, ways of communication among teachers should be found to enable them to discuss various educational issues and they should be



encouraged to write in educational magazines. In addition to that, conferences and regular meetings for teachers should be held.

4. The general perception towards teachers should be improved through two main policies:
  - a. Firstly, it should be ensured that all Faculties of Education admit only students who have the qualities required for the teaching profession. In other words, admitted students should have the capabilities and be fit to be teachers. This can be checked before their admission through testing their capacity and having codified psychological tests to make sure that they have the right attributes and personalities to be teachers.
  - b. Secondly, a clear distinction should be made between the successful teacher and the unsuccessful one. This should be based on performance and on regular tests that measure the level of the teacher's success. Such tests should be held every two or three years at least. At the same time, salaries, promotions and pensions should be linked with the competence of the teacher. In due course, the excellent teacher will be rewarded, the average one will be encouraged and the weak teacher will have no choice but to improve his performance or he should change his profession or his contract would be terminated.

#### **2.14.4 Training the teacher and increasing his professional development**

In fact, the education of teachers is a very important part in the development of any educational system. Beeby (1966) has said that there are two factors by which any development in an education system can be judged: the level of general education of its teachers, and the amount of training they have received. Ifode (1987) in a study of Comparative Analysis of Pattern and Trends of Teacher Education in Nigeria claimed that good teacher training programmes are often the key to the achievement of educational goals. He emphasised that the supply and training of teachers lies at the very heart of educational process.

In the United Kingdom, the focus on teacher education reform as a successful one by which educational reform could be achieved is a subject of debate among scholars. Judge,



in 1990, wrote about the British case and pointed to the important role of teacher education in educational reform.

“The education and training of teachers are at the very heart of the current reform of British education and exemplify the paradoxes and tension contained within reform. It is an international truism that successful change in education depends on the active co-operation of talented and committed teachers. For this plain reason, unless able people become teachers and commit themselves wholeheartedly to the improvement of schooling, the Education Act of England and Wales of 1988 will remain a piece of aspirational legislation and nothing more.....

The critical task for the rest of this century will be to match the output of the teacher education system to the needs of these schools, as well as to retain the teachers already working in them” (1990, p 1-2).

At the Department of Education in the University of Hull (1995) the secondary PGCE course aims to achieve the following objectives:

1. to provide initial training in knowledge, skills and competencies necessary to be an effective teacher in school;
2. to establish professional habits which will underpin a career in teaching;
3. to develop a reflective attitude to teaching and learning;
4. to foster the pursuit of scholarship among teachers.

In the United States, 'Nation at Risk' made a linkage between some educational problems and teacher education. The strong attack on teacher education came from different directions, as Little (1989) observed:

“Within a few months of the release of the Commission’s report, little doubt remained that teacher training was to become a major target of educational reform. Teachers and educators were challenged as never before in every aspect of teacher training. Criticism came from parents, public school and educators, state departments of education, university colleagues and administrators, national critics of teacher education, and state and national legislators” (p, 6).

Like the Western countries, many developing countries have expressed their concern about the level of education in their societies and launched calls for educational reform. It is well understood by many scholars who have written about education in



third world countries, that teacher education is a key factor for better quality of education. Dove, in 1986, wrote about teachers and teacher education in developing countries and concluded that:

“Research evidence suggests that teacher training in developing countries has tremendous potential for improving the contribution of teachers to educational quality” (1986, p, 262).

Compared to many Western countries, a huge challenge and high risk is faced by most Third World countries, which often lack the political will for change, and certainly lack the necessary economic resources. It is extremely difficult to achieve improvement in any educational system in the developing world without enough knowledge and understanding of the amount and location of resources, and the type of changes that are required. Studies attempting to suggest improvement for teacher education in the less developed societies have admitted this crucial fact. Rust and Dalin (1990) pointed out that:

“We have been concerned with the improvement of teachers and teaching in the developing world. We have noted that the situation of teachers is far from ideal, and any efforts towards improvement are fraught with enormous challenges. The resources are simply not available for what our best understanding of teaching requires. Even with resources, our knowledge base is presently such that we must be very tentative about what to do. However, we do know that improvement is not impossible, though it will be difficult” (p, 321).

What the teacher needs the most is self-development, but self and professional development depend on the effort of the teacher himself. The trainee teacher should be ready and enthusiastic for the teaching profession. Meanwhile, he should keep abreast of new developments in his field to promote his profession. Also, the school where he teaches and the Education Authorities should mentally and financially care for the teacher. They should create a suitable environment for him to enable him to improve his performance, to increase his productivity, to develop his ability and inclination and to guide him to the right direction. Teachers should be enabled to participate in responsibilities of education, policy making, and the curriculum. At the moment, within the current Saudi educational system the teacher's responsibility regarding the design of the curriculum is very limited. In the current system, they have to follow the curriculum word by word but cannot take part in its editing or reviewing (Fahmi, 1984).



However, at the moment there are managerial weaknesses in the Saudi educational system. For instance, there is no organised scientific and professional connection among teachers for the long term across the whole country, or even at level district, county or city level. Even at level of the school, there is no academic and professional connection among teachers. At present, inclusive meetings, scientific conferences and specialised study circles for teachers are simply not held (Al-Salloom, 1996).

Also, there are some other weaknesses in the in-service training programmes for teachers in addition to the limitations of such training, which are not accessible to every teacher (Shawq and Sa'aid, 1995):

1. The in-service training programmes for teachers are planed without any consultations from the trainees. Their opinions regarding what is workable and not workable for them are hardly considered. Therefore, these programmes are not matched to the capabilities of the trainees and they do not meet their training needs.
2. Within the in-service training programmes for teachers, theory and practice are not well linked together. More than often, the in-service training does not deal with the daily practice nor does it deal with the problems in the fieldwork of teachers. Undoubtedly, when the trainee feels that the lecturer philosophises, talks mainly about hypotheses and complicated and deep thoughts that are away from his daily practice, the benefits to the trainee will be very limited. It is also possible that the trainee will not be encouraged to attend, simply because he does see the point of attending.
3. The modernising of training modules does not cover the essence of the training, as it should do. Usually, updating is confined to the layout and any change in content is very limited. The main framework is still traditional, even when some new topics are added or some new information is added to existing topics.
4. Some teachers believe that they have enough information and training during their study as trainee teachers. They do not recognize the need to



develop their abilities and to increase their knowledge during their employment (Shawq and Sa'aid, 1995).

It is worth noting the important role that the school head and the educational supervisor can play to increase the professional development of the teacher. Both of them are the nearest employees in the educational field to the teacher and they can affect his work positively and increase his productivity. At the same time, they were primarily selected to be supervisor and head teacher because of their important managerial work and because of their outstanding achievement and merits after they had worked as teachers for some years. Therefore, helping, guiding and supporting the teacher to develop and providing him with the new developments in the educational field, sorting out his problems and removing whatever obstructions in his way to increase his performance are among the essential tasks for the educational supervisor and the head teacher alike.

#### **2.14.5 Methods of assessing the work of the teacher**

The main aim of assessing the teacher should be making sure that his work is effective and the required educational objectives from him and the school are on the right track. Also, to provide the teacher with the needed help and support to enable him to develop in his profession and to increase his performance continuously. This emphasises the fact that the aim of assessing the teacher is not simply to look for his mistakes to punish him or to praise him if he is doing well. The assessing of every teacher should be based on two main elements (Al-Salloom, 1996):

- Firstly, the level of fluency in his subject of specialisation and the level of understanding of the pedagogical role that he plays. Any teacher should have deep knowledge about his subject of specialisation and also, he should be fully aware of the objectives of teaching and he should be able to achieve such objectives through the behaviours, of his students and their achievements, by appropriate educational methods and by using suitable teaching aids.
- Secondly, the way he teaches his subject, his style and the way he guides and deals with his students. Also, his skill regarding linking up what he teaches with the daily life of his students.

Previously, one of the conferences about education recommended what follows:



1. Helping the teacher to achieve complementary academic, professional and self-development.
2. Recognising the teacher's weaknesses, concerning his performance scientifically and professionally and also his personal weaknesses to help him overcome them.
3. Identifying the participation level of the teacher regarding achieving the school objectives in the light of pedagogical aims.
4. Collecting and analysing educational data to improve and to develop the study programmes of Faculties and Establishments of Education.
5. Using the outcomes of assessments to help educational training centres that provide in-service training for teachers to review and to improve their study programmes. Also, they should be provided with accurate information to enable them to take decisions related to teacher employee life and to provide suitable psychological and mental incentives for teachers (Arab Bureau of Education for the Gulf States 1989).

Therefore, the process of assessing the teacher should be based on essential criteria such as the following:

1. The pedagogical assessing process for the teacher should be continuously done, and there should not be a specific period for assessing, after which the assessing stops or stagnates.
2. The assessor should select various samples of work during different times and situations.
3. Data used for assessing should be complementary.
4. Clear evidences and observations should support the outcomes of assessing.
5. The teacher should participate in his assessment through viewing the decisions of the assessor, that are supported with evidences.
6. So called secret reports should be eliminated.
7. Data collected for the assessment should be accurately recorded through using cards system, measures of assessment, interviews, referenda and other scientific means for collecting data.
8. The assessing of the teacher should be carried out by more than one assessor; the educational supervisor and the head of the school should carry it out,



besides the teacher's colleagues who have the same subject of specialisation, the pupils and additionally the teacher himself (Al-Salloom, 1996).

Although various people may carry out the assessment of the teacher like the educational supervisor, governors of the school and parents or carers, the student remains the main and the essential assessor for his teacher. Therefore, the students' assessment for their teacher should be done in accordance with scientific methods and styles so that their assessment does not undermine the teacher's position nor does it reduce his value nor does it affect his relationship with them. At the moment, the Saudi educational system does not put students' assessment into practice. The main and the only assessor at the moment is the educational supervisor who sometimes seeks help from the head of the school. For that reason, all that can be said about the educational supervision in the Saudi school that it still focuses for the most part on inspection. It focuses on mistakes, weaknesses and shortcomings of the teacher more than it focuses on the positive sides like supporting the teacher in his professional development and increasing his standard of performance. The possible reasons for this are that the educational supervision has the following characteristics:

1. The educational supervision still has a vertical hierarchy. Orders and instructions come straight down from the educational supervisor without considering any group work and the spirit of one team.
2. The educational supervision still focuses mainly on the work of the teacher within the classroom, without paying enough attention to other important elements like developing teaching methods, using the available facilities, planning the curriculum and implementing it and the role of the teacher within the school.
3. The educational supervision is still practised in a style that is far away from the school management, as if both of them belong to a different world and they do not co-operate to achieve one objective.
4. The educational supervision still follows conventional methods; visiting schools during different terms, listening to teachers while they are teaching, writing reports about them, scoring their grades and giving the necessary instructions to the teachers. By so doing, the educational supervisor feels that



he fulfilled his tasks. So, what may happen after that for the teacher, the school and the pupils does not concern him (Ibid).

At the end, there is a question that should be asked: how can the Saudi teacher after considering his preparation and training condition bear the responsibility of implementing the general educational policy in an accountable way?

To answer this question, the position of the teacher should be reviewed in relation to his selection, training and in relation to a continuous development of his knowledge by all possible methods and means. Also, his position should be reviewed regarding providing him with sufficient mental and financial appreciation and placing him in a suitable place. Also, teachers should be provided with the necessary facilities that help them to maximize their productivity. So, what needs specifically to be done is what follows:

1. Finding capable teachers who are able to be full partners in the pedagogical work including all its tasks and responsibilities, and not teachers who function only as tools of implementation.
2. Developing the role and the performance of teachers to enable them to:
  - Participate effectively in all stages of the pedagogical work starting from making policies, preparing the pedagogical glossary of terms, the curricula, teaching aids and last but not least participating in the assessing process.
  - Support their students to gain skills of self-education and encourage them to play an effective role in their environment.
  - Participate with the summer work and field research.
  - Play a part in the revolution of knowledge, communication and technology in all their shapes and forms. All these roles are interconnected and complementary to each other. Therefore, it is necessary that each employee is fully aware of them, whether his work has to do with management, supervision or education.
3. Having a strategy in place to prepare and to train teachers to be in the profession for the long term and to provide them with in-service training in the light of their responsibilities and the end objectives. This is to enable



them to deal with the rapid expansion of knowledge and the requirements of a comprehensive development.

4. Coming up with an education system that is inspired by Saudi values, ideals, and hopes for the future, interests and our human mission in life. Such an educational system will undoubtedly result in developmental and honourable life for the children of the Muslim nation (Ibid).

Beyond doubt, any society that has practical, precise and qualitative conditions for the profession of teaching, a society that does not become lenient regarding selecting teachers by having good selective procedures before giving them the responsibility of educating the children, the future of every nation, who will lead its future, is a society that can go through the developmental stages steadily and successfully.

### 2.15 Summary

In the above presentation of the education system in the Kingdom of Saudi Arabia, it was explained that the system is directed to achieve the educational policy in the Kingdom in all its stages (pre-school, elementary, intermediate, secondary). That policy is derived from the sources of the Islamic legislation in the holy Qur'an and Sunnah (*Tradition of Prophet*) and the diligence of teachers throughout history since the creation of the first teacher, Prophet Muhammad (peace be upon him), for humanity, God blessings on him, to the Islamic spring for educating people in our society. The educational policy is targeted to join the learner by the scientific development in our contemporary world, and thus the different curricula reflect that objective.

The general education stages in the Kingdom have developed from the establishment of the Department of Education and later the Ministry of Education. Girls' education differs in slightly from boys, to include some subjects related to the role of girls in Saudi society, and to assist them as wives and mothers or in contributing to the national practical life, within the framework of the principles and values of Islam, which specify the role and functions of Muslim women.

Also explained was the Ministry of Education's role in supervising the Kindergarten, elementary, intermediate and secondary stages and then the intermediate colleges. It was noted that education in the Kingdom comes under many ministries as the Ministry of Education, Ministry of Higher Education for universities and higher studies, and the



General Presidency Administration for Girls' Education which subsequently merged with the Ministry of Education.

The programmes for teacher training in the Kingdom were also covered, including a brief study of the status quo and the difficulties, hindrances, and criticism on it, and its effect on teaching of Islamic education and skills and morals which students acquire from teacher and Islamic education curriculum.

Despite the huge quantitative growth in all aspects of education (students, teachers, schools) as explained above, there are some problems and difficulties that still exist in each stage. Therefore, much effort is needed to modernize and develop education to match the technical and scientific progress of the twenty first century. More details about these problems and difficulties will be provided in the next chapter, which is a literature review.



# **CHAPTER THREE**

## **LITERATURE REVIEW PART 1**

### **3.1 Introduction**

### **3.2 The concept of Islamic education**

### **3.3 Sources of Islamic education**

### **3.4 The principles of teaching Islamic education**

### **3.5 The importance of religious education**

### **3.6 Religious education as a cultural and social exercise**

### **3.7 The aims of Islamic education**

#### **3.7.1 The particularity of the Islamic education aims**

#### **3.7.2 The importance of identifying the objectives of Islamic education**

#### **3.7.3 The standards and specifications of objective setting**

#### **3.7.4 General researchers' opinions towards aims and objectives of general religious education**

#### **3.7.5 Different researchers' opinions towards the general aims and objectives of Islamic education**

### **3.8 The problems which face Islamic education in Saudi Arabia**

#### **3.8.1 Problems related to the objectives of religious education in Saudi schools**

#### **3.8.2 Problems related to the content of the religious education curriculum**

#### **3.8.3 Problems related to text books, teaching methods and teaching aids**

#### **3.8.4 Problem of improper use of educational technologies**

#### **3.8.5 Problems of evaluation and tests**

#### **3.8.6 The difficulties which may face teachers of Islamic education**

### **3.9 Summary**



## **CHAPTER THREE**

### **LITERATURE REVIEW 1**

#### **Islamic Education Curriculum in Secondary Schools in Saudi Arabia**

##### **3.1 Introduction**

This chapter provides a review of what has been written about Islamic education, in terms of its concept, sources, principles and its importance, aims, contents and the problems it faces.

This chapter is mainly concerned with issues related to Islamic education in the Kingdom of Saudi Arabia. This review therefore depends on information from the Centre of Education Information, information data services, journals and abstracts of Doctoral theses, obtained from Saudi libraries and Arabian Gulf offices for education and British library.

In general, the results of the review were disappointing, as there were few published subscripsts about religious education, especially in western studies. Even in Saudi Arabia, where Islamic education occupies an important position, few research studies were found related to Islamic education, particularly in the way of critique of the curriculum approach to teaching, so in comparison with the other general curricula. However, all the research studies were reviewed in detail. Moreover, this chapter is the part one of literature review and the next chapter is part two which deals with definition of curriculum and its elements in detail.

##### **3.2 The concept of Islamic education:**

Islamic education is considered an effective method to pursue the objectives of Islam to prepare a good individual who worships Allāh truly. The content of this education is Islam. It reflects its facts, without any bias in behavioural situations in the Muslim's life.

Many researchers have defined Islamic education, and among these definitions are the following:

“Islamic education is those concepts which are linked together in one intellectual frame supported by Islam's



principles and values which set a number of steps and practical methods that, when executed, lead to good behaviour which complies with the Islamic religion”(Ali 1978, p.6).

Another definition states that it is the

“upbringing of a Muslim integrated from all aspects, like, physical and mental health, religious, spiritual, moral, and creativity aspects in all stages of his growth in light of the principles and values of Islam”(Yaljin 1989, p.20).

Islamic education in this sense is unique. It helps to develop all aspects of the human being. Madkour (1999) defines it as:

“an integrated system of facts, standards and fixed heavenly values, in addition to experiences, knowledge, and changing human skills provided by an Islamic educational establishment to its students to guide them to perfection prepared by God. So they would be able to up hold the Caliphate on earth by sharing positively and effectively in construction and promoting life on earth according to Allāh’s will”(p.72).

Zaghlol Al-Najjar (1995) defines Islamic education as:

“An education system based on Islam in its comprehensive meaning” (p. 85).

Islamic education has a divine source and aim. It exceeds all other subjects, as it is the entrance to Muslim culture. Muslim culture is the starting point for Muslims to study the universe and life, to know their secrets. Therefore, the school is not the only party responsible for Islamic education, but it is the responsibility of all the establishments in the Muslim countries whatever their structure or mission may be. It is also the task, not only of Islamic education teachers, but of all teachers (Shahata, 1998).

### 3.3 Sources of Islamic education

Each system of education has its special sources on which it depends and from which it gets its ideas and methods. Islamic education has its specific sources from which it gets its aims and methods. There are two sources for Islamic education:

- 1- The Holy Qur’an.
- 2- The Tradition (*sunnah*) of the Prophet.

**First:** The Holy Qur’an:



It is the word of Allāh, revealed by the angel Gabriel peace be upon him to our Prophet Muhammad, and Allāh guarantees to preserve it. The Holy Qur'an is the essence of Islamic education. It provides this education with:

1. The Islamic beliefs which every Muslim should believe in namely, "belief in Allāh, his angels, books, messengers and the last day".
2. The virtues which guide the soul, and improve individuals and groups and warn against bad morals.
3. The narratives of the ancestors, whether individuals or nations. The Qur'an mentions many stories which arouse consideration and guide us to the rules of Allāh in dealing with his creatures, good or bad.
4. The practical rules which Allāh established and ordered us to follow, to regulate our relations with Allāh and with each other.
5. Guidance in thinking of the Government of the heavens and the earth and what Allāh created, so students may learn the secrets of Allāh in his universe and his creativity in creation, and hence their souls will be full of faith.
6. Guidance in the form of educational principles which contribute in the teaching process, such as arousing the thinking and emotions of the students, considering their individual differences, graduation and enhancement of education, linking education to vocational needs and to current events, using non-verbal communication, to kindness towards students, and continuous evaluation to all their lives.
7. Guidance on educational methods, such as the narrative method, setting an example, and giving examples, use of encouragement and threats, and the practical experiments (Shahata, 1998).

The Holy Qur'an is the foremost source which nourishes Islamic education and guides it. The Qur'an is the continuous source power, without which Islamic education cannot exist.

### **Second: The Prophet Tradition (*Sunnah*)**

If the Holy Qur'an is the first source of Islamic education, the Prophet's Tradition (*Sunnah*) is the second source which complements this source. It constitutes, alongside the Holy Qur'an, one of the main sources of Islamic education. The relation of the Prophet's *Sunnah* to Holy Qur'an occurs on two aspects:

1. The *Sunnah* clarifies what is obscure in the Qur'an and gives details about its whole. It gives specific examples to illustrate the application of the Qur'an's



generalization. It is explanatory of the Qur'an. An example of this, Sunnah explains the Prayer (*Salah*) and Alms (*Zakah*).

2. Sunnah comes up with new regulations not mentioned in the Qur'an, such as the prohibition of eating donkey (*Humar*) meat, or the meat of wild beasts.
3. The Prophet's Sunnah is the practical application of Islam, so it translates absolute concepts into existing reality felt by the senses. Prophet Muhammad -peace be upon him- set out by his Sunnah the practical behaviour which should be followed by Muslims in their lives. Muhammad -peace be upon him- completely adhering to what he called for. There is no difference between his actual practice and the ideals he called for (Shahata, 1998).

In the field of Islamic education, Sunnah provides us with a prolific source of educational principles and methods. Prophet Muhammad - peace be upon him – took account of students' individual differences. He took a gradual approach in educating people and abolishing the harmful habits which were common in the pagan period, as he was kind with them. He was keen to improve their practice by reinforcing the good behaviour, and correcting the bad. He used teaching methods like writing on sand and pointing with the fingers. He linked education to current events. He also used stories, setting example, the actual practice, discussion, and dialogue, while educating his companions. The Prophet's Sunnah is a basic corner store of Islamic education, especially as it is relevant to all Muslims in all aspects of their life, in their religion, worship, in their transactions and dealings, personal affairs, morals and behaviour. It is closely connected to the different aspects of their daily life in war and peace, and in prosperity and poverty (Al-Hukail, 1991 & Mutawali, 1997).

### **3.4 The principles of teaching Islamic education**

Islamic education is based on a group of educational principles which make it an effective process that supports the educational, teaching, and behavioural objectives. Among these principles are the following (Al-Khawalda & Eid 2001):



### ***1- Obligatory education***

Islamic education is based on obligatory education. The first revelation that descended on Muhammad - peace be upon him - was an order to read. Islamic education does not call for knowledge in the form of reading and writing and arithmetic only, but it extends to whatever would be of benefit for Muslims and Islam. The love of Muhammad-peace be upon him-for learning made it a must (*Fārydāh*) for every Muslim, whether male or female, as he said:

“Searching for learning is a must for every Muslim”, related by Ibn Majah. (No.224)

### ***2- The continuity of education***

Islamic education is based on continuity of education. It calls for all Muslims to follow up education in all disciplines, knowledge and experiences from their early childhood, especially those domains that represent religious duty like Prayer (*Salah*). Prophet Muhammad -peace be upon him- urged Muslims to continue to learn, especially to memorize the Qur'an, as he said:

“Continue to learn the Qur'an. I swear to Allāh who holds my soul in his hand that the Qur'an can be lost more easily than the camel in the rope”, related by Al- Bukhari (No. 5033).

### ***3- Considering individual differences***

Islamic education is based on the principle of considering the individual variations among the students. These variations are the characteristics that differentiate any member of a group from the others. People differ in their ability to express themselves, and in performing their religious duties. They also vary in the understanding of the Sharyāh and its regulations and provisions. Taba (1962) stated that:

“One factor in learning ability is the adjustment of the curriculum content and the focus of learning experiences to the abilities of the learners” (p. 282).

Islamic education considers all this from many aspects:

A. The psychological state: The psychological state of the student affects his learning, abilities, and achievement. Weariness or boredom, for instance, undermine the learning process. Prophet Muhammad and early Muslim scholars drew attention to this aspect. Abdullah Bin Masoud said that:

“Muhammad-peace be upon him-told sermons in intervals to avoid any monotony” related by Al-Bukhari (Hadith No. 68).



**B. Readiness:** Readiness is the potential capacity of the person to learn easily and quickly and to reach a high level of skill in a certain domain after being exposed to an educational or training process. Preparedness of persons differs according to innate factors, and the social and cultural environments. Islamic education attaches great importance to this aspect.

**C. The capabilities:** Capability is defined as what a person can do at the moment of mental or physical work, whether this is attributed to training or not. People vary in their acquired and inherent abilities and we have to consider these individual variations in the learning process. Islam calls upon instructors to take into consideration the abilities and conditions of the students, as Ali-Bin Abu Taleb said:

“Tell people what they know, do you want Allāh and Prophet to lie?” Al-Bukhari (Hadith 127).

Al-Ghazali states in this regard:

“That the teacher should limit his speech to what the student can understand, so he shall not tell him what may confuse him” Al-Ghazaly (1100, p.71).

**D. Gender:** Allāh created both sexes, males and females. He gives each sex its characteristics, abilities, and needs which differentiate it from the other. For example the woman differs from man in some points. She menstruates and conceives, so it is natural that she receives a special type of education. Prophet Muhammad held a special session for women and allocated one day to teach them religious affairs and answer their questions.

#### **4- Graduation**

Islamic education is based on a gradual process of learning and education. This means taking the education process step by step, so the movement from one step to the next should be calculated and suitable for the students' mental and physical abilities and age. This was God's (*Allāh's*) way of giving inspiration to Muhammad -peace be upon him-. The revelation was passed down over a period of twenty-three years, as appropriate to occasions, situations, and events.

Graduation takes a number of forms:

\* Graduation from the most important to the less important.



- \* Graduation from the simple to the more complex.
- \* Graduation from the known to the unknown.
- \* Graduation from the perceptible to the abstract.

#### ***5- The initiative to learn***

One of the important principles in Islamic education is the initiative to learn. Education is a complex process, it is a construction process of the human being in all aspects of his life, and aims to bring about a planned change in the behaviour of the individual and his experience. This process needs a great effort and quite a long time. So Prophet Muhammad reminded Muslims of the importance of initiative while learning. The young person is more able to memorize, more apt to respond and more reactive with the situations. So it is necessary to start to early to teach him the prayer, and to familiarize him with the legal obligations and forms of worship at an early age.

#### ***6- The motive to learn (incentive to learn)***

The incentive is an internal physical or psychological state which arouses the behaviour in certain circumstances and drives it to its aim actively (Naser, 1991). It is what instigates the individual to perform a certain action (Nashwaty, 1985).

Islamic education is based on the principle of arousing the motivation of the students to learn by appealing to their emotions and activating their capabilities to do the work and execute the tasks and other activities.

#### ***7- Diversity***

Islamic education is based on diversity in the education content, the teaching objectives, certain aiding procedures, teaching methods, and types of activities. All these elements are interrelated. The content of education affects the teaching objectives and these affect the determination of the required methods, and so on.

#### ***8- The balance between reward and punishment***

Islamic education is based on the principle of balance between reward and punishment in the teaching process, because this balance is important in developing behaviour, reinforcing what is desired one and discouraging abnormal behaviour. The reward is an event which, if followed by response after a reasonable and suitable time, will lead to the repetition of the response or will reinforce and enhance it. Punishment, on the contrary, is an event which, if associated with a response, will weaken that response or prevent some



undesirable behaviour. This principle is manifested in the sources of Islamic education. In the Qur'an, Allāh says:

“Tell my servants that I am indeed the Oft-forgiving, most Merciful and that my penalty will be indeed the most grievous penalty” (Sūrahāt Al-Hijr Ayahs 49-50), Ali (1975).

(نَبِيٌّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ) (49) وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ (50)

These two Ayahs point to the balance between arousal of an interest and terrorizing (Al Khawalda & Eid, 2001).

### 3.5 The importance of religious education

Education links the acquisition of information to the development of human abilities, while religion links between the personal and social development, and completes the information acquired in other ways whether they be personal, academic or social.

As Grimmitt (1987) argues, the cultural history points to the configuring effect of every person which makes him different and unique. For Grimmitt, religious education is associated with the development of conscience. Such a development has a significant effect on the human individual. Religious education endeavours to provide the new generation with the situations, beliefs, and the practice of a special religion, and concentrates on the habits and traditions and the history of faith, putting the moral interests in the explanatory context of relevant situations.

Warwickshire County Council (1985) stated the importance of religious education as:

“There are many good reasons why the study of religion should be part of the curriculum of all schools. Such a study helps pupils to understand better their own cultural heritage and the variety of beliefs and customs of people living around them: it provides insights into the role of religion in international affairs and exemplifies how men and women of all nations have been inspired by their beliefs. Some people see its importance in the contribution it makes to the moral and social education of pupils, especially in terms of consideration for others and respect for fairness and justice” (p.1).

Religious education is very important for children because it stresses the relation between the human beings and God (*Allāh*). It encourages the idea of the supreme authority, and gives guidance on what is considered to be good moral behaviour.



Every person is considered to have the potential for good, irrespective of their background. Religious education is related to the person as a whole (i.e. the body, soul, and feelings) and provides guidance in living. It helps the individual to avoid committing sins or hurting others (Madkour, 1989).

Religious education as such protects and helps people to understand their existence in life. It encourages philanthropy and good conduct, and improves the thinking. Religious education strives to prepare the student for faith and pull him away from selfishness (Sudjana, 1988). Hence, it provides a coherent form for this life. This will help the individual to try to attain self-knowledge. Also, according to Grimmitt (1973), religious education concentrates on causative explanation through stressing beliefs which help people to organize their internal experience and to create personal meanings. Self-knowledge leads to the moral, religious and spiritual development. Strengthening the personal faith through which the religious persons strive to achieve spiritual requirements, is related to self recognition as part of the spiritual unity of faith.

Holy (1978) expanded the opinion of Grimmitt by arguing that religious education does not only help the students to enrich their general experience and form their special values, attitudes and philosophy in life, but it also strengthens their link to society and leads to the acceptance of signs of the existence of God (*Allāh*).

### **3.6 Religious education as a cultural and social exercise**

“Islamic education was not limited to the notables in the society who have the money, rank or power. It was not a closed group which omits or neglects the individual person. Islam was set to all the people. It asks all to be faithful, to learn, to work and to adhere to morals. This will not be achieved without education. Hence education is a right for every man, it is a must for every grown up Muslim and a responsibility of every student to practise what he had learned and to do the Alms (*Zakah*) of his work to everybody in need of it, so we have to eradicate illiteracy in the Muslim society or even in the larger human society” (Al Najjar 1995, p.160).

Islamic education passes from the individual to the family circle and parents' responsibility towards their children. In turn it calls upon sons to be generous to their parents and to look after them when they get old. The family-related values are welcomed by the Muslim educators. The circle of Islamic education enlarges to include the Islamic



society. It helps to spread beneficial social values like sympathy, and the respect of others' feelings (Abdullah and others, 1991).

Dewey (1933) summed up the social benefit of education when he wrote that education is actual (causal) in its nature or practical, and it is aimed to realise utility in the social intention. The school is a miniature of the social world around us. It trains the student to use his intelligence and talents to serve his community. Therefore, education is the basis of preparation for life in the future. Dewey's ideas about social comprehension may be extended to religious education as an activity of the society:

“Education is the organisation of the child's endeavour to take part in the social response. To condition the child's individual activity, on the understanding that he would take part in his social involvement, is indeed the only sound way for social advance”(p.28).

Hussein and Ashraf (1979) express their opinion that religion includes the society and that faith, morals, and values are the bases of social structure. If these bases are strong, then what is built on them will be strong. Thus, their opinion is that learning is the base for social reform and progress and should provide morals and satisfy peoples' needs. Accordingly the school should pass on the wisdom, learning, and skills of previous generations to the future generations. Therefore, religious education is necessary for social training, because it provides a good basis, regardless of the changing environment. Muslims believe that Islam has set a framework for social organization and that it covers all the social aspects of economy, politics, and social relations.

### **3.7 The aims of Islamic education**

Before discussing the aims of Islamic education in detail, it is appropriate to highlight the particularity of the aims of Islamic education, their importance and the standards and specifications from which they are derived. They are as follows:

#### **3.7.1 The particularity of the Islamic education aims**

Islamic education differs from any other subject taught in school. The pupils come to the school with a Muslim background, whether strong or weak, whereas they do not have any background in most, or all, of the other subjects studied, when they enter the school for the first time. At the very least, the pupils come to school as Muslims. They have some



knowledge about their Islamic religion and practise some of its rituals, like Prayer (*Salah*) for example. This is the cornerstone for the objectives of Islamic education in school. They are not objectives for a process of creation from nothing but they are objectives for a process, whose base was laid down at home in the various institutions of society. They are objectives for the continuity and integration of Islamic education. Moreover, the objectives that will be identified later are not objectives for teaching Islamic education in the classroom only, but they are objectives for all religious activity in the school, whether inside or outside the classroom, such as holding religious parties, making shows, speeches, conferences, writing newspapers and wall magazines, and making visits to holy places. Islamic education is not a traditional academic subject, but it is an attempt to bring about a comprehensive change in the student's personality, in all its aspects. That is why teaching in the class is only one of many means to achieve this objective (Al Shafeay, 1989).

School alone cannot achieve these objectives, and co-operation is needed from social institutions such as the home and media.

### **3.7.2 The importance of identifying the aims and objectives of Islamic education**

The importance of setting the aims and objectives of Islamic education comes from the following points:

1. Aims and objectives provide a yardstick by which progress can be evaluated. By identifying them, the scope, methods, procedures, and curriculum of Islamic education can be designed to support these objectives, and their success measured.
2. Objectives often motivate behaviour and direct it. As long as the objectives are clear and noble, and the belief in them is strong and deep rooted the individual will be eager to achieve them. The more attractive the objectives are, satisfying the individual's aspiration and needs, the more they will encourage the person to work for them and make sacrifices for them.
3. When a person achieves some of his objectives and aims, he will be happy and delighted. His pleasure will be measured by the nobility of his objectives, and their inclusion of all aspects of life. When all this complies with his faith and beliefs, this will increase his pleasure.
4. Setting aims and objectives will encourage the person to regulate his life and avoid diversion and triviality which fill the life of those who lack noble objectives



and spend their luxury time in playing. The individual who is anxious to lead a meaningful life should set worthwhile aims and objectives.

5. The greater and more precious the objectives of education, the more valuable education will be. Many education efforts are wasted, due to inability to define and explain their lack of advanced objectives and hence, lack of effective, education was a cause for the backwardness of some nations and their failure to achieve progress and welfare.
6. Fixing the objectives of Islamic education will direct the path of scientific and cultural progress and direct this progress to the desired aims. All this will protect education from being diverted from the right path.
7. Setting educational objectives will assist in continuous evaluation, because it encourages teachers and students to review to what extent they have achieved the objectives.
8. Fixing the objectives can save time and avoid the duplication of effort. Failure to determine the objectives of Islamic education would lead to wasted effort, delay in cultural progress and weak commitment to Islamic values (Yaljin 1989, p.9-10).

### **3.7.3 The standards and specifications of objective fixation**

It is important to fix these standards or specifications before identifying the objectives, because they represent the guidance according to which the objectives are set. They are as follows:

1. The objectives should evolve from their original sources which are the Qur'an and Sunnah, since these sources are the first guide to the correct path.
2. These standards should support the objectives of the Islamic message in building the individual and the nation, because Islamic education is a system which should work to achieve these objectives.
3. They should be comprehensive for all aspects of integrated growth and all stages of educating the person, and should include the objectives of the Muslim nation, practical and religious.
4. They should be graduated to suit different age groups. Objectives cannot be achieved all at once, but need gradual execution of tasks in every stage, related to effective educational methods.



5. Objectives should be clear; otherwise motivation may be weakened and effort wasted.
6. They should meet the peoples' material and spiritual needs, since any work which does not satisfy the requirements and hopes of the people will be rejected by them.
7. They should be realistic and achievable in the long term. It is not fair to ask people to do something they cannot achieve. Some objectives cannot be achieved in the short term or can be achieved only with difficulty.
8. They should be consistent, among themselves and with moral and legal principles and values. Sometimes a practice which benefits some people, groups or the country, has some illegal aspects. This contradicts the principle of jurisprudence, that "warding off immoralities is more deserving than achieving common good".
9. They should be suitable for people in all times and places. This is a unique feature of the Prophet's message, of which this education is a part. Its objectives should comply with the objectives of the Prophet's message.
10. They should be achieved in light of scientific facts and Islamic values, since scientific facts comply with the Islamic facts and values (Yaljin 1989, p.34-35).

What are the objectives of general religious education and Islamic education and what is its basic aim? This is what we will deal with here.

#### **3.7.4 General researchers' opinions towards aims and objectives of general religious education**

In this section will deal generally with aims and objectives of general religious education in the western writers. In the next section will deal with aims and objectives of the specific Islamic education in the Muslim writers.

Objectives may differ according to the aspect of the student targeted. They may be cognitive objectives which develop the mind, and increase information, or affective objectives which develop the student's emotions, or behavioural objectives which direct his actions, movements and behaviour. Also, depending whether they are directed towards the individual or society, objectives can be divided into individual objectives and group objectives. There are many other bases upon which objectives can be classified (David, 1971).



The aim of religious education in school may be viewed as helping the students to discover the values and beliefs which originate from or are supported by their religion. As for the Islamic religion, it means preparing the students for proper life in the Muslim community in the future. On a broader scale this aim is common in all religions. As an example in the Christian faith, Alves (1967) said:

The purpose of religious education is to help our pupils build up a worthwhile sense of direction in life, to help them achieve a valid perspective on the whole business of living. (TES, p.1001)

Warwickshire County Council (1985) determined the aims of religious education in the following:

“The aims of religious education make it clear that the subject attempts both to develop children's understanding of religion and to help them in the search for answers to those fundamental questions with which religions deal” (p.3).

Holm (1980) saw the aims of RE as:

“We have said that the aim of religious education is to help pupils to understand what religion is and what it would mean to take a religion seriously” (p. 7).

Brown (1996) points out that:

“Religious education aims to give young pupils an opportunity to develop their knowledge and to encourage an awareness and understanding of belief and practice” (p.2).

In the document of “Religious education in secondary schools” (Education Committee in Birmingham City, 1975) contains the statement:

“Religious education should lead the children towards commitment to achieving the faith” (p.4-5).

Also, the Council of National Education Curriculum (1990) stated, in view of the Education Reform Act 1988, that the modern curriculum was to:

“promote pupils’ spiritual, moral, cultural, mental and physical development; and to prepare them for the responsibilities of adult life” (p.1).

Cox (1970) expresses a similar opinion when he pointed out that religious education should help the students to understand the nature of their society (he mentioned specifically the civil society in this context). It should help them to think rationally about the state and the position of education in it. On pointing to the social pluralism as he saw it



in the western countries, he stated that religious education should develop the knowledge and skills of the students to help them successfully evaluate the given opinion, and the numerous controversial data about religion they may face, so they will be able to work by themselves and will defend their religious position strongly.

The Education Department (1994) explains the objectives of religious education in schools as follows:

“Religious education in schools should seek to develop pupils’ knowledge, understanding and awareness of Christianity, as the predominant religion in Great Britain, and to encourage respect for those holding different beliefs”(p.16).

Ahier and Ross (1995) mentioned that, in relation to the National Curriculum Council (1989):

“Religious education is to help pupils respond to their present lives and prepare them for work, and to explore the values and beliefs which influence the individual and his relationship with others” (p. 81).

So religious education is an essential part of the school curriculum, because it contains many different educational skills, such as cognitive, moral, and emotional. Every student requires these skills for everyday life, and he needs to know about the religious laws, and how to apply them in his life, especially in a Muslim society like Saudi Arabia.



### 3.7.5 Different researchers' opinions towards the general aims and objectives of

#### Islamic education

In this section will deal with aims and objectives of the Islamic education in Saudi Arabia. Aims and objectives differ in degree of generality or specificity. The aims of Islamic education may be the shaping of the good Muslim. This is a very general intention. Objectives are more specific. For example, one objective is to train the Muslim to use clean Sand for ablution (Tayamum) when water is not available (Al Shafeay, 1989).

The Kingdom of Saudi Arabia attaches importance to the aims and objectives of religious education in schools which are closely linked to the Muslim culture, the traditions of the country and the principles of faith which is the core of the Islamic religion. This is very clear in many statements contained in the education policy document for secondary schools in the Kingdom, which was issued by the Ministry of Education (1970).

According to this document, the objectives of education as a whole include:

1. Supporting the Islamic faith to make certain the loyalty to Allāh alone, and set all deeds for Allāh, and comply in all its aspects with Islamic laws.
2. Encouraging the lively affiliation to the Muslim nation, supporting loyalty to the Islamic nation and the Kingdom of Saudi Arabia and inculcating full awareness of its religious status in Muslims' souls and appreciation of its responsibilities.
3. Providing the students with the basic concepts of the Muslim culture which make them proud of Islam, able to call for it, and defend it and struggle for its cause.
4. Developing the students' abilities and capacities which appear in adolescence, and directing them in view of the general concept of Islamic education.
5. Looking after the youth, treating their intellectual and emotional problems from an Islamic perspective, helping them to successfully pass the period of adolescence and to reject destructive ideas and delusive attitudes.
6. Instilling correct attitudes, necessary experiences and suitable skills so that the daily students' life whether individual or in a group, will be suitably Islamic.
7. Developing the social characteristics needed by the Muslim to interact with his society, such as co-operation, philanthropy, sacrifice and spending money for Allāh's sake, organizing work, and wise objective planning.



8. Developing scientific thinking among the students, encouraging their motivation for research, experimentation, and the use of scientific methods, accustoming them to correct study methods.
9. Preparing all students to work in all fields of life to satisfy the country's needs for a trained work force as required by development plans.
10. Providing the chance for students to complete their studies in the higher institutes and university colleges in different specialisms.
11. Achieving the family orientation to build a faithful Muslim family.
12. Instilling belief in the unity of the Islamic nation and awareness of its international mission and cultural role.

The previous documents present a general outline for the aims of Islamic education in Saudi Arabian schools. In addition, the Ministry of Education (1970) identified specific objectives for religious education, as shown in Table 3.1.



**Table 3.1: The Objectives of Religious Education in Saudi Secondary Schools.**

<b>Religious education objectives</b>
1. Strengthening the link between the learner and <i>Allāh</i> and his prophet. This link is based on love and obedience to Allāh and prophet Muhammad.
2. Formation of holistic concepts about Islam as the best way of life.
3. Setting the religious motives for individuals.
4. Deepening the students' belief in divination on the basis of understanding, discussion and contentment.
5. Formation of conceptual and scientific insight in the mind of the learner enable him/her to differentiate between correct concepts and misguided innovation in Islam.
6. Enable the learner to defend the Islamic values and to face destructive ideas by demonstrations and proofs.
7. Formulation of the learners' ability to extract the values and principles and rules from holy Qur'an and Prophet's Tradition ( <i>Hadith</i> ) .
8. Continuing to support the belief of the learner by showing the manifestations of Allāh's abilities and creativity in humans and the universe, in the creation & discipline.
9. Developing the skills of analysis and thinking in the learner.
10. Instilling the importance of performing the holy rituals like prayer and alms ( <i>Zakah</i> ).
11. Instilling the importance of Islamic <i>Daawa</i> . (Calling to Islam).
12. Developing studying and research skills and self education to help the learner to make use of resources and references and Islamic books.
13. Instilling the spirit of forgiveness and respect for opposing views.
14. Instilling the importance of co-operation between Muslims and helping each other.
15. Teaching students how to engage in scientific discussions.
16. Supporting participation in charity.
17. Formation of a holistic Islamic personality including aspects like health, mental, spiritual, creative, will power and financial issues.
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity.
19. Encouraging good crisis and problem management based on a set of beliefs.
20. Instilling the necessity of applying what was learned during study in one's daily life.
21. Practising good Islamic manners.
22. The necessity to respect the rights of others.
23. Enabling students to participate in community guidance about heterodoxy, superstition.

**Source: Ministry of Education 1970.**

Most of these objectives are not identified in detail, but they are meant to form the true Muslim in the best way. What happens actually is that the collective objectives are related practically to all aspects of the student's life.

Here the opinions towards the general aims and objectives of Islamic education are mentioned, bearing in mind that education in all societies is concerned to push individuals towards a basic aim or remote objective. The aim or remote objective differs from one society to another. Good citizenship, self-satisfaction, and earning a living, are examples



of aims adopted by several western societies, but in Islam the ultimate objective is the creation of a faithful person who worships no one but Allāh. Some Muslim educators have formulated this objective in different forms. The first international Islamic Conference stated the aim of Islamic education as follows:

“The aim of Islamic education is the evolution of a good person who worships Allāh truly, and inhabits the earth according to Islamic laws and uses it to serve the religion according to Allāh’s paths” (The International Centre for Islamic Education 1982, p.12).

One current educator has defined it in a different phrasing. He stated that:

“The general aim is preparing the individual and the group to hold the responsibility of Caliphate on earth by worshipping Allāh, and for his almighty sake, by recognizing his orders to follow them and recognizing his prohibitions to avoid them” (Al-Husain 1983, p.12).

Another educator stated that the basic objective of Islamic education is:

“Building the personality of the Muslim who will construct a strong Muslim society able to face the dangers of the enemies of Islam and work to spread the call for Allāh on earth” (Al-Jendy 1987, p.154).

Hussein and Ashraf (1979) pointed out that:

“The main objective of Islamic education lies in achievement of complete submission to Allāh on the individual and group levels and in humanity as a whole”. (p. 44).

It is noted that these definitions agree that education should encourage people to obey Allāh and avoid what he prohibits. This aim or remote objective may include several objectives which are more precise, and more able to direct the education process. The general objectives of education are the frame which determines the landmarks of the education process. They direct its path, and help planners to choose the content of the curriculum, the teaching methods, and the suitable ways of evaluation. The general objectives of education determine also the type of education administration, the classroom environment, and the relation between the supervisors of the education process and those who benefit from it. As the basic aim of education differs from one community to another, the general objectives differ accordingly among different societies.

The Ministry of Education says that the aim of education in Islam is:



“good understanding of Islam, instilling and spreading the Islamic religion, inculcating Islamic values, instructions, and good morals, developing the student’s knowledge and constructive behaviour skills, developing the community economically, socially and culturally, and preparing the person to be a good and useful participant in the society” (Ministry of Education 1970, p.12).

#### **3.7.5.1 Different researchers’ opinions towards the specific objectives of Islamic education**

A number of researchers have defined some specific objectives for Islamic education. Their opinions varied according to their views towards Islamic education. The next section presents some of these opinions.

Al-Noury (1986) argued that the objectives of Islamic education can be summarised in the following:

1. To achieve human perfection, because Islam itself is perfection.
2. Achieving human happiness in this life and on the Day of Judgment.
3. Bringing up an individual who worships Allāh and fears him.
4. Strengthening the Islamic relations between Muslims and supporting their Islamic union and serving their causes.
5. Bringing up the individual to aim for virtue and good dealings in practice.
6. Building a good individual Muslim with true belief in Allāh.
7. Educating good citizens who react positively with their social environment.
8. Improving all aspects of the person, physically, spiritually, emotionally and socially.
9. Implanting the Islamic values which Islam fixes in the Muslims for respecting others as human beings.

Bakr (1983) saw that the objectives of Islamic education are:

1. Mental orientation and intellectual preparation.
2. Developing the innate inclinations and abilities in the children.
3. Taking care of the growth of the youth, whether males or females, and their good education.
4. Balancing all human abilities and resources.

Hussein and Ashraf (1979) pointed out that,



“Islamic education should aim to achieve a balanced growth of an integrated personality spiritually, intellectually, Imagination, physically and scientifically”(p.44).

Muhammad (1986) supported this opinion when said that the primary objective of Islamic education is, *"the purification of morals and spiritual training"*. He elaborated by emphasising that Muslim educators have recognized a general objective of Islamic education expressed in purifying morals, encouraging virtue, polity and modesty (community decency) and preparing the pupil for a pure and honest life.

Abu Al-Einin (1987) pointed out that the objectives and aims of Islamic education should concentrate mainly on the requirements and circumstances of modern society (and its existing individuals) and not only on the basic religious values, traditions, and regulations. Actually this is education with regard to the student life and the existing problems. So we have to look comprehensively at Islamic education with regard to its objectives and intentions.

If we go back to the opinions of Islamic researchers in fixing these objectives, we will find them different. In general we will notice the following features in their opinions (Yaljin , 1989):

1. They often do not differentiate between objectives and aims. Some give their opinions under the heading objectives, some use the term purposes, and some refer to aims.
2. They differ also regarding the number of objectives; some may fix one objective and some may fix several objectives.
3. The identified objectives focus on four levels:
  - a. On the level of worship of Allāh (Al-Nahlawi, 1973, Al-Noury, 1986), or to worship Allāh sincerely (Eissa, 1982), or to be close to Allāh (Ahamed, 1982), or to know Allāh and to fear him (Al-Jamali, 1967).
  - b. Objectives on the level of the individual. Scholars differ in formulating such objectives. Some of them say:
 

“It is the complete balanced integrated build up of the individual from all aspects, physical, emotional, mental, social, and moral” (Al-sayed, 1978, p.30).

Some may say:

“It is the shaping of the good person who abides by Qur'an, and the Islamic morals” (Omira 1981, p.11).



- c. Objectives related to building the Muslim society or the Islamic nation. For example:  
“It is the foundation of a society based on faith”. (Ahamed 1982, p.163).
- d. Objectives related to achieving benefits in life and religion (Ahmed 1982 p.163).

So in both cases of western and Muslim writers the stress is again on the development of moral values and commitment to faith.

From this brief discussion in section 3.7.4 and 3.7.5, it is clear that the objectives of religious education may be confined to two important axes. The first, the concentration on introducing the individual into the concepts and religious practices as a means to adhere to them and spreading the religious and moral values in the society as it works for the benefit of the society. The second, the concentration on the personal development of the student, and his ability to correctly deal with the events and crisis in his personal life, so it works for the benefit of the individual as well.

It is clear that both situations should not be limited to the individual. Indeed the authors stress that Islamic education programs should address both situations. Al-Shafeay (1989) and Sonbol (1993) for example stressed that Islamic education should satisfy all the intellectual, spiritual, and emotional needs of the students, and in the meantime should provide for them the knowledge of the Islamic religious beliefs to guide them to realise the existence of Allāh and practice religious rituals.

Al-Bedaiwi (1998) noted that there is no doubt that all the objectives set for Islamic education in Saudi schools are logical and promising. However some questions arise about these objectives such as:

1. To what extent are these objectives achievable by the use of the current Islamic education programmes? And how?
2. Assuming that these objectives are unclear in the actual religious education programmes, how can the teachers and students evaluate the importance of the religious education, its bases and characteristics?
3. Are these objectives achieved by the current religious education curriculum?

The current research addresses these questions and the related issues.



### **3.8 The problems which face Islamic education in Saudi Arabia**

In view of the great importance of Islamic education in the education system in Saudi schools, it might be expected that it would be subject to scrutiny from time to time with regard to practice and application. However there is little evidence of such scrutiny on an organized and large scale basis. There have, however, been individual studies using only questionnaires distributed on a narrow scale by one person. These previous studies produced valuable and important information about some of the problems which face Islamic education in the Kingdom.

This study will use triangulation of methods which includes questionnaire and interview. In the following subsections, we will investigate the current problems in Islamic education in Saudi Arabia under five headings, as follows:

1. Problems related to the aims and objectives of Islamic education.
2. Problems related to the content of Islamic education courses.
3. Problems related to text books, teaching methods and teaching aids used in Islamic education.
4. Problems of evaluation and tests.
5. Difficulties facing teachers of Islamic education.

#### **3.8.1 Problems related to the aims and objectives of Islamic education in Saudi schools**

Many educational researchers have criticised the aims and objectives of Islamic education in Saudi Arabia as follows:

The first evaluative study of the IEC in the secondary stage in the Arab Gulf region, conducted by the Education Office of Arabian Gulf Countries (1980), dealt with the IEC from many aspects: Islamic education objectives, the school curriculum, and textbook. As regards the objectives, the study concluded that:

1. The objectives of the IEC cover the religious subjects only and need to be more inclusive to cover the curriculum in general.
2. Some objectives of the IEC are not closely related to the nature of the society and students.



3. Some Islamic education objectives are not enough because they are not explained in sufficient detail.
4. Most of the objectives of Islamic education are general and can not be easily executed.
5. Some of these objectives are associated with the individual and some with group development but they are not clear.
6. Some objectives of the Islamic education and their philosophy are not suitable for the curriculum of Islamic education.
7. The courses of Islamic education are not generally oriented to achieve the fixed objectives.
8. Some Gulf countries do not have any special objectives for the religious education curriculum (The Education Office of Arabian Gulf Countries, 1980).

In addition, the study found that the emotional and cultural development of the students was not taken into consideration in some religious education programmes and some countries had no guidelines to choose the subjects for their programmes of religious education. They did not take into consideration the social and psychological issues when they selected the content of the curriculum. The study emphasised that the personal Islamic behaviour of the students should be the main criterion for the evaluation of the curricula, not only in the Islamic education courses, but in all aspects of the school activities. Islamic education, in particular, should propagate the personal growth of the student to help him learn how to find solutions for his daily problems. These objectives are linked to the principles of human behaviour, that is, moral values. Religious education has a group of integrated objectives with the re-enforcement of human knowledge in its base. In conjunction with the necessary information for the intellectual and spiritual growth, these objectives would be able to address the students' questions about their behaviour, manners, and responsibilities in the society. The course of Islamic education should stress the moral values and encourage good practice in life.

Al-Shafeay (1989) reported that the IEC was not related to the daily life of the students and does not help them in solving their problems. Although the results of Al-Shafeay do not point particularly to the objectives of religious education, we should interpret his results to conclude that these intentions and objectives are detached from the students at least in some aspects. He stated that:



“the students feel that the living subjects are detached (in Islamic education) from the Islamic subjects”(p.124).

Sakran (1991) reviewed the objectives of Islamic education which were laid down by the Ministry of Education (1974), and found them to be very general and not suited to the requirements of individual students. He stated that Islamic education should shape the personality of the students in a way that helps them to solve problems. This, in his view is not covered by the stated objectives. For example, the education policy in (Ministry of Education, 1974), outlined the following objectives:

“Religious education as a main element in the primary, preparatory, and secondary stages and in all branches. Encouraging the student to get deeper study of Islamic laws” (p. 6-7).

Al-Sharaf (1993) recommended that specialists of Islamic education should amend and revise the objectives of Islamic education every five years since they are not developed for the new grades.

Mousawari (1993) noticed that most objectives outlined by the ministry were left unclear, with little detailed guidance on translating them into systematic activities. However he introduced the objectives as representing the best method in shaping the true Muslim. He concluded that:

“Most Arab and Muslim countries have their educational laws and regulations. But the education policies in these countries did not explain these laws clearly and in detail” (p. 152).

He added that:

“no analytical studies have been conducted to know whether these laws are suitable to teach the Muslim generations and fulfil the needs of individuals in the Muslim society”(p. 173).

Clear education objectives are necessary for both the teachers and the students, and they should be aware of them. Unfortunately this is not the case in some books. The objectives of education are implicitly mentioned in the general curriculum and in the education policy documents without any attempt to translate them into actual deeds. Therefore, the objectives may not be clear enough for the teachers to operationalize them and convey them to the students (Al-Bedaiwi, 1998).

Al-Azemi in his study (2000), about the Islamic education curricula for the secondary schools in Kuwait, concluded that the objectives of IEC are not clear enough.

Objectives are as important for education as blueprints are for construction work. If textbooks are not clearly related to understood objectives, students and teachers will face uncertainty and the teaching process will lack direction (Al-Bedaiwi, 1998).

This situation justifies the attention paid in this study to teachers' conception of the objectives of the IEC with which they are concerned.

### **3.8.2 The problems related to the content of the Islamic education curriculum**

For various reasons, the IEC is considered the least developed curriculum. The introductions to the curricula in the sciences, mathematics, social studies and arts, reflect new developments such as core curricula, subject-matter units curricula, and curricula of activities, but there is nothing like this in the curriculum of Islamic education which is still centred on the traditional system of separated subject-matter. This has many defects and few advantages. In other subjects, separate branches are sometimes put together, especially in the early school stages, so we have a wide subject called general sciences which include physics, chemistry, and biology; and mathematics which includes arithmetic, geometry and algebra, and so on. However, no such development and improvement has taken place in the IEC (Al-Shafeay, 1989).

This may be attributed to many different causes. For example, whereas curricula in other subjects were based on those in modern western education systems, those countries have no improved or developed curricula for religious education that could be imitated. Religious education is not even included in the official education curricula in some of those systems. Also educationists and those responsible for the development of curricula may not have studied in the Islamic religion in depth or have a university degree in this domain. Also most teachers of Islamic education were (and still are) graduates of education colleges, with poor information. As a result, they have shown little concern about developing the curriculum in this subject. Another cause is the mistaken perception that developing the curriculum means changing the facts and information it contains, and where this may be acceptable in academic subjects, religious subjects cannot be changed or substituted. However, this is a misunderstanding. The scientific facts which are



included in the education curricula do not change from curriculum to curriculum. Geographical, historical or chemical facts are the same, whether they are presented in a core curriculum or in a study unit in some other way. The development and improvement in curricula concerns the form, not the content. It includes the organization and arrangement of the facts, the context in which these facts are set forth and the way they are brought up. It may sometimes include the amount of information which is shown to the students at a certain time or at a certain stage of their growth and so on (Ibid, 1989).

This general phenomenon of backwardness of the IEC has led to the appearance of many of what we may call sub phenomenon such as (Madkur, 1999):

- a. the scarcity of the scientific studies of the development of the religious growth in our students in different stages of their life so that we can prepare suitable curricula for this development,
- b. the scarcity of comparative studies of the IEC in the Muslim countries, which would enable them to learn from each other,
- c. the absence of objective standards by which to measure religious attitudes among the youth,
- d. the absence of objective criteria for the religious concepts of the students,
- e. text books which are far less developed than those of other subjects,
- f. old-fashioned teaching and examination methods (Madkur, 1999).

These features cause students to pay insufficient attention to studying this important subject, at a time when they need to build their morals, and religious conscience more than storing information and facts in their minds.

Many workers in the field of education have identified three main serious defects in the IEC in many Arab and Muslim countries, which hinder achievement of its goals. These defects are:

1. The division of material into many branches, leading to loss of unity and integration of religious knowledge (Al-Arfah, 2002).
2. Selection of topics their arrangement over the stages of study on the basis of academic logic and not to serve the students. As a result, the curriculum is less accepted and less beneficial for them (Al-Shafeay, 1989).
3. The current curriculum is fully crowded with topics and this situation has a direct impact on the student's ability to assimilate (Al-Arfah, 2002).

**The first defect:**

The Islamic content is subdivided into many branches, such as Islamic Jurisprudence (*Fiqh*), Islamic Creed (*Tawhīd*), Interpretation of the Qur'an (*Tafsīr*), Prophet Tradition (*Hadith*), recitation, the Prophet's bibliography, morals and good manners, which are taught as separate subjects. In a sense, this subdivision is needed, due to the accumulation of knowledge overtime, in order to achieve depth and specialization in knowledge. Moreover, the branching of subject-matter may help students to focus their attention.

However, for students, especially beginners, this early branching is not benefited, but harmful, because religious knowledge is not offered intact and integrated, but dispersed across separate books and classes, given by several teachers. Each teacher specializes in one branch, and confines himself and his students to it. He does not permit them go beyond its boundaries to relate what they learn to the discipline as a whole (Al-Arfah, 2002).

Teachers could help students to find the connection between the different aspects of religious knowledge or taught all related matters which constitute an integrated whole at one time, so their minds can link and integrate them. Instead, they place a great obstacle in front of students by teaching related parts at different times. For example, students study prayer in the branch of Jurisprudence in one grade, study the Prophet's Hadith related to prayer in another grade, and study the explanation of the Qur'an's Sūrahāt related to prayer in a third grade. Thus they study different dimensions of the same phenomenon in different years, which will not help to achieve integration. All these elements could be taught in the same grade, even if in separate classes, with separate books, and by different teachers (Ibid).

**The second defect:**

The selection of topics and their arrangement over the study stages is based on academic logic not according to the needs of the students and the requirements of their society.

Those who set the curriculum of Islamic education in most Muslim countries chose its material and topics from old books, written hundreds of years ago. These books may have included this material and dealt with these topics according to the requirements of people at the time of their writing, but the social circumstances of students nowadays are



completely different from those which these books were written to face. Many phenomena and problems have completely disappeared, or at least taken new forms and dimensions, while many other phenomena and problems have evolved which were not present in the old Muslims communities. For example, most of jurisprudence topics are based on academic logic such as: marriage and divorce topic (Al-Shafeay, 1989).

Moreover, after choosing the material of the curriculum and its topics based on old sources, planners have arranged them over the study stages based on academic criteria. Some topics are introduced first because they are thought to be easy and simple, and others deferred as they are thought to be complex. Some topics were studied early because they are seen as the foundation for others that come later. It seems that the planners of these curricula assumed that differences between students are limited to the need for deep study. In other words, they assumed that students in secondary schools, for example, need to study topics more deeply, so they included in the curriculum the same topics that were taught in the preparatory schools, but in greater depth. This means there is no difference between the topics of the IEC in the different stages, except in the depth and breadth of presentation. The current books are similar to old books of jurisprudence, Tawhīd and Tafsīr...etc. All of them deal with the same subjects and in the same arrangement, the difference being in the extent to which they cover these subjects and the depth of their discussion. However, the underlying assumption is not correct. The students of the three education stages differ in the mental, cognitive, behavioural and social aspects and also in their attitudes, interests, and the circumstances of their life. For this reason, their needs and the requirements of their communities from the Islamic education subjects are different, and these differences are not limited to the depth and breadth of study (Ibid).

### **The Third defect:**

The current curriculum is crowded with topics, and this situation has a direct impact on students' ability to assimilate it. The authors of these topics relied on their own experiences in writing and this created a gap between these topics and students' experiences and needs which expands every time an attempt is made to improve or develop in view of the current situation (Al-Arfah, 2002).

In order to develop education and curriculum, the third seminar for education managers was held. It was noted that there are several factors affecting learning:

1. Curricula are inconsistent with the educational plan.

2. Too many subjects for each class.
3. Curriculum elaborates in some topics which may not be needed (Educational Documentation, No.46, 2002).

In addition to the above factors, we also find the results of the research made by Al-Saif (1996) which states: The IEC for the secondary school is not simple and plain, (88.4%) responded positively to this question the content of IEC does not meet the needs of the secondary school students and also the research proved that the curriculum does not make positive changes in the student's behaviour.

Othman (1996) mentioned the causes of failure of the Islamic Education curricula to achieve their objectives:

- a. The tendency to see Islamic education as a minor field of study and not as the basis for the other disciplines.
- b. The weakness of many teachers in academic, cultural, and behavioural aspects.
- c. Failure to adopt effective education methods, which stimulate students' thinking and feelings and refresh their lives.
- d. Presenting the subjects haphazardly and in a dull and unattractive way.
- e. Adherence to wrong beliefs about studying these subjects and yielding to the wishes of some students to take it lightly, and not study it (Othman, 1996).

Theoretically, there should be a strong correlation between the content of the teaching programme and its objectives. The objectives should have direct effect on choosing the content of the curriculum and, consequently, on choosing the teaching experiences. If this relationship is not achieved in practice, there will always be the risk that the fragmented teaching experiences will affect the students, and that the teaching will have value (Al-Bedaiwi, 1998).

Logically, the choice of the curriculum content will follow the setting of aims and objectives. Although the term content may suggest the interest in the subject material, the general idea of content may go farther than that.

For example, Ezzat (1978) pointed out that content has to be seen as planned experiences. Another view is that content represents the facts, values, and information presented to the



students to achieve some desired behaviour changes. These changes should, ideally, follow the predetermined objectives of education.

Despite the concern for Saudi Islamic education, the curriculum has stood still for a long period of time. This observation is supported by a paragraph included in the education document number (29) (1988) of the Saudi Ministry of Education which states:

“The curriculum of Islamic education in the three grades of secondary schools remained unchanged for 20 years except the development of Islamic Jurisprudence” (p.5).

In other words the Saudi IEC is largely defined in terms of the study content from which it is derived (Al-Bedaiwi, 1998). What it has mentioned above gives an idea about the size of the problem encountered by the students of the Secondary School under the prevailing conditions of the separated educational subjects.

Tyler (1949) argued that the scope of knowledge should not be the only source of curriculum content, and referred to other two additional sources, the student with all his needs and interests, and the community itself with its requirements, values and interests. Consideration of the content of the Saudi Islamic education programme did not lead us to the conclusion that the additional sources mentioned by Tyler were not important factors in the choice. The objectives set by the Saudi Ministry of Education for education programmes reflect the same three sources mentioned by Tyler, at least implicitly. This is clear from the list of objectives mentioned on (pages 62-64).

However, the fact that the content of the programmes concentrates on one aspect only, points to the difference between the curriculum objectives and its content.

Another serious issue is the absence of a reference to specify the type of the content of the IEC in the Saudi schools and identify the educational experiences that need to be provided for the students. From the theoretical aspect only, this points to a very narrow definition of the content which was adopted by the Saudi Organization for Curricula and Education Development when it took the responsibility to formulate the IEC (Al-Bedaiwi, 1998). However, from the practical point of view, this means that the teachers, who apply the curriculum, have little guidance about how they organize their teaching and manage the education of their students. As will be seen in the next section, the absence of such guidance will lead to negative effects on religious education methods in Saudi schools.

This means that the field of correcting the IEC is very wide and rich. In this research, a humble trial of these reforming trials through detecting treatment for them in the following chapters.

### **3.8.3 The problems related to text books, teaching methods and teaching aids**

**which are used in Islamic education**

#### **1- Text Books**

The textbook is important and there are terms and specifications which should be taken into account while writing and preparing such books as explained in the next chapter. These principles apply equally to Islamic education books, perhaps even more so, since these books are a major source of guidance on the individual's life in the Kingdom of Saudi Arabia.

There are several recent studies which show some defects in the Islamic education books and their use in the Saudi schools. A study conducted by the Education Office of the Arab Gulf Countries (1980), about the curricula of Islamic education in Gulf states, concluded that the textbooks do not reflect or satisfy the objectives of the IEC. Also, their content does not comply with the principles of the society. Some textbooks are not suited to the level of the students. As for the teaching methods, they are not enough to execute the main objectives of the IEC.

Kazem (1983) noted that the textbook is considered an education aim more than a tool or a teaching method. This leads to the neglect of many teaching methods. It also suppresses the motive to inquire and investigate among the students and reduces their capacity for self education. Al-Shafeay (1984) found that there is refusal to Islamic education because the students study a curriculum that is not related to their daily life or the problems they face. Yahia (1985) noticed the lack of logical sequence in presenting the subjects in the textbook. This has created confusion for the students.

Ofy (1995) reported also that the textbooks do not provide any guidance to the teacher about teaching methods and the education experiences which should be organized.

The main failure of the textbook is that it does not give information about the education objectives which the students should achieve or the education activities to be done by the



students to enhance their education or to push them towards it. This is true. Some books, especially jurisprudence books, do not contain exercises for the students as review material (Al-Bedaiwi, 1998).

In the year 2000, the Ministry of Education, through its deputy minister Al-Awad, stated that the textbook should not dominate the education process as it does now. He stated that the textbook is only one source on which the student and the teacher may depend (Al-Awad 2000, p.17).

## **2- Teaching Methods**

In an early study, Al-Shafeay (1984), upon examining the possible causes of student absenteeism from Islamic education classes, found that one of these causes was the teaching methods used in the Islamic education programmes. He concluded that the students did not attend Islamic education because the teaching methods are old fashioned and dreary.

Abu-Rasain (1994) noted that the teachers of Islamic subjects attach great importance to memorization of Islamic books by the students. Al-Bedaiwi (1998) pointed out that out dated methods of teaching are widely used in teaching the IEC, and there is a complete absence of modern teaching methods. Al-Hakami (1999), for his part, concluded that teachers depend mainly on recitation, especially in Islamic education, because there is not enough time to cover the curriculum.

## **3- Teaching Aids**

The observer of Islamic education in secondary schools will notice that the use of teaching aids is very scarce, if not totally absent, this phenomena has many causes (Al-Shafeay, 1989):

1. From the education aspect: Where most teachers of Islamic education did not receive any training of their importance of how to use, so they do not know its importance of know its types and uses.

The ministry of education in the Kingdom should organize some training courses in the teaching aids for the teachers of Islamic education so the use of these aids in teaching will spread.

2. The eventual aspects, on of the courses is that these aids are less available for the Islamic education substance comparing to the big amount of teaching aids in science and social and medical substances.

Al-Hakami (1999) concluded that the teachers do not use the teaching aids because they are not available in the first place. Abu-Rasain (1994) observed that the teachers did not use any teaching aid except the blackboard. Also, Al-Bedaiwi (1998) noted that the textbook is the only teaching aid used. He could not find any clear explanation for the scarce use of other teaching aids.

The personal experience of the researcher strongly supports the results reported by Al-Shafeay (1989), Abu-Rasain (1994), Al-Hakami (1999), and Al-Bedaiwi (1998) in regard to teaching methods, and teaching aids. Most of the Islamic education applied in the schools seems to be largely oriented towards “teaching books”, with little evidence of widespread use of other teaching methods or resources. However, there has been no detailed study about the nature of teaching methods and teaching aids used for Islamic education in Saudi schools, justifying the inclusion of these issues in the current study.

In general, it can be argued that one professional responsibility of the teacher is to create educational opportunities which will motivate students and achieve the objectives of education. Meajel (1992) strongly stressed this point, and agreed with Clark and Stars (1981) who stated that the teachers should consider the aims and objectives of what they teach, and that these should be reflected in their teaching strategies and the available teaching aids, in view of their value for students’ learning. They concluded that the teachers should choose the methods which improve the effectiveness of their teaching.

Islamic education teachers in Saudi schools should address the issues mentioned in the previous paragraphs. Moreover, it appears that the teachers of Islamic education in the other countries like the Gulf countries have the same professional needs. As Hull (1984) and Chazan (1985) point out, religious teaching should be made attractive to the students through the choice of topics and activities. Moreover, teachers should link the lessons to the daily life of the students.

### **3.8.5 Problems of evaluation and Assessment**

Educational evaluation is a systematic effort aiming to judge and evaluate a certain work or educational situation. It includes taking successive steps in a systematic way to collect



data and to derive results that explain a phenomenon or educational situation and enable us to judge and evaluate it.

Evaluation is a scientific process that adopts scientific research methods and tools. It is an important process in educational organizations, to ensure that the organization is moving towards its objectives, and thus promote effectiveness and performance (Ministry of Education, 1996). It is also useful in shaping the educational policies and decision making at various stages.

The Kingdom of Saudi Arabia is very interested in educational evaluation and assessment and has already achieved good progress in using some evaluation models. Also the government has shown much interest in learning from foreign experiences in this field (Al-Rafea, 1999).

Nevertheless, the system of evaluation, assessment and tests in KSA encounters many problems that can be summarized as follows (Al-Khateeb, 2002):

### **1- Psychological problems related to evaluation and assessment:**

Despite the importance of evaluation and assessment as a corrective tool for the educational process which helps in achieving the objectives, it causes psychological problems and suffering for both teachers and learners. Usually the performance of teachers will be subject to evaluation by both students and supervisors. In many cases, teachers reject the results of such assessment. Although teachers need evaluation to achieve success, they should not be subjected to questioning and evaluation. Learners also consider assessment (tests) as a psychological barrier and an obstacle. For this reason, assessment periods are distinguished by increased rates of tension and anxiety among students.

### **2- Technical problems**

Assessment and its tools are subject to questioning and mistrust from several academic perspectives. Also opinions vary considerably as to which tools are most appropriate for evaluating educational performance. Ever since the IQ tests and their outcomes began to be challenged, some people have questioned the validity of tests of learning, suggesting that these are not suitable tools to evaluate and measure students' capabilities, as they mostly focus on memorization, which is the lowest of the mental abilities. There are ongoing efforts to invent more reliable testing instruments.

### **3- Selectivity problem**

Selection or arranging the students according to certain criteria is one of the objectives of assessment. This selection or arrangement process classifies students according to certain criteria. However, in many cases, this process proves to be wrong and unjust to many students.

This problem, in addition to some other problems makes so many people call for a solution that minimizes these mistakes.

#### **3.8.6 The difficulties which may face the teacher of Islamic education**

Islamic education teachers provide information to the students which are intended to stay with them for the rest of their life. They hope that this information will be translated into actual behaviour in life and will guide students' public and private behaviour. However, in conveying this information, teachers may face many difficulties such as (Al-faraj, 1992):

- 1- The teacher may face embarrassing questions that are not expected from students of the age group he is teaching, which he cannot answer instantly. Teachers need to be well prepared and expect questions of students, especially today, when the general knowledge of students is better than before, due to exposure to different media. If the teacher is not ready to answer, he can postpone the answer to another time, but he should not in any circumstances give wrong or uncertain answers, because to do so is tantamount to lying about Allāh and Prophet Muhammad.
- 2- Some information should be cautiously introduced to the students, especially those in adolescence stage, like the regulations related after washing of venereal dreams, menstruation and the puerperium. The teacher should discuss these subjects cautiously trying to anticipate questions that students may be too shy to ask, in order to prevent their relying on classmates and friends, whose information may be misleading. Some subjects may arouse laughter among students during classroom. The teacher should explain to the students that the good Muslim should learn about the beliefs and practices of this religion, whatever they are, and should not be embarrassed.
- 3- Students are likely to observe contradictions between what is actually happening in society and what they learn at school. This may cause them to lose confidence in the teacher and the information they are given. Examples of such contradictions are:



- a. Cursing and imprecation: the student learns that they are forbidden. However he sees his father, mother or older brothers in the house commit this sin or he may encounter people doing it in the street.
- b. The student learns that prayer is a cornerstone of Islam, and anyone who neglects it is idle, but perhaps his father does not pray at home or he notices people outside the Mosque and shops opened while the prayer is conducted in the Mosque.
- c. Students learn that smoking is forbidden, but they see their fathers or relatives or people in the street smoking.
- d. Students in secondary schools will learn about the prohibition of usury (*Riba*) but they find people dealing with *Riba* on a broad scale, for example by using conventional banks which operate on the basis of interest.

The successful teacher is the one who is able to convince the students that the rules of Islam should guide our action, rather than our actions being the basis on which we judge Islam.

4- Another difficulty that may face the teacher of Islamic education in front of his students is the presence of some students whose relatives have unorthodox beliefs. They express these beliefs in class, and offer specious arguments to impress the teacher. This may affect other students.

The teacher should be cautious with those students. He should be fully aware of their pervasive beliefs, then try to convince them about the illusive aspects, and reply to them in a rational and polite manner.

5- There are also difficulties arising from the sluggishness of the curricula in adapting to modern life. They do not deal with emerging issues and present the opinion of Sharyāh towards them.

6- Also among the difficulties is the difference between the curricula and the legal opinions of some Mufti. It is known that the curriculum -especially Jurisprudence- follows the creed of the country. However some Mufti give legal opinions contrary to the creed, and here comes confusion and contradiction. The student has learnt in school that something is permissible, then he will hear in the Mosque, or read in the newspaper or hear in a broadcast, something contrary to this.

7- Another difficulty is the shortage of teaching aids. The teacher has to prepare them by himself, borrow, or use what is available to the teachers of the other subjects (Al-Faraj, 1992).

### 3.9 Summary

This chapter has provided a comprehensive review of Islamic education. It clarified that Islamic education means the upbringing of a good Muslim person, physically, mentally, spiritually, and morally, in all stages of his growth, in accordance with the principles and values of Islam. It was also indicated that Islamic education has two important sources, the holy Qur'an and the Prophet Tradition (*Hadith*).

Islamic education is based on the principles that learning is obligatory and continuous, and should consider individual differences among students. It has a group of integrated objectives related to the personal and social development of the conscience and morals towards spiritual growth and good citizenship. In brief, Islamic education plays an important role in developing the morals. Hence, we may say that Islamic education is suitable for all development stages of life.

Islamic education has certain features which distinguish it from other education. Notably, children come to school with a good background in Islamic education, having learned the basics of their religion from their parents. They also learn religious practice from relatives and friends in the community. Nevertheless, they learn about religion more from school than from any other source. The school offers an academic environment for Islamic education where children can ask questions, and it also represents a social environment in which they can practise citizenship.

Islamic education programmes in the Kingdom of Saudi Arabia have been much criticised, in relation to the objectives, content, textbooks, teaching methods and aids, and the quality of school buildings in addition to other problems stemming from backwardness of these curricula. Due to lack of review and planning the objectives and aims of the curriculum are not clear. They are explained in a confusing manner, with objectives expressed in very general terms which do not contribute properly in developing the abilities and skills of the students.



The curriculum content is not related to the objectives and there has been a focus on conveying large quantities of information without concern for the interests of students.

There are no references, guidelines or notes for teachers to guide them in organizing the teaching process. The programmes of Islamic education appear to lack active teaching strategies. Traditional teaching methods, based on lecture, recitation and memorization, are still dominant in Islamic education lessons, and modern teaching aids are rarely used.

Other difficulties arise as a result of social change, which has affected the status of Islamic education within the context of the school curriculum as a whole. The Kingdom of Saudi Arabia has become very rich, and has turned its attention to science and technology with the aim of putting the country among the developed countries. This focus has been welcomed by teachers and students. However, one result has been that Islamic education programmes do not have the same authority and status in the school system that they once had, because applied sciences and technology have attracted more attention. This is extremely important, because the students who adopt these values will be full citizens in the near future.

The Saudi society is strictly religious and many beliefs and practices are necessary for social acceptance. Moreover, the Islamic religion is closely bound up with the country's laws and Jurisprudence. Many writers have suggested that curricula, teaching methods, and teaching aids, should be reviewed, and new technology introduced, to enable Islamic education to achieve its aims and to uphold its vital position at the heart of the educational and social system.

This chapter has provided a review of recent developments and issues in the provision and curriculum of Islamic Education in Saudi Arabia. The next chapter will explore issues in the understanding of curriculum as found in a wide range of literature. More importantly, aspects of this literature have to be considered in terms of their suitability and appropriateness for an Islamic study.

# **CHAPTER FOUR**

## **LITERATURE REVIEW PART 2**

### **4.1 Introduction**

### **4.2 Different trends in defining the curriculum**

#### **4.2.1 The traditional trends**

**4.2.1.1 Defining the curriculum as studying a group of subjects**

**4.2.1.2 Defining the curriculum as the content of the studying syllabus**

#### **4.2.2 The modern trends**

**4.2.2.1 Defining the curriculum as the experience**

**4.2.2.2 Defining the curriculum as modes of thinking**

**4.2.2.3 Defining the curriculum Ends**

**4.2.2.4 Defining the curriculum as a written plan**

#### **4.2.3 A suggested definition of the curriculum**

#### **4.2.4 Definition Summary**

### **4.3 The elements of the curriculum**

#### **4.3.1 The objectives**

**4.3.1.1 The sources of deriving the objectives**

**4.3.1.2 The terms of formulating the teaching objectives**

#### **4.3.2 The Second Element The Content**

**4.3.2.1 The components of the school curriculum content**

##### **4.3.3 The Text book**

**4.3.3.1 The concept and importance of the textbook**

**4.3.3.2 The important specifications which should be considered in preparing the textbook.**

#### **4.3.4 Teaching Methods and teaching Aids**

**4.3.4.1 The concept of teaching methods**

**4.3.4.2 The importance of the teaching method**

**4.3.4.3 The factors affecting choosing the teaching method**

**4.3.4.4 The good terms of the curriculum teaching methods**

**4.3.4.5 The advantages of the good educational method**

**4.3.4.6 Types of teaching methods**

##### **4.3.5 Teaching Aids**

**4.3.5.1 The concept of teaching aids and their importance**

**4.3.5.2 What is meant by the problem of shortage of teaching aids**

**4.3.5.3 Causes of teaching aids shortage**

**4.3.5.4 When we choose the teaching aid we have to consider the following**

#### **4.3.6 The fourth element: Evaluation**

**4.3.6.1 The concept of evaluation**

**4.3.6.2 The importance of evaluation**

**4.3.6.3 The objectives of evaluation**

**4.3.6.4 The characteristics of good evaluation**

**4.3.6.5 Some methods of evaluation and their use in the field of education**

### **4.4 Summary**



## CHAPTER FOUR

### LITERATURE REVIEW 2

#### **The Curriculum: Definitions, Elements, and Explanations**

##### **4.1 Introduction**

This chapter will provide the traditional and modern definitions of the curriculum. It will point out the criticisms given to the traditional definitions, and will explain the elements of the curriculum which are identified by education experts, such as the aims, the contents, teaching methods and aids, and evaluation, all of which are essential for any curriculum. This is a different conception from the prevailing Saudi view, which sees the curriculum solely in terms of the school book, as will be shown in this study.

This chapter explains several aspects of the curriculum, based on a range of opinions. It explains the elements of the curriculum in some detail to give the reader a clear idea about the concepts and elements common all to educational curricula.

This chapter deals mainly with issues related to general educational curriculum in the Kingdom of Saudi Arabia and in the West where it has direct relation to the study reported in this research. For this reason, use was made of information collected from the Centre of Education information sources and information data services, journals and abstracts of Doctoral theses. Saudi libraries and Arabian Gulf offices were consulted for education studies related to the current study.

The nature of this study is about the status of the Islamic education curriculum, which is why this chapter is strongly linked with the Islamic education curriculum. The next definitions apply to all curricula, including the Islamic education curriculum. Moreover, this chapter will explain curriculum elements in general, including those of the Islamic education curriculum, since in the last chapter we discovered that there have been problems in establishing this curriculum and its elements.

## **4.2 Different trends in defining the curriculum**

Educationists vary in their views on the concept of curriculum. This has led to the appearance of several definitions of this educational concept in a very short period of time starting at the beginning of the twentieth century. The most important reasons behind this variation in definitions, are first, the various knowledge, education, and practical experience backgrounds of educationists; second, the developments in the fields of science, education, and psychology; third, the ever changing requirements of society; and lastly, the requirements which were pressing on the instructors and forcing them to take these requirements into account while doing the researches, proposing ideas, laying down theories or new definitions, or during preparing the suitable educational plans for each society. These requirements have led to a change in the philosophy of education and its aims and methods, and hence a change in the concept and content of education curricula.

Although the definitions of the educational curriculum vary, it is easy to classify them into two main categories. The first category deals with the curriculum concept from a traditional perspective, while the second category views curriculum from a modern perspective, taking into account the educational and psychological developments in recent decades. Both categories have conspicuous educational effects on the subject of study, the instructor, the student, the school and its adjacent locality (Glatthorn, 1987 and Saadah & Ibrahim, 1997).

The following section endeavours to explain the different views on defining educational curricula.

### **4.2.1 The traditional trend**

The traditional view dominated the thought of those specializing in education in general and in curriculum in particular for a long period of time, until the beginning of the twentieth century. Despite recent developments in regard to the concept of curriculum, we still find those who support the traditional ideas, and call for getting back to basics in education in general and in planning, organization and developing curricula in particular. This section highlights the most important traditional definitions of the curriculum and their impact on the student, instructor, school and the local environment.



#### 4.2.1.1 Defining the curriculum as studying a group of subjects

In the beginning of the twentieth century, most instructors adhered to the old traditional definition of the curriculum as a group of subjects which specialized persons prepare or compose, teachers execute and teach, and students learn (Saadah, 1990). This definition dominated for a long time, until recent definitions appeared thanks to the field researches and studies in the fields of education and psychology. Yet this definition still attracts support from some educators who have witnessed modern educational developments. For example Carter (1973) provides, in *A Dictionary of Education*, several definitions of the curriculum, such as:

“a systematic group of courses or sequences of subjects required for graduation or certification in a major field of study, for example, social studies curriculum, physical education curriculum” (p. 157).

The supporters of this definition call for the continuation of the traditional curricula, even if new knowledge discoveries appear. In this case, all curriculum planners have to do is to add suitable information and knowledge to existing subjects, without the need to change or substitute them, even if these materials would constitute an additional burden for the students. This definition invites planners to look at the transmission of information and knowledge as an aim in itself, and assume that it must be learned thoroughly by the students, regardless of their needs, interests, tendencies and abilities, or of relevance to their daily practice and social problems (Saadah & Ibrahim, 1997).

The traditional definition of curriculum as a group of subjects of study has many negative effects on the students, school, instructors, the local environment and the subject-matter itself. Its negative effect on the students is that it pushes them to memorize the subject-matter without linking it to their daily lives. Even if there is some link, it will not be complete or sufficient. Consequently, the students are encouraged to compete to memorize information instead of engaging in co-operation and collective interaction on the one hand and interacting with the local environment on the other.

This definition has neglected the students' needs, attitudes and interests. The concentration is on covering a body of subject-matter, without allocating enough time for discussing the interests of the students. In fact such a discussion would be considered a waste of time, encroaching on the knowledge aspect. The traditional definition of the curriculum requires

students to be disciplined during the education teaching process, and the teacher and the textbook represent the two most important resources for education. Accordingly, the students are neither encouraged to come up with any ideas, opinions, or suggestions leading to controversy, nor they are encouraged to engage in research and inquiry by themselves (Al-Mufti and Al-Wakeel, 1987).

Above all, this definition neglects the students' need for guidance from their instructors, since the latter are preoccupied mainly with covering the subject-matter. Nor does it encourage links with the home and the wider society. The result is an apparent weak impact of the teacher on students, except in the knowledge field, and a possible risk of exposure to harmful ideas or behaviour practised by ignorant peers (Ibid).

The effects of the traditional curriculum on the subjects of study are very obvious in the large number of the subjects and the volume of material to be covered, especially following the competition of specialists in different knowledge domains to introduce many educational syllabuses, which they consider to be beneficial for the students. They suggest new subject-matter as a treatment for the problems which occasionally appear among the students. In addition, they emphasise unnecessary details of the subjects taught, thereby magnifying the size of the syllabus, and the vast amount knowledge and information which it explains.

The traditional curriculum leads to separation between subjects, where each teacher focuses on explaining his own subject, with no coordination with specialists in other fields. This can result in discrepancy between subjects instead of their being consistent and serving each other. The narrow educational curriculum concentrates on mastery of subject-matter as the main objective of the curriculum, teacher and administration. The focus for both teachers and students is success in examinations and in some systems this the basis for transfer from one grade to another, or award of a certificate on completion of a certain stage (Ibrahim & Al-kilzah, 1986).

Ibrahim (1984) discusses the negative effects of the traditional definition of the curriculum on the school itself, where the application of such a curriculum will be reflected in a weak interaction between the school and the adjacent environment. This is because the concern is on mastery of subject, without its application in real life. In light of this definition, the school administration will apply the methods of physical punishment and threat to support the aims of the traditional curriculum. The traditional school administration is concerned



with order and discipline, even if the price paid is the growth of the students and their learning through their interaction or through self-education. The traditional curriculum does not give weight to beneficial educational activities which, if practised, would help in developing students' personality self-reliance, which would enable students to interact with the community and investigate it actively and seriously.

We cannot forget the negative effects of the traditional educational curriculum on the local environment of the students. There appears to be a gap between the application of the curriculum in the school and the changes and developments in the local community. The school focuses on transmitting material theoretically, without any attempt to link it to actual practice. This is mostly because the school avoids looking into social problems, and does not encourage the students to explore the causes of these problems, collect data about them, and come up solutions. This means that the narrow traditional curriculum does not serve the local environment to the extent it should do. This weakens the social role of the school and limits its role to the knowledge aspect mainly instead of making the school a centre of activity to serve the local environment and the participation of the students to solve problems faced in the environment (Al-Mufti & Al-Wakeel, 1987).

#### **4.2.1.2 Defining the curriculum as the content of the studied syllabus**

Curriculum is quite often referred to as the content of the study syllabus. We may hear some people say the physics curriculum of the third grade of secondary school is very difficult, or we may hear others say the history curriculum of the third year preparatory or third intermediate is short and easy, while a third group may mention that the Arabic curriculum of the sixth year primary school is very long, and a fourth group may assert that the mathematics curriculum of the second year secondary school is up to date in its information, but it is repetitious in relation to facts, concepts and theories. Some educators point to the content of the school programme as the curriculum itself. If we inquire about the description of Jurisprudence in Islamic education for the third year secondary school, for example, a specialist in this field may enumerate the subjects which are included in this curriculum as follows: The regulations of transactions, drafts, bail, legal portions and inheritances, origin of problems....etc. (Omira, 1987).

These conceptions define the school curriculum as the content of the study subject. However, the content represents only one element of the school curriculum. In other

words, this definition focuses on the element of content and neglects other elements such as the objectives, the learning experiences, teaching, and evaluation.

This definition of school curriculum dominated among most instructors prior to the appearance of curriculum development. Elizabeth Maccia defended this definition and considered the curriculum as "educational content introduced to the students" (Saadah & Ibrahim, 1997, p. 42).

Defining the curriculum as the content of the study syllabus is very superficial, because it considers the study curriculum as a set of information, data or subjects which are included in textbooks and teacher guides. This definition limits the planning process to choosing the information, and organizing it to encourage the students to acquire this knowledge and master it.

This definition of curriculum agrees with the previous definition, which views the curriculum as a group of subjects of study, taught by the teachers and studied by students after being arranged by specialists. So most of the negative effects discussed in relation to the traditional curriculum on the student teacher, the subject-matter, the local environment, and school apply also to the definition of curriculum as subject content. There is great similarity between these two traditional definitions in essence and their impact on the elements of the education process and the adjacent environment (Saadah & Ibrahim, 1997).

#### **4.2.2 The modern trends**

In the beginning of the twentieth century, the era of information revolution began and research and writings in the field of education and psychology proliferated. This led to the appearance of many definitions related to the concept of school curriculum. We may consider the most important definitions as follows:

##### **4.2.2.1 Defining the curriculum as the experience**

The definition of curriculum as a set of subject-matter or a content was strongly criticized by many liberal-minded specialists in curriculum science. They have criticized the discontinuity or dissociation between the matter constituting the curriculum and the students on the one hand, and the isolation of the research done in schools and its removal from the practice and requirements of daily life, on the other (Tanner and Tanner, 1980).



The definition of curriculum as experience was one of the commonest among instructors for a relatively long period of time. It was particularly popular in the early decades of the twentieth century, and some current instructors still defend it strongly from time to time, despite its weaknesses. Some of those who defend the view of the curriculum as experience differ with regard to the types of experience, their nature, their relation to the school, their relation to the daily life of the students, whether or not they are pre-planned, and whether they should be focused on the subject-matter studied by the pupils (Saadah & Ibrahim, 1997).

To thoroughly explain this definition, it is necessary to consider some other sub definitions, opinions, or thoughts related to it, in some detail.

As to the conflict between the view of the curriculum focusing on the pupil, against that focusing on the dramatic material, we find the liberal instructors calling strongly for the school curriculum to be more linked to the practical experiences of the student by concentrating the educational activities on the needs and interests of the child.

Dewey (1902) highlighted the opinions and beliefs of two conflicting groups:

- a. The first group believes that the focus should be on the fields of knowledge or subjects of study, with the emphases on the student obeying and memorising the subject matter.
- b. The second group considers the child as the base and the starting point and the final objective of the curriculum and the core of the school activity.

Dewey stressed in this regard the need to develop various studies which represent a vital part of the contemplative human experience, along with emphasising the final outcome and human progress in the successive generations. At the same time, this perspective considers the child as the vital human being in his reaction with the school curriculum, which helps to expand his current experiences, taking into account the subject matter studied, which exceeds the experience of the child and limit shapes his thoughts (Tanner and Tanner, 1980).

The cold war era during the 1950s and 1960s, and the race to invade space, have had immense consequences in all fields, including education, where the emphasis was on fields of specialized knowledge, especially the fields of science and mathematics. However, the last years of the 1960s and the early 1970s witnessed a revival movement focused on the needs and requirements of the child (Ibid).

In this regard, Dennison (1969, p. 73) described the curriculum he adopted in the school he managed as one in which all learning activities were concentrated. These activities focused on the children's needs and interests, which were closely linked to their direct experiences. In his view, this overcame the previous educational myths, which saw learning as occurring due to teaching and the progress of the child as directly dependent on the teaching and learning process, and its internal relation to the curriculum. Dennison also explained how the activities in his school were prepared and supervised by a group of teachers (Tanner and Tanner, 1980).

The view of the curriculum as a set of pre-planned learning experiences was the most common definition among instructors in the second half of the twentieth century. Krug (1956) pointed out that the curriculum is:

“that curriculum includes all the learning experiences which children and youth have under the direction of the school”  
(p. 4)

Doll (1982) said:

“The curriculum of a school is all the experiences that pupils have under the guidance of that school” (p.5).

This definition reflects the nature of education more accurately than the previous traditional definition. Schools were established originally for teaching the students and educating them through experiences which are planned for them.

From the above, it is clear that the curriculum scientists who tend to define the school curriculum as experiences differ in their opinions towards these experiences. Some of them consider the school curriculum as representing pre-planned experiences, others believe that the curriculum represents the teaching experiences which the students undergo under supervision of the school while a third group stress the importance of the non – class activities in the school curriculum and fourth group define the school curriculum as guided



practice. Every group tries to defend its opinion with evidence which supports its definition. All this highlights the importance of learning experiences in the school curriculum, to a degree where the curriculum itself could be defined as the acquired experiences or the guidance of practical experiences.

However, we found some criticisms given to the Islamic education curriculum by many researchers such as Al-Shafeay (1989) see chapter three, who do not define it as learning experience, but adopt a traditional definition. Despite the criticisms, we hope if there were serious attempts to employ all these experiences in the making up of the Islamic education curriculum, there would be huge benefits for the teachers and the students.

#### 4.2.2.2 Defining the curriculum as modes of thought

**Reflective Thinking:** Some specialists in school curriculum sciences focus on human thinking, especially contemplative thinking and organised inquiry and their role in the curriculum. As for reflective thinking, Dewey did not limit the definition of curriculum to the modes of thinking, but he saw in contemplative thinking a method leading to unify the elements of the curriculum. Dewey (1916) did not consider contemplation to be limited to the specialized knowledge domains only, but extended it to any effort to investigate social problems and try to solve them. Thinking is often not separated from work, where it is tested or examined by applying it (Tanner and Tanner, 1980).

Dewey (1916) mentioned the following items as necessary for thinking and contemplation:

“They are first that the pupil have a genuine situation of experience that there be a continuous activity in which he is interested for its own sake; secondly, that a genuine problem develop within this situation as a stimulus to thought; third, that he possess the information and make the observations needed to deal with it; fourth, that suggested solutions occur to him which he shall be responsible for developing in an orderly way; fifth, that he may have the opportunity and occasion to test his ideas by application, to make their meaning clear and to discover for himself their validity” (p: 102).

Unfortunately, many educators misinterpreted Dewey's opinions and thoughts, claiming that the necessary subjects for contemplation were put as difficult and quick aims by using the step by step method which he adopted to solve problems, which he called the scientific method or the scientific way of thinking (Tanner and Tanner, 1980).

However, Dewey stated in his book "How we think?

"No one can tell another person in any definite way how he should think any more than how he ought to breathe or to have his blood circulate" (Dewey 1933, p.3).

Dewey (1933) added that the different ways of thinking may be described in light of their general features and that some ways of thinking are better than others; later he explained why reflective thinking is the better way. Dewey was careful to point out that the phases in contemplative thinking are not fixed or consistent. Dewey said:

"No set rules can be laid down on such matters" (Dewey, 1933, p: 116).

Dewey criticized the separation between thought and work, and he evaluated his reflective thinking by testing the final results in application. Some definitions of the school curriculum which focus on modes of thought. The problem with this view is how to apply it in the student's daily life. This is why Dewey considered curriculum as more than a process of transmitting modes of thought and proving the validity of facts within the limits of different knowledge domains (Tanner and Tanner, 1980).

**Disciplinary inquiry:** As for inquiry the famous instructor Phenix (1962) saw that:

"Education should be conceived as a guided recapitulation of the processes of inquiry which gave rise to the fruitful bodies of organised knowledge comprising the established disciplines" (p.64).

According to Belth (1965):

"The curriculum is considered to be the increasingly wide range of possible modes of thinking about men's experiences-not the conclusions, but the models from which conclusions derive, and in context of which these conclusions, these so-called truths, are grounded and validated" (p. 262).

Belth's rationale clearly is that embraced by the disciplinary doctrine. However, If the broader meaning of the curriculum as modes of thought is taken, then a major difficulty is overcome. Where the modes of thinking represent one important domain on which the interlacing knowledge domains concentrate and which become closely related to the curriculum. If this definition is allowed to stand by the curriculum is "modes of thinking " , might be explained as extending the confines of the established disciplines, thereby extending curriculum significantly beyond Phenix's conception (Tanner and Tanner, 1980). However Belth (1965) viewed education and the school curriculum as:



“a matter of developing the power to use the models of a variety of disciplines” and the necessary condition “ is the ability to sort out the many concepts about the methods of inquiry indigenous to each of the separate disciplines” (p.170-174)

In this case, we have to provide the necessary ability to regulate the numerous concepts related to the inquiry methods suitable for each knowledge domain separately. It is strange that some eminent educators failed to explain the differences between disciplinary inquiry and Dewey’s conception of reflective thinking. Glass (1973), a leading figure in the discipline-centred curriculum reforms, viewed disciplinary inquiry as stemming from the ideas of Dewey. Hilda Taba (1962) likened the inquiry-discovery method as explicated by Bruner (1959), the chief spokesman for disciplinary inquiry, with Dewey’s ideas on the relation of action to thought.

In Dewey’s opinion, learning means learning how to think. However the way a child thinks differs from the thinking of an educated adult person. At the same time Dewey warned of the risks of so-called disciplinary studies, which lead to isolating mental or thoughtful activity from the normal practical tasks which people do every day (Tanner and Tanner, 1980).

Curriculum educators, especially Short, have focused recently on what is called the curriculum questionnaire, which focuses on the questions of educational research related to the formation of curriculum policies and developing curriculum programmes, and setting the special regulations for these policies and programme. The curriculum questionnaire includes setting the questions to be investigated then recognizing the type of questionnaire used to answer these questions and executing the proper steps of the questionnaire to get these answers (Short, 1991).

It is noticed that the current Islamic education curriculum does not reflect a focus on experience. Also we did not find any chance to use thinking by the teachers or the students, as recommended by educationists. The curriculum concentrates, as we know, on memorising without thinking. Nevertheless, the definition of curriculum as thinking is not fully acceptable for an Islamic education curriculum, because it is different from any other curriculum, because it has its own compulsory sources (Qur’an & Prophet’s Traditions). However, this does not prevent the use of some thinking methods in implementing the

curriculum, such as thinking about how to introduce this information, and the methods of delivering it, and finding solutions to problems.

#### 4.2.2.3 Defining the curriculum as Ends (Objectives)

Johnson (1967) was one of the eminent educators who viewed "planned learning experiences" (p.127) as representing the broad definition of the curriculum. He defended his opinion by stating that: no experience will exist unless a true interaction occurs between the individual and the adjacent environment. This interaction is represented by teaching and not in the curriculum. That is to say, Johnson stressed that the curriculum consists only of a group of learning results which we seek to achieve (Tanner and Tanner, 1980).

Popham and Baker (1970) defined the curriculum as:

"all planned learning outcomes for which the school is responsible"(p.48).

and who maintain that:

"curriculum refers to the desired consequences of instruction"(p.48).

They go on to contend that:

"The distinction between ends and means is not difficult to make, and can help the teacher greatly in his instructional planning" (p.48).

Ultimately they agree that the behavioural aims are the cornerstone in measuring the results or the final output, while the learning educational process is limited to the methods which secure such output.

Johnson (1967) argued for a long time about this issue. He asserted that the generally accepted definition of the curriculum as pre-planned practical experiences is not convincing, because it fails to differentiate between the curriculum and the educational process. He added that the curriculum is "*a structured series of intended learning outcomes.*" (p. 127).

The problem of differentiation or separation between the curriculum and the learning process emphasized by Johnson has attracted the interest of many curriculum specialists since the beginning of curriculum development. This interest appeared when the defects of the definitions of the school curriculum as a group of study subjects or as it is the content



of school syllabus became clear. Serious efforts were made to deal with these defects by suggesting definitions for the school curriculum based on the experiences.

The differentiation between the curriculum on the one side and the learning and teaching process on the other, which Johnson achieved, is very important due to its lasting strong effect on several common traditional concepts. By defining the curriculum as a group of learning results which we aim to achieve, the processes of content planning, the learning activities, and the evaluation steps, are to be considered as teaching planning processes and not planning processes for the curriculum, and the curriculum application is limited only to the results or the desired learning outputs. Johnson's opinion, in spite of being attractive and having a logical effective power, nevertheless raises some theoretical and practical problems, since it is not easy to separate the results and the learning outputs from the procedures used to achieve them. This point is illustrated by some outcomes, unplanned within our education objectives, which are derived from the hidden curriculum (Saadah and Ibrahim, 1997).

Many curriculum specialists believe that Johnson's definition does not help in dealing with real school situations, because if specialists limit their role to the group of learning outputs which we try to achieve, they will give up their basic responsibilities and focus on the most important processes which are included within the usual known work of the curriculum, such as choosing the content and stating the learning activities (Ibid).

In this case, Johnson's definition seems to be either very narrow, or acceptable only to the extent that those planning the curriculum will change their title from curriculum planners to curriculum and teaching methods planners. It may explain the definition of curriculum as the final learning results, in terms of the outcomes themselves, which are considered more broad than the behavioural objectives (Ibid).

Popham (1969) showed that the:

“*Curriculum* questions revolve around consideration of *ends*, that is, the objectives an educational system hopes its learners will achieve” (p. 34).

And he declares that:

“A properly stated behavioural objective must describe *without ambiguity* the nature of learner behaviour or product to be measured” (p. 34-37).

Popham agreed with Johnson about the difference between the curriculum concept and the concept of the learning and teaching process. The difference is that the curriculum is the outcome or the final aims which we try to achieve, while the learning and teaching process is the means to achieve this aim. So we look at the learning and teaching process as another element within a productive process leading to providing measurable output called the final behaviour (Saadah and Ibrahim, 1997).

Popham (1969) defended his opinion, stating that

“divert some of our national resources into constructing lists of potential objectives in precise form from which the teachers can choose. In this way teachers don't have to go to the work of generating their own goals, they need only to select them” (p. 60).

Thus, the teacher may be regarded as a sort of mechanic whose job it is to view the school curriculum and other elements of the technological process of production to yield the sufficient quantity of products under the necessary quality controls. Accordingly the curriculum is limited to lists of behavioural objectives (Tanner and Tanner, 1980).

Although those curriculum writers who see the curriculum as a final result, stoutly oppose those looking at the curriculum as the content of the learning and teaching process, yet both sides contribute to develop the idea of differentiating between curriculum and learning and teaching on the one hand and the final results and methods on the other. Logically, the differentiation between these concepts will lead to the appearance of many theoretical and practical obstacles related to them. To separate the curriculum from the learning and teaching process, or to separate subject matter from the method of teaching, the fault that will appear is a separation of the knowledge from them all. This will hinder all our thinking. So, to view the curriculum as representing only the final results is like imagining arriving at a distant place without doing the journey itself (Ibid).

Skinner (1968) thought that the curriculum can be formulated according to behavioural objectives or certain types of final behaviour. He described the role of the teacher as a mechanical one. The teacher, in his opinion, is the person who works to provide the motivation through which the students can reach the pre-determined final objectives. From this perspective, the way of teaching was seen as a schedule of enforcements which was set by another programmed person.



So an automatic model of the student is assumed, where the student is subjected to a responding system, while the learning and teaching process will be a stimulus system. The curriculum is viewed in terms of results or planned learned outputs, represented in a list of behavioural objectives. Skinner and other behaviourists did not consider the school curriculum as an element of the technological production process, but they considered the student as a mechanical learning unit in the process of production (Tanner and Tanner, 1980).

According to Gagne (1967):

“Curriculum is a sequence of content units arranged in such a way that the learning of each unit may be accomplished as a single act, provided the capabilities described by specified prior units (in the sequence) have already been mastered by the learner” (p. 23).

Gagne (1967) defined the content of the unit as a fixed description of the students' abilities which will occur through achievement of the behavioural objectives. The definition of curriculum suggested by Gagne assumes that learning occurs automatically and the student is merely a machine operated to get correct automatic responses (Tanner and Tanner, 1980).

Supporters of behavioural objectives insisted that as long as these objectives are seen as final results, so the curriculum will be necessarily narrow, automatic or mechanic. Defenders of the behaviour objectives share the supporters of behaviour change in the principle saying that controlling behaviour is a must (Ibid).

The previous discussion of behavioural objectives showed how some instructors look at the school curriculum as one element of the technology production process. According to Skinner, technology shows the changes controlled by the teacher, along with the effects of these changes, and education technology greatly helps to increase the teacher's productivity, as it helps him to teach more and introduce the subject matter in a better way to a greater number of students (Ibid).

The technical methods tend to lessen the importance of curriculum. Bush and Allen (1964) believe that:

“The entire curriculum can be thought of as an area to be scheduled. The horizontal dimension represents the number of students, the vertical dimension represents the length of time in the schedule module” (p.21).

Apart from these opinions, we may consider the curriculum as a rectangular box containing the following two variables:

- 1- Number of students to be taught.
- 2- The necessary time for teaching (Tanner and Tanner, 1980).

From the above it can see the part played by Johnson in adding a new definition for the curriculum represented in the objectives or the final results which we try to achieve in schools. Baker and Popham contributed with Johnson in differentiating between curriculum and the learning and teaching process, as this differentiation has educational benefits that affect fundamentally the teacher during his teaching of the students.

Behaviourists like Skinner (1968) supported this attitude in defining the curriculum, and this led to more attention being to given behavioural objectives and their important role in the education process. It should be mentioned that the idea of behavioural objectives flourished after the well known educator, Bloom (1956), gave his famous categorization of objectives in the knowledge domain, cognitive domain and the movement skills domain.

Although this categorization was introduced in the mid 1950s, it still plays a big role, and many consider it an important educational leap forward that led to increased concern with the development of education technology.

Defining the curriculum in terms of the end or goal to be achieved is suitable for the Islamic education curriculum, which could formulated in terms of the final aims to be achieved from Islamic education curriculum. However, there must be a method to achieve this, and it cannot be done without the full teaching and learning process. The next definition, which is a written plan, is more suitable for the Islamic education curriculum, because of the integration of the aims, teaching and learning process, and its inclusion of the important elements to establish Islamic education curriculum, such as the content and learning activities.

#### **4.2.2.4 Defining the curriculum as a written plan**

The concept of curriculum and the concept of instruction of the learning and teaching process have been considered. Besides Johnson, MacDonald (1965) who, while trying to solve this problem, reached some experimental definitions not only for the curriculum or the learning and teaching process, but also for the concepts of learning and teaching.



He suggested a definition of the school system as the interaction between four systems, where education or teaching represents the first system which was defined as "the professional behaviour guided for the personal individual system of teachers". The second system represents learning which was defined as "a group of works that are done by the students and considered by the teachers of relevance to their needs".

By combining these first two systems, MacDonald defined the third system, which he called instruction. He added that as teaching and learning occur separately, so they represent personal systems, but if grouped together in what is called a learning and teaching process, we get what is called the social system.

The fourth school system highlighted by MacDonald was the curriculum system. This is a social system consisting of those individuals whose behaviour ultimately appears in the curriculum itself. Then, MacDonald defined the school curriculum as a working plan which leads to completion of the learning and teaching processes (Zais 1976).

As a plan for bringing up youth and educating them, MacDonald's definition of the curriculum was broader than Johnson's, since it includes, in addition to the desired teaching outputs, other important elements like the content and the learning activities. MacDonald used the same principle previously used by Johnson, namely, the principle of work or execution of the plan as a basis for differentiating the curriculum from the learning and teaching process (Saadah and Ibrahim, 1997).

Zacharias (1964) suggested four important items for curriculum planning:

- 1- Determination of the final domains of the teaching unit.
- 2- Determination of the subject-matter of the teaching unit.
- 3- Inclusion of the subject-matter in its official form, like the textbook, laboratory, or the necessary teaching aids.
- 4- Preparing teachers specialized in the subject of study and its teaching methods.

Beauchamp (1975) stated that the curriculum contains at least one of the following four elements:

- 1- A scheme of cultural content to be taught.
- 2- A group of general teaching objectives.
- 3- Some reasons for planning the curriculum and the methods to be used in this domain.
- 4- An accurate evaluation plan.

Beauchamp (1975) focused on the differentiation between the curriculum and the learning and teaching process by using the execution scale. He defined the curriculum as: "a written document"(p.103). which may contain several factors, but basically represents a plan for teaching the students while they are at the school. But can we, upon scrutinizing one grade during the actual teaching, see the curriculum applied practically? Can we see the students in their grades trying to achieve fixed education objectives and apply a certain content or indulge in specific activities? Above all, if we were asked to evaluate the school curriculum, would our responsibility be limited to examine the written document only? All these questions highlight that the type of document will be an important factor in our final evaluation.

Hilda Taba (1962, p.11) mentioned that "the curriculum is a plan for learning."

Saylar and Alexander (1974), see the curriculum as:

"a plan for providing sets of learning opportunities to achieve broad goals and related specific objectives for an identifiable population served by single school centre."(p. 6)

In view of the above points and opinions, it is believed that the curriculum either refers to a written learning and teaching plan or points to the practical functional curriculum which controls the learning teaching environment and the classroom activities. Consequently, when we differentiate between the functional curriculum and the written document we may point to the written document as a valueless curriculum document, while the actual curriculum applied inside the classroom can be referred to as the live, functioning, practical, or actual curriculum. In brief, the differentiation between the written document and the curriculum has created many problems and roused many questions and theoretical inquiries related to the nature of the curriculum (Saadah and Ibrahim, 1997). The researcher thinks that the IEC as indicated in this study was not planned to cover all elements of the curriculum and was planned 35 years ago and was not developed from that time and all teachers and student did not participate in building and writing the IEC.

#### **4.2.3 A suggested definition of the curriculum**

In view of the above, it is convenient to choose a curriculum definition that encompasses several elements, developed by Saadah and Ibrahim (1997) as follows:



“The curriculum is an educational scheme including objectives, content, learning experiences, teaching, and evaluation derived from certain philosophical, social, psychological, and knowledge bases that are related to the student and his community and applied in learning and teaching situations inside and outside the school, under the school supervision in order to participate in the achievement of the integrated growth of the student personality with all its rational, mental, cognitive, and physical aspects, and evaluating what the student has achieved” (p.72).

### 4.3 The Elements of the Curriculum

When curriculum planners take into account the philosophical, social, and psychological bases of knowledge when they plan for the school curriculum, they have to concentrate on what are called the elements of the curriculum, which represent the subjects to be focused on in the schools, and the way they are executed in the actual educational field.

The elements of the curriculum which are Objectives, Content, Teaching Methods, Teaching Aids and Evaluation constitute a series of interlinked dimensions, none of which can succeed without being linked to the others. In this review they are treated separately, merely for clarity of explanation, in order to discuss the role of each element in building the curriculum, and its relation with the other elements.

Although the curriculum planners have many tasks, yet their special task in explaining the curriculum elements is essential. It is necessary first to state the importance of the objectives, content, the learning experiences, the methods of teaching, and the steps of evaluation and secondly, to clarify their nature, characteristics, the selection process, organization, and the possibility of applying them in practice in school (Rayan, 1986).

The curriculum, whatever its organization, consists of certain elements. It usually comprises general objectives formulated in a descriptive manner and other objectives formulated procedurally or behaviourally. The curriculum also consists of content which is chosen and organized in a special way to help in achieving the planned objectives. The content in this form needs some accompanying description of types of learning experiences, and the ways and methods of teaching and the education procedures. The last element of the curriculum is a programme to evaluate the outputs, in order to be sure of the extent of achievement of the planned aims and to assess the performance of the

students. The results of evaluation can also be used as feedback to improve or develop the curriculum (Al-Mofty & Al-Wakeel, 1987).

When designing a curriculum, it is very important to have mutual interaction between the elements of the curriculum, and any step in designing one of these elements without considering such a relation will undermine the curriculum's validity, because each element of the curriculum acquires its meaning and function from its linkage and interaction with the other elements and through the role it plays in the overall structure. For example, if one of the main objectives of a certain curriculum is to expand creative thinking, this will involve certain requirements in choosing and organizing the contents, and choosing and organizing appropriate teaching experiences. This in turn will require choosing suitable teaching approaches, methods and procedures. Finally the evaluation programme should include the appropriate ways and procedures to evaluate the creative thinking of the students. This example illustrates that the linkage and mutual interaction between the elements of the curriculum is an important consideration in the construction of a consistent curriculum free of dissociation or contradiction between its elements (Ibid).

Nicholls reiterates that curriculum includes four basic stages, namely, choosing the objectives, choosing and organizing the content, choosing the methods, and evaluation (Nicholls & Nicholls 1978). The four elements of the curriculum complement each other. Kelly (1989) agrees with the suggestion that the four aspects (objectives, content, the basic substance, and the methods, aids and evaluation) are part of a continuous process.

#### **4.3.1 The objectives**

The objectives represent the most important element of the school curriculum or its components. The other elements, like content, teaching experiences and evaluation, depend on them or are closely related to them. Therefore, choosing the objectives or developing or formulating them is the first and basic process for curriculum planners or designers (Saadah and Ibrahim, 1997). To cover this subject thoroughly we have to determine the sources of the objectives of the curriculum, whether they are related to the students, the community or the subject matter, and also the terms and the specifications of their formulation.

Many cannot differentiate between the various concepts or educational terms which are related to the education objectives, such as the concept of education purposes, the general



educational objectives, the general education objectives, or the special education objectives. Here, therefore, we offer some explanations about the nature of these objectives in the following points (Al-Mofty & Al Wakeel, 1987):

1- The educational purposes: those represent the desired final results of education. This concept of objectives is among the most comprehensive concepts and is often used to refer to the reason behind the presence of a certain educational programmes such as ‘preparing a good citizen’. The concept of education aims may be used to give the meaning of education purposes.

2- The education aims: These refer to the expected practical results based on a value scheme derived from the education philosophy dominant in the society. It is one of the most general objectives, which can be announced to the public. Examples of values which some groups attach to education programmes include “civil responsibility” and “effective participation in daily life”.

3- The general education objectives: these lie halfway between the education aims and the private or teaching objectives. These general objectives describe a group of objectives provided for a subject of study or a certain study programme. They are often general in nature and do not stress direct school results. An example in Islamic education would be, “encouraging the students to recite the Holy Qur’an and contemplate its meaning”

4- The private teaching objectives: These are sentences which are written for the students to accurately describe what they will be able to do during the class or after finishing it. The teacher will do his best to achieve these objectives inside the classroom. For example, the student can list the parts of the human eye and explain its different colours, or he can read the first seven ayats of Sūrahāt Maryam according to the laws of intonation and good pronunciation (Al-Mofty & Al-Wakeel, 1987)

Education specialist and psychologists, particularly Bloom (1979) classify teaching objectives into three types.

1- The epistemic field: These are the objectives which stress the remembrance or repetition of something that has been taught. Objectives include solving a mental problem, where the student is asked to determine a basic problem then rearrange the given data to link them to the ideas or the methods or steps which he had previously learned.

Knowledge objectives vary from only memorising the subject previously taught, up to highly sophisticated methods of originality and innovation, aiming at linking new ideas and subjects. Most educational objectives lie in this field.

2- The affective field (the emotional field). Those objectives stress the feelings or the emotions or a degree of acceptance or rejection.

3- The movement skill field. These objectives stress a particular skill or movement or some works which need sensory motor co-ordination (Bloom, 1979).

#### **4.3.1.1 Derivation of the objectives**

Objectives do not originate in vacuum. They evolve from many sources, and each source has its own importance in the process of deriving the objectives. These sources are represented in the following (Al-Mofty & Al-Wakeel 1987, & Saadah & Ibrahim 1997):

1- The nature of the student and the learning process: studying the nature of the student and the process of learning itself is considered a primary source for deriving the objectives. Planners of the curriculum need to know not only what the student should study in order to interact with and adapt successfully to the environment and community, but they also need to know what the student should study in view of his abilities, needs, attitudes and interests, to give him a motive to study.

2- The community and its needs. Every community has its own principles, and these principles determine the objectives which the society strives to achieve. It therefore needs persons with certain characteristics to work towards achieving its objectives. The community expects that education will raise persons who have information, skills, attitudes, and ways of thinking which enable them to achieve the objectives of the community.

3- Specialists in subject areas: Due to the information explosion, it is becoming impossible for the student to master all the given subjects in different disciplines. Thus, it becomes necessary to divide the subject-matter into two types. The first is necessary subject-matter which characterizes the members of one community and distinguishes it from those in other communities, such as the language specific to each country, religious education, the civic education, the history and geography of their country. The second type represents the optional subject matter, based on the needs and interests of the students and their desires,



and the needs and ambitions of their societies. Here there is scope for curricula planners (Al-Mofty & Al-Wakeel 1987, & Saadah & Ibrahim 1997).

#### **4.3.1.2 The formulation of teaching objectives**

Objectives should meet certain criteria in the way they are formulated, to ensure they can fulfil their aims. These are:

- 1- Objectives should be formulated so that the student should know what he can do or learn during the class or upon finishing the class (Al-Mofty and Al-wakeel, 1987).
- 2- The objectives should be measurable (Saadah and Ibrahim, 1997).
- 3- The teaching objective should be formulated in a form that reflects the learning output and not the learning process in itself or the subject matter because the learning process does not represent the objective to be achieved for the student. The teaching objective reflects what benefit the student will get from the process of learning. Thus, subject matter will not be an aim in itself, but in fact it represents a means to achieve many other objectives (Saadah and Ibrahim, 1997).
- 4- The “teaching objective” should not contain more than one teaching result at the time, in order to avoid confusion of the learning results (Saadah and Ibrahim, 1997).
- 5- Each teaching objective should include three important elements: the behaviour to be demonstrated by the student, the circumstances in which the student should perform that behaviour, and the standard for acceptance of the behaviour (Gagne, 1988).

#### **4.3.2 The Second Element the Content**

The content represents the second important element of the school curriculum. After determining the curriculum objectives accurately, the process of choosing the proper content which will achieve these objectives will be one of the important tasks of the curriculum planners (Kissock, 1981).

To explain the subject of the curriculum content, we have to determine what is meant by this concept, its scope and the known types of content. Since choosing the content is one of the most important issues which face the curriculum planners or designers after setting the objectives, it is necessary to have some bases or standards to rely on when choosing the content from the wide domain of knowledge. This entails clarifying the standards of

truth, importance, the interests of the students, the content learn-ability, its benefit, how for it complies with international standards, and coherence, in order to show its importance role and avoid randomization or irrationality.

The curriculum content as seen by Saadah and Ibrahim (1997) is:

“the content the facts, notices data, perceptions, feelings and emotions, designs and solutions concluded or derived from what the human brain understood, and rearranged from the results of practical experiences which the person transferred into plans, ideas, solutions, knowledge, concepts and principles or theories” (p.323).

This definition shows the extensiveness of this content and its depth. It does not only imply the domains of knowledge represented in it, but it also points to the depth in which people deal with each of its fields.

According to Nicholls and Nicholls (1978) content can be defined as:

“Knowledge, skills, attitudes and values to be learned” (p. 48).

Hyman (1973) similarly to Nicholls and Nicholls, notes that content can be defined as:

“Knowledge (i.e. fact, explanations, principles, definitions), skills and process (i.e. reading, writing, calculating), and values (i.e. the beliefs about matters concerned with good or bad, right and wrong, beautiful and ugly” (p. 4).

Zais (1976) believes that the content should include the three elements: knowledge, skills and values, because it is not dividable. Therefore, curriculum planners should take into consideration each of these elements while building the curriculum. However, for the purpose of inquiry and analysis, Zais limits the meaning of the content to information, ideas, concepts and principles.

The curriculum planners in general cannot use all the available information in each field of knowledge, or all the accumulated human experiences, or the issues that are of concern to the students. Therefore they must set standards or criteria for selection of the content. Curriculum specialists have formulated several standards and criteria to be considered when choosing content:

1. Criterion of validity: The content of the school curriculum is valid if it is closely related to the set objectives. If the content works to achieve the chosen objectives, we can say it is highly valid if it does not, it is invalid. Another aspect of the content validity is its compliance with the modern ideas, opinions and theories. It



will also be valid if it is accepted in view of the logic of the substance and its special modern facts. It should also fit the abilities of the average students. Taba (1962) stated that:

“One factor in learning ability is the adjustment of the curriculum content and the focus of learning experiences to the abilities of the learners” (p. 282).

2. Criterion of significance: Curricula have concentrated for a long period of time on the necessity to learn a large quantity of information or facts, though these represent the least important aspect of the subject matter. Again, subject matter is not important except in relation to the concepts, theories and principles and its contribution to the balance and the broadening and depth of the curriculum. Nicholls and Nicholls (1978) say that:

"A number of carefully selected basic ideas, concepts and principles should form the basis of study, with sufficient time for these to be fully understood, so that they might be related to each other and applied to new situations, might result in an appropriate balance between breadth of coverage and depth of understanding" (p. 52).

However, we should not only learn facts but also try to explain and better understand these concepts and theories, and this will solve the problem of learning a large volume of facts which constitute most of the curriculum content. Thus, the content of the curriculum should be important. In other words we may ask the following question: Does the content pay sufficient attention to the teaching of concepts and theories of different fields of study to be judged as important? Does this content concentrate on analytical concepts which can be used as tools to examine the new data and information? (Rayan, 1986).

3. Criterion of students' interests: These interests are among the important criteria which should be considered during choosing the content of the school curriculum. Yet they are often misunderstood or neglected. Neglecting the concerns of the students leads to loss of one of the factors which encourage the process of learning. However, it is necessary to apply this criterion cautiously, especially when the scope of students' interests remains limited and unstable (Nicholls and Nicholls, 1978). Hence we can suggest two methods to solve this problem and to find the needed balance. These two methods are:

- a. Ensuring that the content does not contain anything that is not in compliance with the interests of the students.
  - b. Giving the interests of the students the top priority when some new learning occurs to construct a direct relation between the students and the curriculum (Saadah and Ibrahim, 1997).
4. Criterion of utility: This standard is concerned with the benefit of the curriculum content and to what extent it is related to the practice of the students. The school content should be beneficial to the students in schools. It is well known that the relation of the curriculum content to the different aspects of life should be strong, so the student will benefit from it when he tries to solve the current or future problems (Ibid).
5. Criterion of learnability: The curriculum content should be learnable. This criterion often gets the care and application it deserves. However, a problem which may arise centres around adjusting the content to fit the abilities of the students. In this case the content should be selected and organized in a manner that considers individual differences between the students (Nicholls and Nicholls, 1978).
6. Criterion of Consistency and / or harmony: This standard requires that the content of the school curriculum should be consistent with the social and cultural circumstances of the community of the students. The standard of harmony with the social facts implies a choice, more than absolute true knowledge. By analysing the culture and community we can explore or determine many problems which represent important guidelines for the planners of the school curriculum in general and the choice of content in particular, to reflect the required social perspective. Here, some special subjects like social studies, and religious, cultural, and technical issues play an important role in recognition of the actual social world of the students which deserve attention in the school curriculum (Al-Shafeay and others, 1996).
7. Criterion of Content diversity: one of the important standards to be considered is that the content should include a number of subjects which allow the students to choose what coincides with their inclinations and abilities. The individual



differences between students highlight the need for diversifying content (Ibrahim & Al-Kelzah, 1986).

From the above, it is clear that the content of an effective school curriculum will not be chosen randomly, but it should occur in light of a group of criteria which take account of many aspects important for the students and teachers, and the local, regional and international communities, so the benefit will be greater.

All the above criteria for content should be applied when deciding to select the content of IEC. However, in fact, in this study the researcher found that some content of IEC did not fulfil the aims and objectives of IEC, and most of topics did not help students on their daily life and did not consider individual differences between the students and did not reflect in students' interests.

#### **4.3.2.1 The components of the school curriculum content:**

The school curriculum content consists of a group of components which are dealt with by the students. These components are emphasised by the planners of the curriculum. They include:

**1-Facts:** The knowledge of facts consists of data or information related to things, persons, phenomena, or events which are verified by the senses. The facts themselves represent things or events which will become data or information or raw material for the specialists in the different fields of knowledge. Knowing the facts per self needs nothing except retrieval of information learned by heart. Therefore, the reliance on facts should be minimized. However the matter needs some caution because some specialists in curriculum downplay the role and importance of facts and call for their omission from the curriculum or at least a reduction in their role. Such criticism is dangerous, because it tries to weaken the important role of the facts in explaining concepts and theories. The attack of some educators against teaching facts will negatively affect new teachers, because for them, these facts represent bricks which help the formation of the structure of the basic ideas (Naylor and Richard, 1987).

**2- Concepts:** These are groups of things, of symbols, or special events which are collected together on the basis of their common characteristics which may be referred to by a certain name or symbol. In other words, the concept represents an idiom or an abstract expression

which points to a group of facts or linked ideas. Teaching concepts has an important role, as it lessens the repetition of learning. When the student learns the concept, he will apply it several times in new teaching situations without the need to learn it again. Also, concepts contribute to constructing the school curriculum continuously and in an integrated form in the different school stages. Concepts are considered basic thinking and inquiry tools in the school curriculum, so particular effort is needed to form and develop them among the students (Saadah & Ibrahim 1997, p.339-340).

**3- Generalizations:** These are sentences which connect two or more concepts. Their aim is to explain the relations between concepts and provide the students with tools enabling them to use these generalizations in forming or giving some assumptions to help in solving many problems facing them or facing their community. They also help them to reach some conclusions from new data. Generalizations are suitable for every time and place. They are not specific (Ibid, 344).

**4- Theories and principles:** They are groups of generalizations and concepts which are inter-related. They are complex ideas which consist of some less related ideas. They collect the components of knowledge to form together one meaningful unit. They represent the highest degree of impartial knowledge and the farthest point from the data or information on which they basically depend. Theories and principles have a great importance in the school curriculum, because of the possibility of their application in several learning and teaching situations and their help to the student to work effectively in the surrounding environment, and in explaining human behaviour (Ibid, 348).

The content reflects its built-in objectives but it does not achieve them for the student by itself. Achievement of objectives depends on the teaching process and the different interactions which occur between the teacher and the students and between the students and the different teaching situations. All these components should be applied when selecting the content of IEC. However, most of the content of IEC concentrated on facts and theories and has lack of problem solving and lack of new concept of special events.



### 4.3.3 The text book

#### 4.3.3.1 The concept and importance of the textbook

Saadah & Ibrahim (1997) defined the textbook as:

“the dossier which contains the indirect experiences which are introduced to the student in a written form or in the form of drawings or illustrations. These experiences help the students to achieve the pre-designed objectives of the curriculum. In addition, the textbook is the first supporter of the teacher, and the reference used by the student more than other references. It determines to a great extent the information acquired by the student, his thoughts, concepts and attitudes. It is written for the students in a certain grade. It reflects the objectives of the curriculum, and its academic content and display take into account the needs and abilities of the students” (p. 351).

Most definitions of the textbook emphasize that it is a group of knowledge units derived in a form suitable for each grade level. It displays gradually these knowledge units (terms, concepts, facts, laws, theories, principles and general rules) according to the chronological ages of the students, to contribute in achieving their integrated growth (physical, mental, psychological, social, and spiritual) to be adapted with themselves and the society (Al-Hamid and others, 2001).

Education reforms greatly depend on the extent of improvement of the quality of educational inputs which include providing the necessary teaching substances. So revising and amending the educational curriculum should take into account the type of textbook and its improvement in regard to design, content, production, printing and distribution ...etc. Some researchers attribute the failure of most education reform projects in achieving their aims to the lack of a serious attention to improving the textbook (Depover, 1991).

It must be stressed that the scientific studies proved that the textbook has a major role in developing the understanding of the student. In one study conducted in the Philippines, it was found that the provision of the textbook by the government was associated with a dramatic increase in understanding by 50% compared to the previous year, when books were not available though the education budget for that year, when the gain was no more than 1% (Orivel, 1991).

Textbooks are of different types: The student textbook, the teacher guide, and the activity book, all reflect the curriculum document which tries to achieve the objectives of the education policy in any country. Whereas specialists of designing and constructing the curriculum emphasise the necessity of considering all curriculum elements, textbooks receive the greatest share of attention, to such a degree that a study published by the Arab League Education, Science, and Culture Organisation (ALESCO) stated that the textbook is not merely a method for teaching, but it is the core and essence of education, because it outlines for the student what substance he has to study. Even though we do not agree with this opinion, which overvalues the importance of the textbook to make it the core of the education process, we have to stress that it is one major source among several education sources (Damaa & Morsi, 1982).

Those who write the syllabus should be aware that their task is not an easy one. In fact such a task needs wide educational and scientific experiences and skills.

The apparent importance of the textbook in educational establishments has given rise to a logical question about why we use the textbook in the first place? To answer this question, some specialists have given these reasons (Al-Hamid and others, 2001):

1. The textbook provides the ideas, information facts and concepts in a way suitable for the level of the students and in a way which helps them to understand the ideas (Ibid).
2. The textbook is a basic reference for students, whether inside or outside the school. It helps them to understand what they have learnt. Also it helps them to do their homework, and understand maps, figures and drawings (Ibid).
3. The textbook increases the level of reading among the students, and so improves their language skills (Radwan, 1962).
4. The textbook is a method of social reform. Through the textbook we can orient the student to many social changes and prepare them to face these changes, based on the idea that the school should be a real mirror to what is happening in the society. It will help to spread the new values needed by the society (Al-Hamid and others, 2001).
5. The textbook is an important method to acquaint parents with what is happening in the school. Through the textbook, the parents can find out what the students are



learning in school. This will enhance their co-operation with the school administration in achieving the objectives of the education process (Zaki, 1987).

#### **4.3.3.2 Important considerations in preparing the textbook.**

##### ***A- For the writing***

The textbook is a container for several education experiences, so it should be written by a group of specialists experienced in the subject matter it deals with, in order to guarantee the validity of the content. A specialist in teaching methods should participate in the writing to ensure consistency between the academic content and the way it is displayed in an educational manner. Also a specialist in teaching aids should contribute to provide the important teaching aids which suit the content of the book. A linguist is also needed to ensure the correct language structures and their suitability for the level of the student. A designer will direct the process of producing the book in a good general form (Al-Hamid and Al-Akeel et al. 2001).

##### ***B- For the content***

- (1) The content of the textbook should be closely related to the desired objectives.
- (2) The content of the textbook should be linked to the needs and abilities of the student on one hand and the needs and problems of the community and its ambitions on the other.
- (3) The subjects of the textbook should be interlinked to address certain issues, problems, or situations.
- (4) There must be a rational balance between the depth of the content and its inclusiveness (the quantity vs. quality in dealing with the different subjects).
- (5) The content should be diverse to take account of to the individual differences between the students to help spread the benefit to all the students.
- (6) The textbook should contain enough questions and exercises which test the thinking of the student and not his memory only.
- (7) The textbook should not neglect the accompanying activities (external reading, researches, experiments....) ( Saadah and Ibrahim, 1997).

All these descriptions of the school syllabus which have been offered by educationists must be taken into account when preparing the school text books for the Islamic education curriculum, and must include all the above specifications and criteria, because there have been criticisms directed to the Islamic school textbooks such as: a study conducted by the

Education Office of the Arab Gulf Countries (1980), about the curricula of Islamic education in Gulf states, concluded that the textbooks do not reflect or satisfy the objectives of the IEC. Also, their content does not comply with the principles of the society. Some textbooks are not suited to the level of the students. As for the teaching methods, they are not enough to execute the main objectives of the IEC, as mentioned in the last chapter.

#### **4.3.4 Teaching Methods**

##### **4.3.4.1 The concept of teaching methods**

Teaching methods are the ways in which the teacher introduces the information and facts to the students, or regulates the situations and experiences which he gives to the students to achieve the required objectives (Hyman, 1973). The method and content are closely linked. Nicholls and Nicholls (1978) state that it is very difficult to separate the content from the methods and to determine where one ends and the other begins. The teaching opportunity can be described as:

“The relationship between pupils, teacher and materials, the organisation of the content, its manner of presentation to pupils and the activities the pupils and teacher carry out” (Nicolas and Nicolas, 1978, p. 56).

Abu Saleh (1988) suggests the following definition for the concept of teaching method:

“The discipline of teaching steps -skills- which can be repeated in other similar teaching situations and is directed intentionally to achieve one or more teaching objectives” (P. 36).

There are information, facts, situations and experiences on the one hand, and there are methods and skills to regulate them and introduce to the students on the other. The teaching method encompasses the two things. The teacher has information and knowledge and identifies certain situations and experiences. However he cannot introduce his information or knowledge to his students haphazardly, and he cannot put his students in a certain learning situation until he has prepared it in a way which helps him to ensure certain outcomes for his students. In this situation the teacher is like a flower arranger who has many flowers with different types and forms, colours and scents. He cannot group them together randomly, but he organizes them according to shapes and colours to form a



co-ordinated bouquet which suits the situation and achieves its purpose (Al Shafeay & others, 1996).

So it can define the teaching method as:

“The way with which we organize the information, situations, and the educational experiences which are introduced to the student, and he practices to fulfil his required objectives” (Ibid 1996, p.322).

Information means the factual content of a particular discipline, such as history, geography, language, science and mathematics. In each of these fields there is a lot of information from which the teacher chooses in a certain way and which he introduces to the students in the most useful manner. Situations and educational experiences refer to journeys, visits, and displays from which students can learn. Those situations and educational experiences should be organized and prepared before they are presented to the student (Ibid 1996).

#### **4.3.4.2 The importance of the teaching method**

The teaching method is as important as the construction of the curriculum itself. The student will understand the given subject-matter and get benefit from it according to the way he is exposed to it.

The difference between the scientist and the teacher is that the first has rich scientific material. He does not necessarily have a good attractive way in exhibiting this material so people would not be eager to listen to him. But the clever teacher may have good scientific material, but also has a skill in exhibiting or teaching it to persuade the students to listen to him and benefit from him. This is the difference between a teacher with an education background and one trained in an academic discipline only. This is the cause of the big difference in their effectiveness. This is why most education ministries all over the world try to assign graduates of education programmes and prefer them to teachers without specific education training. It is also why teaching is considered a skilled profession. In fact the teacher is considered an artist, besides being a scientist (Al-Laqani, 1989).

Teaching method and content are closely related, and it is not easy to separate them. Nicholls and Nicholls (1978), for example, state that:

“it is very difficult to separate content from methods and to say where one ends and the other begins” (p.56).

The most important part in preparing the teacher in education colleges and the teachers institutes is the teaching method. The other studies help to improve his way of teaching (Hyman, 1973).

The importance of the teaching method makes it difficult to depend on the textbook and do without the teacher, especially in the stages of general education. The textbook is a set of words and sentences which cannot adapt to the general situation of the students. Meanwhile the teacher is a human being, observing the students and knowing their desires, needs and interests. He will adapt the academic substance, the situations, and the teaching experiences to all these or, in other words, he will choose the proper way of teaching to fulfil all these needs and desires and achieve the required objectives. Due to the importance of the teaching methods it is necessary to prepare the teacher and also acquaint him with up-to-date developments in teaching, even after he graduates from the college or the institute (Al-Shafeay et al 1996).

#### **4.3.4.3 The factors affecting choice of the teaching method**

Al-Sayed (1986) stressed that the choice of method depends on the objective which we seek to achieve, the material we introduce, the students we teach, the available facilities, and the economic factor regarding time and effort.

Fayed (1975) pointed out that the influencing factors are the purpose of teaching, the nature of the material, the nature of the subject, students' character, the stages of teaching, the facilities of the school, and the teacher and his culture.

Hyman (1973) noted the same factors, and added the time and the place, the relation between the student and the material to be studied, and the relation of the teachers to the students.

That is why we must consider all these factors in selecting methods of teaching Islamic education, because the nature of the Islamic education curriculum differs from other curricula. It includes many skills such as knowledge, morals, and applied topics, such as prayers, and pilgrimage, so that one teaching method can not be enough, as explained in the last chapter.



#### 4.3.4.4 Characteristics of effective teaching methods

These are represented in the following:

1- Suitability to the pre-determined objectives: Teaching in all its aspects should comply with the fixed objective. The more the objective is pre-determined and clear, the better the chance of choosing a suitable teaching method. Teaching methods as a component of the curriculum will differ according to the different objectives. For example, if one of the aims of science is to develop the scientific thinking among the students in a certain school stage, with all its implication of skills and abilities, like the ability to define the problem clearly, formulating suitable hypotheses, and the ability to test the validity of the hypotheses, then this will require a teaching situation suited to the nature of this objective, such as a problem solving, or investigative approach. If one of the aims of teaching certain curriculum is for the students to acquire particular attitudes and values, then the proper teaching to achieve this would be the centralization of the process of explanation about such aims through the cognitive teaching, that is to say, the teaching will appeal to the sentiments of the student in an impressive way, supported by different teaching aids like pictures and films (Al-Laqani, 1989).

2- Suitability to the content: Just teaching should suit the objectives, so it should suit the content, because the content reflects certain objectives. Teaching will secure these objectives through demonstrating and processing the content into a suitable educational situation. For example the content of the Islamic studies syllabus needs a different teaching situation from the content of the mathematics syllabus. That is because the first includes subjects like verses of the Holy Qur'an, and prophet traditions (*Hadith*), which require proper recitation from the teacher and repetition by the students, or using the method of imitation and training students in pronunciation, using suitable teaching aids (Saadah & Ibrahim, 1997).

3- Teaching should tackle the current events on the local, Arab and international levels: the school curriculum is the school tool to achieve the educational objectives, which reflects the philosophy of society. So teaching should be linked to the students' life with all its events, problems and phenomena, since teaching is linked to daily learning and teaching situations, and, hence, the daily life of the student. This is contrary to the

educational syllabus which is wholly prepared for one chronological period, and may deal with subjects related to previous practical situations. So good teaching compensates for the existing defects in the studying subjects and enriches them. The teacher may, for instance, make use of current events such as the spread of certain diseases, a new scientific discovery, and other events. This could be done either by allocation of one studying class every week or allocation of a few minutes of the daily classes, or by asking the students to make reports about certain events and guiding them towards other activities like external sources which deal with the events (Ibid).

4- Diversity and revitalization of teaching: limiting teaching in the same way in all teaching situations and to all classes, will lead to monotony in the educational situation that will dishearten students so they will not concentrate on or be attracted to the subjects. They will tend to forget, and have some mental distraction as a result of weariness and depression. Therefore, teachers should not stick to one teaching method or one educational procedure such as reciting or using the black-board only for drawing. Instead, he should use more than one teaching method in the same educational situation. The teacher, for instance, can use the current events approach to introduce the lesson, or start a discussion on the main points of the lesson, reciting at the end and making some comments on the lesson, or use problem solving methods or investigation and exploration. Instead of relying always on the same kind of resources, such as a map or drawing on the black-board, he should use models, samples, slides, educational films, or transparencies and other methods which attract the attention of the student to the educational situation and affect him positively (Al-Laqani, 1989).

#### **4.3.4.5 Types of teaching methods**

The references of this research indicate that teaching methods can be categorized in many ways. For example, Cohen, Manion and Morrison (1994), stress three types of teaching methods; namely:

- 1- The closed method (the official sermon method with little or no discussion between the students and the teacher).
- 2- The frame method (where the teacher puts a comprehensive structure for the lesson, but within this structure there is a space for special participation by the students).



3- The negotiating method (there is a room for class discussion in connection with the content and activities).

In this section we will try to show the general types of teaching methods, especially those which include educational skills and activities which we cannot do without in the education process, according to educationists. In each case, the method will be explained and its advantages and disadvantages considered. We will deal with three methods in detail and other methods in more general terms. This is because these three methods are the most commonly used by teachers in the Kingdom of Saudi Arabia.

#### **A. The first method: The lecture**

“This is one of the oldest methods used and the most common among the teachers. It is a traditional method. The teacher exhibits the information's and facts specific to the subject without stopping to discuss or receive questions till he finishes his lecture”(Abu Saleh 1988, p.80).

It is clear from this definition that the teacher is the cornerstone of this method. He is the one who has the information and transmits it. The students' role is listening and receiving the information. At the end of the lecture they may go through some discussion. This method is based on a philosophical basis which states that the teacher is the only one who knows and has the facts and information. His speech cannot be challenged because he is to be trusted and the students lack these facts and information (Al-Shafeay et al, 1996).

#### **The advantages of the lecture method:**

The lecture method has many advantages which the teacher can exploit from time to time. The most important of these advantages as outlined by Al-Shafeay et al (1996) are:

1. It saves time, the teacher can convey to his students more information and facts than they can reach by discussion, though the information they get by discussion is more fixed and more understandable.
2. It suits some subjects like history, narrative, and literature.
3. It suits some situations where the students cannot discuss or deduce, such as situations where the students are so crowded that discussion is not feasible.
4. It helps to link previous and future information.

#### **The defects of the lecture method**

The most important defects of the lecture method are (Abu Saleh, 1988):

1. Loss of time: the teacher may be busy in reading which leads to loss of allocated time for the class, without finishing the introduction of the teaching material.
2. The passivity of the students: the teacher will recite and the students will be the audience, contrary to the principle teaching effectiveness.
3. The weariness of the students: the lecture or recital could lead to the feeling of monotony among the students, especially if the period of reciting is too long without intervals for questions, discussion, or exhibition of teaching aids.
4. Losing the attention of the students: they may not be able to follow the teacher, or may fail to hear his weak voice, or the teacher may be unable to arouse their interest in the subject.
5. The lecture puts more stress on the ideas and information and neglects the educational aspects like developing the students' mental skills through discussion, deduction, comment, criticism, and analysis.
6. In the lecture, the lecturer cannot judge the extent of the students' understanding of what he recites.

#### **B. The second method: Discussion and dialogue**

This is the method in which the teacher discusses with his students a phenomenon or a subject they will study by asking them some questions so they will reach by themselves the outcome he wants to guide them to. One researcher defines this method as:

“a group of linked serial questions, read to the students in order to help them to learn by giving the new information to their minds and broaden their thinking or discovering the defects of their knowledge” (Al-Nahlawi, 1969 p.66).

An example of this is the study of Islamic jurisprudence, where the teacher presents students with a text, and they read it. After that, he asks them some questions, each of which aims to reach a certain piece of knowledge. After reading a part of the text, he can ask them, for example, what is the meaning of this sentence? Does it mean so and so? Which has the better proof? Why did you choose this answer? This method has some examples in the Holy Qur'an and Prophet Traditions (*Sunnah*), where we find discussion and dialogue which we mentioned in the last chapter. On the contrary to the lecture method, this method is basically established on the ability of the student to understand, compare, deduct and reach many facts by himself if he was guided correctly. The questions should be specific, accurate, and linked to the aimed objective (Al-Shafeay et al, 1996).



**The advantages of the discussion method**

This method has many advantages, as determined by Abu Saleh (1988, p.86), which are:

1. It helps the teacher to know the amount of information and facts which the students know.
2. It helps the teacher to discover the ideas and information in the minds of the students, their inquiries and interests.
3. It helps the teacher to assess how well students have understood the previous lessons, their memorization, and the levels and types of their experiences.
4. It helps the teacher to train the students to think and to link previous and new experiences, in solving the problems they face.
5. It helps the teacher to make the students more active.
6. It helps the teacher to motivate the students to continue learning and acquire more information, facts, laws and regulations.
7. It helps the teacher to honour the facts and to learn how to listen to the questions and offer the answers.
8. It makes the students the core of the teaching process and the centre of effectiveness, instead of the teacher.
9. It enhances the spirit of co-operation and the sense of social responsibility among the students.
10. It helps to train the students to respect the opinions of others, even if they do not agree with them.

**The defects of the discussion and dialogue method**

There are two defects mentioned by Al-Shafeay et al (1996):

1. It takes a span of time exceeding the allocated time for each class.
2. It seldom helps teaching the syllabus in the allocated time.

Yet these defects can be overcome if the students and teacher are given better training. The teacher will be able to give the required questions which aim to reach the objective and the students will be able to give the quick answer after understanding the questions.

**C. The third method: Herbert's method**

The students of the German philosopher (Herbert) were able to transfer thinking steps into teaching steps and applied them and tried to assure that these steps were suitable for teaching in general (Abu Saleh 1988).

This is an old method which was very popular among teachers. It is still widely spread because it is very clear and has definitive steps. It is similar to the lecture method, in that it puts the whole burden on the teacher, without a big share on the part of the student. This method has an educational and psychological basis which states in brief that the human mind understands and organizes information according to definite and known steps (Abdulmajeed and Abdulaziz, 1976).

The Herbert method is based on the following five steps:

1. The introduction or preface: It prepares the minds of the students of what they will hear by reminding them of their previous information and experiences or arousing their interest towards the new subject by drawing attention to its importance in their life and relevance to their needs.
2. Presentation: The teacher presents the new lesson, and sets forth his new information which is related to the old information which he called forth in the minds of the students. He will then link both information to help in setting this link in their minds.
3. The comparison or the linkage: The teacher will compare the old and new information to show the relation between them. This relation may be the causality, the contrariety, the part or the whole. Sometimes the teacher makes these comparisons, or he may leave it to the students to decide by themselves.
4. Generalization: The teacher infers a rule or law of principle from the previous information and the examples and the parts studied.
5. The application: The principle, rule, or law is applied to new examples. This is considered the final step, where the teacher uses the generalizations which he reached in the previous step (Hyman 1971).

Although Herbert's method is still widely used by teachers, it is not a good education method for two reasons:

- 1- The Psychological bases on which it is based has collapsed. It has become clear that the human mind in understanding the information and grouping them is not adding one part to another, but it follows another way, where it understands the subject as a collective unit then it grasps its details and parts later on.



2- It is a method where the teacher bears the main burden of teaching. He is the one who recalls previous information by his introduction. He is the one who introduces new information and it is he who compares, links, and so on. It is not educationally desirable for the teacher to do all of this. Instead the students should exert some effort in the learning process and participate as much as they can (Al-Shafeay et al, 1996).

#### **D. Fourth: Other methods**

Education scientists mentioned many other methods which they urge teachers to use in teaching their subjects. Among them are:

1- Investigation or exploration method:

The students will study some phenomena or facts and information to get something new with the guidance of the teacher (Al-fineesh, 1982).

2- The programmed teaching method:

This is teaching via the computer, or the student is self-educated by using the computer which is loaded with a large volume of programmed data (Oliver, 1977).

3- The problem- solving method:

This method is followed when a person faces a problem and sets a plan to solve it.

The problem is a perplexing situation which needs a solution (Taba 1962).

4- Role play:

The student will play the role of another personality, whether it is historical, imaginary, or real. He expresses the opinions or ideas of this personality towards the given subject or issue (Joyce and Marsha, 1972).

The researcher believes that teachers should determine the best methods which can be applied in the class. They can choose a method stressing more on the activities of the teacher and the students, or they can use some materials. They can also determine what skills, knowledge, behaviour, and values which should be acquired in each lesson. For example, when the teacher is teaching something related to behaviour, he can use methods like discussion or case study. If the class has to handle knowledge, the task can be accomplished through problem solving and so on.

### 4.3.5 Teaching Aids

#### 4.3.5.1 The concept of teaching aids and their importance

The term teaching aids is associated with the process of learning and teaching as this aid is subjected to the interaction between the teacher and the student. It is an educational method and a linking tool between the teacher and the student. It is considered a learning method and one of the learning resources when the student uses it as a researcher to study it as an information content that enriches the academic content of the textbook (Al-Klub, 1999).

So, a good teaching aid constitutes an essential part of the reference material and a core of the teaching activity and a base of the teaching method. It is not an explanatory aid which the teacher can do without at any time, being satisfied with oral explanation. Hence the teaching aid is related to and deals with three basic axes:

1. Its connection to the teacher who designs and uses it. He is responsible for its success in accomplishing its educational role.
2. Its link to the student, as it presents for him the knowledge, skills, and experiences in ways other than the textbook, and is characterized by its link to the senses.
3. Its association with the teaching situation, which it enriches with several sources of information which contribute to its success and increase the effectiveness of the role of the teacher and the student (Ibid).

To understand the concept of the teaching aid, we have to go through some of its definitions. Some of the most important are:

"It is any human or non-human method which helps to transfer a certain message from the learning source to the student. Its use can functionally contribute in achieving the learning objectives " (Maraay, 1985, p.26).

Teaching aids are:

"Teaching-materials that do not depend primarily upon reading to convey their meaning it is based upon the principle that all teaching can be greatly improved by the use of such materials because they can help make the learning experience memorable" (Dale, 1962, p. 3).

They are:

"the tools and different methods which the teacher uses in the educational situations and which do not depend completely on understanding the words, symbols, and



numbers. We should consider: 1- They are learning tools, which means that they are means not goals or experiences for the student. 2- They include all the tools and methods used by some or all the senses including smell, taste and touch”(Al-Klub, 1999, p.28).

The teaching aid is a tool used by the teacher or the student to acquire indirect experiences but which is helpful to explain and smooth the process of teaching. The importance of teaching aids lies in the following (Abu Homod, 1983, Al-Faraj, 1990):

- 1- Aiding understanding.
- 2- Promotion of curiosity and the desire for learning and perseverance.
- 3- Facilitating the process of interaction with the environment which they read about, study, or live in.
- 4- Strengthening the relations between the teacher and the student in regard to positive response.
- 5- Offering the chance to understand scientific facts and get benefit of successful experiences during doing experiments related to their daily practice.
- 6- Creating vitality in the classroom.
- 7- Connecting the parts of one thing and organising the facts and information.
- 8- Teaching the correct meanings of absolute idioms.
- 9- Keeping information live and clearly displayed.
- 10- Fixing the new material in the students minds for a long time.
- 11- Bringing the wide world into the classroom.
- 12- Overcoming the disadvantages of crowded classroom by teaching more students through visual teaching aids.
- 13- Appeal to the eyes, which makes more impact than what reaches through the ear.
- 14- Arousing to among the students the need to learn.
- 15- Increasing students' more enthusiasm for the subjects.
- 16- Helping the integration of experience and knowledge.
- 17- Helping unification of concepts and perceptions and thereby aiding understanding.
- 18- Saving effort, money and time.
- 19- Providing a permanent record of finite events and phenomena.

Considering the importance of teaching aids in the teaching process, it is important for the school administration to try to provide them by any means. The teacher, in particular,

should do his best to get them through the participation of the students in making teaching aids under his supervision.

It is known that lack of teaching aids, whether audio, visual, or oral hinders the transfer of information, especially in primary schools. It is worth highlighting the problem of the shortage of teaching aids, in order to show the negative effects on school work, because some school directors and teachers think that the teaching aids do not have a great value in the education process.

#### **4.3.5.2 Shortage of teaching aids.**

This problem refers to the non-availability of some teaching aids needed by the teacher to transfer the information or explain them to the students.

It can be caused by various factors:

1. Insufficient financial resources are allocated for some activities like providing the raw material for the aids.
2. The teacher is unacquainted with the importance of teaching aids and does not produce them in the school.
3. The students are not encouraged to make teaching aids in the school.
4. Teachers lack knowledge of how to use teaching aids, and lack experience in managing and making such aids.
5. There are no special places to keep every aid separately to get it on due time when needed.
6. Some teaching aids sent by the teaching authorities are missing some of their parts and instructions.
7. There are no local companies or establishments that specialize in the production, formation or import of some important and sophisticated teaching aids which cannot be produced by teachers or students (Baqharsh & AL-Ancy, 1996).

These problems apply to the Islamic education curriculum. The objective of this study is to view teaching aids from different aspects: availability, various application methods, reasons for the lack of usage, and finding solutions to problems when found.



#### **4.3.5.3 Choice of teaching aids:**

When choosing teaching aids the following criteria should be considered.

1. The aid should be suitable for the objective to be achieved by the lesson.
2. It should be suitable for the students with respect to age, and their mental and learning levels.
3. It should be in a good general condition to be used.
4. The students should get an educational benefit from the teaching aids commensurate with the time, effort, and money spent on preparing and using it.
5. It should be help to arouse the interest of the students in the subject and encourage them to know more about the subject or perform other activities related to the subject (Al-Shafeay, 1989).

#### **4.3.6 The fourth element: Evaluation**

The value of school evaluation is gaining in prominence day after day, due to the continuous and real need to be sure of what the students have learned or achieved of various educational objectives, the effectiveness of teaching and the suitability of the curriculum content. Many people have specialized in the field of educational evaluation. In order to explain this subject thoroughly, we will discuss the evaluation concept as defined by experts in the field, then show its importance for broad sections of workers in the field of education and explain the objectives of evaluation.

##### **4.3.6.1 The concept of evaluation**

Educators differ about the definition of evaluation and in their attitudes towards it, due to developments in research and the different skills and knowledge background of the experts who produced these definitions (Saadah & Ibrahim, 1997). This has led to the appearance of many definitions. We will discuss the most important of them, then we will compare them to show their similarities and differences.

One important definition has been given by Bloom (1971), which is the judgement on the ideas, works, teaching methods, materials, and other numerous educational affairs. Evaluation requires the use of criteria and standards to evaluate the accuracy and efficiency of all matters and determine their economic benefit. The judgements here may

be either quantitative or qualitative and the criteria will be determined by the student or those given to him.

Bloom summarised the definition later, considering evaluation as:

“Evaluation, as we see it, is the systematic collection of evidence to determine whether in fact certain changes are taking place in the learners as well as to determine the amount or degree of change in individual students”(Bloom, 1971, p. 8).

Thorndike (1977) believed that evaluation is an integrated process, where objectives are fixed for one aspect of education, that evaluates the degree where the objectives are achieved.

Gronlund (1989) for his part, suggested that evaluation is:

“The systematic process of collecting, analyzing, and interpreting information to determine the extent to which pupils are achieving instructional objectives” (p.5).

So there is a big similarity between the last two definitions of evaluation, since both stress the extent of verification of the education objectives which were prepared beforehand.

Both Worthen and Sanders (1987) refer to evaluation as:

“The determination of a thing’s value. In education, it is the formal determination of the quality, effectiveness, or value of a program, product, project, process, objective, or curriculum. Evaluation uses inquiry and judgment methods,... or a possible use of alternative methods which were designed to achieve special objectives”(p.22-23).

This definition agrees with the previous two definitions in stressing the achievement of the objectives of the programme, method or subject.

Wiles and Bondi (1979) stressed this opinion to some extent when they indicated that:

“Evaluation is a broadly defined term that refers to efforts done to assess the effects of educational programs. In most school settings, the use of the term evaluation includes research activities, the systematic testing of data, clarifying discrepancies between goals and objectives, and a decision-making function” (p.176).

Sax (1980) shares this opinion. He considers evaluation as a process to judge a certain value, or make a decision based on various observations and on the background and training of the evaluated person.

Al-Any (1996) defined Evaluation in a broader sense as:

“The making of a judgement on the student or the pupil taking into consideration his ability to study this substance,



the mental process which he practiced during his learning, his tendencies, scientific attitudes and skills, his desire to work and learn, and other factors which affect his level and the result of his learning. Evaluation in this broad meaning is not limited to evaluating the student only but also it evaluates the teachers, the curriculum, and the education establishments with their personnel and facilities” (p.203).

Most of the previous definitions concentrate on two important points:

- 1- The necessity of executing the evaluation process to ensure the achievement of the pre-planned education objectives.
- 2- The necessity of evaluating the required information to reach the right education decisions.

#### **4.3.6.2 The importance of evaluation**

Evaluation is a very important process in regard to students, teachers, parents and school supervisors. As for the students, evaluation helps them to know the extent of their progress or the points of weakness which they are still facing. The evaluation process will clarify their objectives to help them to know what important things to learn. It will help them in developing their critical thinking abilities and doing beneficial work for their future. Evaluation is also important for the teachers. It helps them to assess the current situation of their students, rearrange the formulation of the objectives, get accurate information about the results of the students, to identify the most successful methods to introduce improvements in the education domain, to choose and use the sources, methods and the more effective means to learn, and to compare the results of the students in their schools with the results of students in other parts of their country. Evaluation helps the parents to assess the strengths and weaknesses of their children. It provides them with information about the degree of progress achieved by their children, to discover their abilities and talents, and to find out how they can help them. Evaluation is also an important process for school supervisors. They can recognize the extent of efficiency of the school programme, check the weaknesses and strengths of the curriculum, assess teachers' effectiveness in order to improve their teaching methods, compare the results of teaching in different schools, and identify aspects of the curriculum which require research and study (Yousef & Al-Refaai, 2001, Saadha & Ibrahim, 1997).

#### 4.3.6.3 The objectives of evaluation

“The main objective of evaluation in any education system is to develop the elements of this system and raise the efficiency of its output to the largest extent. This means that development may not exist if not supported by an accurate evaluation process. Some may see that evaluating the education system means developing it. This is not strange since evaluation here means diagnosis and treatment (Yousef & Al-Refaai 2001, p.34).

In more detail, evaluation in any education system has many purposes, objectives, and functions.

Doran (1985) stated four purposes for evaluation in the education process:

1. Judging the culture of the individuals in the community, determining that they possess the minimum level of knowledge of science and technology, and their scientific attitudes.
2. Enabling the instructors to link the different education programme of different education stages vertical and horizontal, organizing the teaching experiences of these programme logically in accordance with the characteristics of the growth of students.
3. Giving indicators for the parents to help them to direct their children to study certain fields which are linked later to the jobs and functions which they want to practise in their life.
4. Exploring the tendencies of the students and their interests to determine the requirements of their personal growth (mental, skills, and sentiments).

Ali (1998, p.189-191), limits the objectives of evaluation in the education process in the following:

- a. Helping in judging the value of education objectives. Formulation of objectives is based on assumptions which need an evaluation process to show whether they are right or wrong. This will lead to keeping valid objectives and abolishing non-valid ones. It is obvious that evaluating the objectives helps to prevent the presence of a gap between expectation and execution or between the ambitions of the curriculum and the actual results.
- b. Helping the discovery of the students' needs, their tendencies and abilities, which should be considered in their activities and in the different aspects of the curriculum in order to help their development and progress and provide a good basis to direct the student educationally and professionally at the proper time.



- c. Improving the education process by determining the extent of progress of the students towards the fixed educational objectives and making the necessary decisions to help them achieve these objectives.
- d. Judging the effectiveness of the education experiences before applying them on a large scale, to help control costs, and prevent loss of time and effort.
- e. Recognition of the strengths and weaknesses in the student achievement to consolidate the former and try to remedy the latter.
- f. Providing parents with accurate information about the progress of their children and the difficulties they face.
- g. Enabling the decision makers to make the suitable decisions about education development in general, and developing the curriculum in a particular, through the information they derive about the current performance level, the circumstances, the availability of the trained manpower and other information which they need in making decisions which aim to improve and develop the education process.

#### 4.3.6.4 The characteristics of good evaluation

Some characteristics should be available in evaluation for it to be effective. They include:

**1- Comprehensiveness:** Good evaluation should be comprehensive of all the aspects of the student, cultural, social and emotional. It should also include all the information, skills, inclinations and attitudes, along with the objectives, content and activities, of the curriculum itself. A part of evaluation is directed towards the student and the other part towards the curriculum (Omairah and Al-Deeb, 1975).

**2- Continuity:** Good evaluation starts with preparing the curriculum and its means and continues with the application of the curriculum and after completing it. Good evaluation is not limited to the end of the school year only, but it continues from the start till after the end of the year (Ragan, 1977).

**3- Co-operation:** Good evaluation needs the participation of many partners, so the teachers, the students, the parents, and the supervisors and officials should participate. Parents should give a clear idea about their children outside the school, while social workers can study students' problems and their psychological needs. This will give an indication of the students' situations and their problems which hinder their education growth. These should also be considered during evaluation (Bamshmus & others, 1985).

**4- Considering individual differences:** Good evaluation considers the individual differences between the students. Every student has his own abilities which differ from

others. It is wrong to compare a student with average intelligence by another with high intelligence. Every student should be evaluated according to his capacities and personal growth (Omairah and Al-Deeb, 1975).

**5- Evaluation should be a method, not an aim:** Evaluation will not be the end objective but a method to treat the weakness and overcome the obstacles and problems which hinder the achievement of the objectives (Ragan, 1977).

#### **4.3.6.5 Some methods or types of evaluation and their use in the field of education**

Evaluation methods used in evaluating Islamic education are divided into four divisions:

1. **Placement Evaluation:** it is concerned with the pupil's entry performance and typically focuses on questions such as (1) Does the pupil possess the knowledge and skills needed to begin the planned instruction? For example, does the beginning reader have the necessary reading-readiness skills, or does the beginning algebra student have a sufficient command of computational skills? (2) To what extent has the pupil already mastered the objectives of the planned instruction? Sufficient mastery might indicate the desirability of skipping certain units or being placed in a more advanced course. (3) To what extent do the pupil's interests, work habits, and personal characteristics indicate that one mode of instruction might be better than another (e.g., group instruction versus independent study). Answers to questions like these require the use of a variety of techniques: readiness tests, aptitude tests, pre-tests on course objectives, self-report inventories, observational techniques, and so on. The goal of placement evaluation is to determine the position in the instructional sequence and the mode of instruction that is most likely to benefit the pupil the most.
2. **Diagnostic Evaluation:** It is concerned with the persistent or recurring learning difficulties that are left unresolved by the standard corrective prescriptions of formative evaluation. If a pupil continues to fail in reading, mathematics, or other subjects, despite the use of prescribed alternative methods of instruction (e.g., programmed materials, visual aids), then a more detailed diagnosis is indicated. To use a medical analogy, formative evaluation provides first-aid treatment for simple learning problems, and diagnostic evaluation searches for the underlying causes of those problems that do not respond to that treatment and, thus, is much more comprehensive and detailed. It involves the use of specially prepared diagnostic tests as well as various observational techniques. Serious learning



problems are also likely to require the services of remedial, psychological, and medical specialists. The main aim of diagnostic evaluation is to determine the causes of learning problems and to formulate a plan for remedial action.

3. **Formative Evaluation:** It is used to observe learning progress during instruction and to present continuous feedback to all pupils and teachers regarding learning successes and failures. Feedback to pupils emphasizes successful learning and discovers the learning errors that require improvement. Feedback to the teacher presents information for adjusting instruction and prescribing group and individual corrective work. Formative evaluation depends heavily on specially arranged tests for each section of instruction (e.g., unit, chapter) and are usually mastery analysis that directly evaluate the part's proposed learning results. Instructions for substitute or remedial instruction can be keyed to each item in the analysis or to each set of items evaluating a divide skill. analysis used for formative evaluation are most frequently prepared by the teacher, but customized analysis are also available. Observational techniques are, of course, also useful in observing pupil improvement and recognising learning mistakes. But because formative evaluation is directed toward improving learning and instruction, the results are typically *not* used for assigning course grades (Gronlund, 1985).
4. **Summative Evaluation:** It normally comes at the end of a course of instruction. It is intended to decide the extent to which the instructional objectives have been achieved and is used primarily for assigning course grades or certifying pupil mastery of the proposed learning outcomes. The procedures used in summative evaluation are determined by the instructional objectives, but they usually contain teacher-made achievement tests, ratings on various types of performance (e.g., laboratory, oral report), and evaluations of products (e.g., themes, drawings, research reports). Although the main purpose of summative evaluation is grading of pupil achievement, it also provides information for judging the suitability of the course objectives and the effectiveness of the instruction (Ibid).

#### 4.3.6.6 Some tools of evaluation and their use in the field of education

Evaluation tools used in evaluating Islamic education are divided into six divisions:

1- Interviews

2- Reporting

3- **Observation methods:** Observation methods are beneficial for getting information about the evaluated students, teachers and curricula. If good evaluation evaluates students,

teachers from all aspects, the Islamic education aims to develop the Islamic knowledge of students and aims also to correct their behaviour to produce good conduct in society. A teacher cannot evaluate this aspect in students through an understanding exam or measuring the religious attitude, but they can do this through observation cards that includes the items of behaviour students should perform. Students are observed inside and outside the school and are evaluated through this card. Evaluation of Islamic education should focus on the cognitive, and behavioural aspects of students.

4- Projection

5- Case study

6- Content Analysis

#### **4.3.6.7 Assessment**

Harlen et al (1995) stated that assessment in education is the process of gathering interpreting, recording and using information about students' responses to an educational task.

Willis (1993) argued that we assess students for a number of motivation as well as meeting accountability requirements.

Harlen and her colleagues observe that a number of roles of assessment in education are commonly identified:

1. Assessment, as the means for providing feedback to teachers and pupils about ongoing progress in learning, has a direct influence on the quality of pupils learning experiences and thus on the level of attainment which can be achieved (formative role).
2. It is the means for communicating the nature and level of students' achievement at various points in their schooling and when they leave (summative role).
3. It is used as a means of summarising, for the purposes of selection and qualification, what has been achieved (certification role) (Harlen et al., 1995).

#### **Some tools of assessment**

The examinations which include:

- 1- Essay exams.
- 2- Objective exams.

**First:** The examinations



**A. Essay exams:** These exams depend on questions which call upon the student to write a text, a report, discussion, or comparison. The respondent will be free in expressing his answers. The advantages of these exams are:

- 1- They are easily prepared.
- 2- They help to judge the expression ability of the student.
- 3- They give the student a chance to depend on himself in planning the answers and arranging the ideas (Shahata, 1998).

On the other hand, essay exams have some defects such as:

- 1- They measure a small portion of the curriculum so the student concentrates on one part of the curriculum.
- 2- Their correction is difficult.
- 3- Personality will affect the setting of questions and their correction. Those who set the questions concentrate on the questions and their correction. During correction, the personality of the examiner interferes.
- 4- These exams measure only one objective, which is acquisition of information but other objectives, like attitudes, tendencies, and others, cannot be measured.
- 5- These exams depend on mastery of writing skills, so those students who lack these skills fail to give good answers.
- 6- They do not consider the individual differences between the students (Saleem, 1972).

**B. The objective exam:** It is so called because it avoids subjectivity whether during preparation or correction. Its advantages are:

- 1- It has a high level of fixation and validity.
- 2- It covers most parts of the curriculum.
- 3- It is easy to correct.
- 4- Correction is objective.

The most common objective exams are true and false questions. They have some disadvantages also:

- 1- Guessing the results.
- 2- They encourage the students to memorize.
- 3- They do not measure the advanced education objectives like analysis, composition and evaluation (Omaira and Al-Deeb, 1975, Nasr, 1987).

There are some other types of exams such as completion exams, i.e. filling the spaces, which measures the ability to remember, multiple choice questions, where the students try to choose the correct answer from a group of answers, and exams of re-arrangement.

**Second:** Methods of personal reports:

These are evaluation methods through which we get information from a person about a certain subject which may be related to him like his attitudes, beliefs, or tendencies, or related to others or about certain systems or practices. They include:

- 1- Opinion polls or questionnaires.
- 2- Attitude measurement.
- 3- Personal interviews (Shahata, 1998).

#### 4.4 Summary

In this chapter, we studied the different definitions of the curriculum, and showed the differences of opinion among educationists towards the definition of the curriculum. We mentioned that the cause of this is attributed to first, the variable knowledge background and the education and practical experiences of the originators of these definitions, second, the developments in the fields of science, education and psychology, third, the variable and new requirements of the community and lastly, pressures on the educationists. The latter can lead to change in the philosophy of education, its objectives and methods, and consequently, a change in the concept and content of the school curriculum.

We saw that scholars were divided in their definition into two parties. The first represents those who advocate the traditional definition of the curriculum. They also differ, however, some define it as a group of subjects of study, while others define it as the content of the subjects of study. This view of the curriculum was shown to have negative implications for the teacher, students, the school, the subject-matter, and the local community to be served by the school.

The second party includes those who formulated and supported the modern definition, in terms of teaching experiences, ways of thinking, the ultimate aims to be achieved, and as a written educational working plan.

Despite the appearance of these new and broad definitions of the school curriculum, and despite the many advantages of these definitions, which place the student at the heart of the learning and teaching process, they also contain some shortcomings. We can see from these definitions, the extent of difference in the opinions of curriculum scholars. This in



itself is a healthy educational phenomenon which gives free reign to human thinking to consider and analyse previous achievements, to identify strengths and weaknesses in different definition, and to suggest suitable solutions to overcome the weaknesses discovered.

For example, the analyses of modern educators of the narrow traditional curriculum led to the discovery of the negative effects left by this curriculum not only on the aspects of the learning and teaching process, but also on the community served by this curriculum, and to propose the suitable suggestions to treat these weak points. The same happened, when some modern educationists laid down the definition of curriculum as the education experiences. We found some clear differences in their definitions. Some of them saw that the school curriculum represents the pre-planned educational experiences, while some think it is the experiences actually acquired by the students under school supervision. A third group stressed that the curriculum sometimes represents non-class activities and at other times represents guided practice. However the difference of opinions about the teaching experiences has opened the door wide for better interpreting and discovering the aspects of experiences and their importance and role in the curriculum.

Even when some scholars suggested a definition of the curriculum as types of human thinking, we noticed that they differ in their opinions. Some of them see it as contemplative thinking, while others see it as inquiry thinking. Also when the early signs of defining curriculum as the final aims appeared, Johnson (1967), Popham (1970), Baker (1970) and Skinner (1968), laid down somewhat different opinions. The same happened when some instructors defined the curriculum as a written working plan, as they gave different opinions, and there are those who criticize their ideas from the aspects of application or execution.

We can say in brief that scholars do not agree on one definition of the school curriculum. This in itself is not a defect but represents a sign of the presence of individual differences among people on one hand, and on the other hand a proof of the ongoing process of critique and development.

The second part of the chapter examined the elements of curriculum, namely, the objectives, the content, the methods of teaching and evaluation. It was indicated that these elements complement each other and that the curriculum cannot be founded without all

these elements. The absence of one element will cause a defect of the curriculum. Then we dealt with those elements in detail. We began with the element of objectives, where we showed what education educationalist have to say about the importance of objectives and the necessity to differentiate between the purposes of education, aims, and special objectives. Objectives, as outlined by Bloom, can be classified into three types, which are the knowledge objectives, cognitive objectives, and the skills objectives. Objectives are derived from their special sources which are the student, the society, and the supervisors of education. The teaching objectives have terms and characteristics which should be formulated accordingly.

The content of the school curriculum represents the second element directly after the objectives, and it is chosen in view of the objectives to be fulfilled by the curriculum. The process of choosing the content should be done according to several criteria like its validity, its importance for the student and his society, the students' ability to learn it, its function or its relation to the social life of the students, and its suitability to the social and cultural events of the community where the students live.

Teaching methods represent an important and vital element among the other elements of the curriculum, as they are related to all interactions in the teaching situations included in the curriculum, between the teacher and his students on one hand and among the students themselves on the other. The main role in achieving the desired education and teaching objectives is played by the teaching methods. There are some conditions necessary for the teaching methods to succeed. They include suitability to the set objective and subject content, the concern of the teaching with current events at the local, regional, and international levels, the diversity and vitality in teaching. The traditional teaching approach based on lecturing was shown to have defects which highlight the value of using varied teaching methods such as conversation and discussion.

Evaluation is an important element of the school curriculum, and has been defined in many different ways, according to differences in backgrounds and situations of scholars. Some defined evaluation as measuring what the students learn of the curriculum. This, however, is a partial and superficial view of the evaluation process. Some defined it as an estimation process used when judging the understanding of the students. Some limit evaluation to the results or the teaching outcome which the students get from the curriculum. All these definitions are partially sound. Their shortcomings may be attributed



to the confusion of the interlacing concepts in the evaluation process, such as: measuring, estimation or assessment. It is not one of them but the two together.

Evaluation is not limited to the learning aspects which the students get benefit of, but it includes all other elements of the curriculum like objectives, content, text book, student, teacher, available facilities, school administration, accompanying activity. Also the evaluation process to be successful must have criteria and rules. Evaluation has many types like examinations, which are of two types literature and logic, self-reports, and observation methods.

This chapter completes a review of literature on the major constructs of this research, which began in chapters three, including the concept, objectives and problems of Islamic education, as well as the definition, of curriculum as whole and explanation of its elements. The next chapter (Chapter Five) presents the methodology and procedures that were developed in order to explore the main research questions which are:

1. What is the level of teachers' and students' scores on the study variables, Aims and Objectives of Islamic education, Content of Islamic education curriculum, Teaching Methods, Teaching Aids, Students' lack of interest in Islamic education, Skills and Morals and abilities acquired through Islamic education?
2. Are there any differences among teachers and among students, and between teachers and students, in their scores on the study variables?
3. What are teachers' and students' opinions on the factors that influence the effectiveness of the Islamic education curriculum?
4. What are teachers' and students' opinion' on students' attendance or absence from Islamic education lessons?
5. To what extent does the Islamic education curriculum succeed in developing the skills, morals and abilities which it should develop in the students?
6. What are the difficulties facing the Islamic education curriculum in terms of: the aims and objectives, content, teaching methods and teaching aids?
7. How do teachers and students evaluate the Islamic Education curriculum in terms of: Islamic Education curriculum elements, School activities, School buildings, Teacher training programmes? exploring them in both quantitative and qualitative approaches.

**CHAPTER FIVE**  
**METHODOLOGY**  
**RESEARCH DESIGN AND PILOT STUDY**

**5.1 Introduction**

**PART ONE RESEARCH DESIGN**

**5.2 The concept of Quantitative and Qualitative methods**

**5.2.1 The Qualitative-Quantitative Debate**

**5.2.2 The Qualitative-Quantitative combination**

**5.3 Research Design**

**5.3.1 Data Collection Tools**

**5.3.1.1 The Questionnaire**

**5.3.1.1.1 Advantages and reasons for use of questionnaire**

**5.3.1.1.2 The Construction of the Questionnaire**

**5.3.1.1.3 The development of the questionnaire**

**5.3.1.1.4 Reliability and Validity Assessment of the Research Instrument**

**5.3.1.1.4.1 Reliability**

**5.3.1.1.4.1.1 Internal reliability**

**5.3.1.1.4.2 Validity**

**5.3.1.1.4.2.1 Content Validity**

**5.3.1.1.4.2.2 Face Validity**

**5.3.1.1.4.2.3 Construct Validity**

**5.3.1.2 The Interviews**

**5.3.1.2.1 The Advantages and Reasons for Use of Interview**

**5.3.1.2.2 The Construction of the Interview**

**5.3.1.3 Translation of questionnaire and interview**

**PART TWO - THE PILOT STUDY**

**5.4 The Aims and Advantages of the Pilot Study**

**5.5 The sample and conduct of the pilot study**

**5.5.1 The Questionnaire**

**5.5.2 The Interview**

**5.5.3 Reliability of the questionnaire**

**5.5.4 The Reliability of Interviews**

**5.6 Result of the Pilot Study**

**5.6.1 The quantitative results**

**5.6.2 Linking Quantitative with Qualitative Results**

**5.7 Summary**



## **CHAPTER FIVE**

### **METHODOLOGY**

#### **RESEARCH DESIGN AND PILOT STUDY**

##### **5.1 Introduction**

In educational research, Quantitative and Qualitative methods have been widely utilised to investigate certain issues. The choice of each method needs to be carefully considered by the researcher, as the application of inappropriate methods may result in false results and therefore, incorrect conclusions. Due to the importance of the correct choice of the methods to be used in an investigation, the current account aims to describe in detail the concept of the Quantitative and Qualitative methods. The debate concerning the relative strengths and weakness of these two approaches will be reviewed, and the benefit of combining them in this research of the IEC will be pointed out. The research strategy, questionnaire design and interviews will also be discussed in depth, and the pilot study will be reported.

### **PART ONE: RESEARCH DESIGN**

##### **5.2 The concept of Quantitative and Qualitative methods**

In the last thirty years, there has been a long debate amongst social scientists, regarding the supremacy of the positivist/empiricist paradigm or the constructivist/phenomenological paradigm (Bryman, 1988; Gage, 1989; Guba & Lincoln, 1994; Sechrest & Sidani, 1995).

Kuhn (1970) viewed paradigms as models that are mimicked within a particular discipline. In his significant book, *The Structure of Scientific Revolutions*, Kuhn (1970) argued that two paradigms may exist simultaneously, i.e. competing and dominant paradigms. By and large, a paradigm stands for the system of worldview and beliefs that guides researchers in their studies (Kuhn, 1970; Guba & Lincoln, 1994).

The positivist paradigm was represented in the early work of the French scholar, August Comte (1798-1857), who was a philosopher and socialist. In the late 1940s, Positivism gained ascendancy as it was viewed as the philosophy of science (Reichardt & Rallis, 1994). Positivism supports the use of methods utilised by natural scientists to investigate

the social reality. For that reason, positivism considers knowledge as valid only when it depends on observable facts.

However, dissatisfaction with the paradigm of positivism gave rise to an opposing paradigm, constructivism or interpretivism, among a number of methodologists. One of the main arguments of constructivism is that social phenomena are repeatedly shaped by social interactions (Lincoln & Guba, 1985). Furthermore, constructivism maintains that researchers do not always present definitive reality, but they present a specific version of reality (Lincoln & Guba, 1985).

There has been a robust debate between the positivists and the constructivists in an attempt by supporters of each group to dominate the other (Cronbach, 1982; Cook & Campell, 1979; Lincoln & Guba, 1985; Gergen, 1973). Despite the fact that this debate was inevitable, it became dramatically less strong and intense during the 1980s and early 1990s (Sechrest & Sidani, 1995; Tashkkori & Teddlie, 1998).

It is believed that there has been a tendency to exaggerate the differences between the two groups. The notion of the “compatibility thesis” has been adopted by a large number of researchers. It is also argued that the two paradigms can co-exist in a balanced way (House, 1994; Datta, 1994). More precisely, more support was given to the notion of “pragmatism” (Howe, 1988), by which both paradigms are used in research based on its nature, objective, data etc. (Reichardt & Rallis, 1994). There are five reasons supporting the coexistence of the two paradigms, including the fact that the two paradigms have been used by researchers for many years and they are supported by funding agents and have implications for both theory and practice (Datta, 1994).

The equivalent term for the positivist paradigm is “quantitative research” whereas “qualitative research” is the equivalent for constructivism (Bryman, 1988; Guba & Lincoln, 1994; House, 1994). Consequently, the debate between these two types of research has been called the “qualitative-quantitative debate” (Bryman, 1988; Reichardt & Rallis, 1994; Sechrest & Sidani, 1995).



### 5.2.1 The Qualitative-Quantitative Debate

It is very important to mention that this debate does not explain the meanings of Qualitative and Quantitative methods, nor provide details about the different features of each method (Bryman, 1988; Tashakkori & Teddlie, 1998). Smith (1993) argued that the epistemological backgrounds of the two approaches are not equivalent. Thus, the two approaches support the 'incompatibility thesis' (this appears to be very close to the meaning implied by the term 'incommensurability' (Tashakkori & Teddlie, 1998; Bryman, 2001).

On the other hand, some researchers (Bryman, 1988, 2001; Tashakkori & Teddlie, 1998) argued that the differences between these two approaches have been overstated. Other researchers viewed the differences between the two approaches as less important and accepted the opposite concept of a 'compatibility thesis' (House, 1994; Datta, 1994). They have suggested that the two paradigms complement one another. Furthermore, Howe (1988) adopted the view of 'pragmatism' whereby both approaches are utilised in research based on aspects of its nature, objective, and type of data (Reichardt & Rallis, 1994). Based on this concept, some researchers (Brewer & Hunter, 1989; Greene et al., 1989; Sechrest & Sidani, 1995), argued that the two approaches do not compete with each other, but appear to co-exist in a companionable fashion. There appear to be five reasons advocating the co-existence between the two approaches and their underlying paradigms (Datta, 1994). These reasons include that both of them have been applied in research for years, are supported by funding agents, and have influenced and contributed to both theory and practice.

It is noticeable that literature has rarely dealt with the paradigm of the mixed methodology approach. There are a vast number of questions that remain unanswered regarding the epistemological position or 'tenet' of pragmatism. In order to portray the present thoughts of researchers towards the mixed methodology issue, one could metaphorically describe the quantitative and qualitative approaches as the two political wings of Left and Right. Each wing has its own unique characteristics in that, for example, the quantitative approach is viewed to be objective and the qualitative subjective. Moreover, within each wing, there is a wide range of left and right, in terms of the level of tolerance and appreciation offered to the other wing. Those who express acceptance and positive reception of the relative merits of each wing find themselves in the middle of the road.

This centre group seems to adopt the term ‘relativism’ and to believe in the possibility and desirability of an accommodation between the two approaches. This could be regarded as a justifiable epistemological position on the part of those who adopt the path of pragmatism, and who, like this researcher, do not see the two approaches as a matter of objectivity versus subjectivity, but rather, as two ways of producing distinct types of information. Only as a by-product of the struggle entailed in the research did researchers become aware of why a dogmatic separation, implying incommensurability between the two methods, was inadequate for research. This reflection throws light on the issue of the combination between quantitative and qualitative approaches.

The previous paragraphs described in detail the dispute between the qualitative and quantitative approaches. The advantages that are gained from the combination of both methods were briefly suggested in general terms. It is important to discuss in more detail these benefits, which will be presented in the following paragraphs.

### **5.2.2 The Qualitative-Quantitative combination**

A number of terms have been suggested to denote the combination of quantitative and qualitative paradigms. These terms include mixed methodologies; mixed methods and triangulation. Denzin (1970) mentioned that triangulation happens when

“multiple observers, theoretical perspectives, sources of data, and methodologies’ are combined” (p.310).

From this perspective, the combination of both qualitative and quantitative methods is regarded as a sort of triangulation. This is because these methods examine similar research problems using different types of data and methods (Bryman, 1988; Tashakkori & Teddlie, 1998; Sechrest & Sidani, 1995).

One of the main arguments in favour of triangulation is that greater accuracy and more understanding of the problem being investigated could be gained. This becomes feasible when the two methods are combined in a complementary way, at the same time avoiding the bias of a single method (Hakim, 1992; Punch, 1998; Sechrest & Sidani, 1995). Furthermore, the application of more than one method in the analysis of research data gives further support to the research outcome (Webb et al., 1966). More precisely, if data were analysed by a combination of both qualitative and quantitative methods, and these data were confirmed by both approaches, the validity of the whole final findings will gain further support (Bryman, 1988).



One of the main advantages of quantitative methods is that they aid the measurements of skewed factors and add greatly to understanding of the nature of social phenomena (Hakim, 1992; Bryman, 1988; 2001). Moreover, quantitative data gives further enhancement to the accumulated social knowledge, since it is visible, accessible and can be reproduced by different theoretical standpoints (Hakim, 1992; Bryman, 1988; 2001).

However, quantitative methods have some drawbacks and problems. For example, they lack depth and sensitivity. They also lack quality of information compared with comprehensive interviews (Hakim, 1992). Conversely, a number of authors have argued that one of the primary aims of the qualitative approach is to provide the researcher with a strong description and intense contextual understanding of the meaning of views being investigated, in accordance with the opinions of the participants (Bryman, 1988; 2001; Sechrest & Sidani, 1995). Hence, qualitative analysis searches for contextual insights, which allow the researcher to further approach the situation being investigated.

### 5.3 RESEARCH DESIGN

This section explains the research design, and more specifically how the research approaches interact with each other in the context of the research design. Suffice it to state, generally speaking, that this research used a mixture of quantitative and qualitative approaches. However, it is of great importance to indicate more specifically how the detailed research design will develop.

A wide variety of approaches have been suggested to integrate quantitative and qualitative investigations (Bryman, 1988; Greene et al., 1989; Hammersley, 1996; Morgan, 1998). Such writings propose general guidelines for those researchers who are interested in combining quantitative and qualitative approaches.

One example of this research is the work of Greene and his colleagues (1989). After reviewing many studies that combined the quantitative and qualitative investigations, they point out five purposes for such studies. These are: the convergence of results; the examination of overlapping and different aspects of the phenomenon under investigation; the discovery of paradoxes, contradictions, and fresh perspectives; the use of the two approaches in a sequential way where one approach informs the other; and finally the use of the two approaches to add breadth and scope to the topic in hand.

Morgan (1998) also analyses the combined quantitative and qualitative approaches in terms of the sequential criterion (i.e. which approach precedes which in the empirical process). Morgan draws attention to another criterion when he points out the possibility of one approach being dominant and the other subordinate (i.e. the propriety criterion).

In the third example, Hammersley (1996) suggested three ways to integrate the two approaches: triangulation (using one approach to corroborate the findings of the other); facilitation (using one approach to aid research that employed the other approach); and complementarity (using the two approaches in order that different aspects of the investigation can be dovetailed).

Although the three examples have valuable and insightful contributions and thus are of great help for researchers, they illustrate a partial or incomplete analysis of the combination of quantitative and qualitative approaches as each contains elements that are not contained in the other. We, therefore, have been unable to find a complete formulation that shows how each approach contributes, informs and feeds into the other, especially when both pre-determined and emergent themes are adopted in the qualitative investigation. This sort of incompleteness of the formulations of combined approaches shows that the use of a combination of quantitative and qualitative methods involves a great deal of complexity. The lack of completeness encouraged the researcher to have some insight on this issue in order to develop a design seeking not only to be suitable for this research in particular but also to be of general interest and value for similar types of enquiry.

The simplest research design using a single approach is not adequate since we have evidence in the literature showing the existence of inconsistency of findings based on the use of a single research approach (Bryman, 1988).

The above discussion shows that neither a simple quantitative approach nor a simple qualitative approach would be adequate for our research design. Therefore, it became clear that a combination of quantitative and qualitative approaches would be needed to meet the needs of the specific enquiry and context of our research. The following subsections provide further explanation of the development of the research design.



### **5.3.1 Data Collection Tools**

As noted in Chapter One (see Figure 1.1), both semi-structured interviews and the questionnaire were developed throughout the processes of the pilot study (quantitative and qualitative investigations), as will be discussed in greater detail in the following sections. The following sections summarise how the data collection tools were constructed and developed for the purpose of this research.

#### **5.3.1.1 The Questionnaire**

##### **5.3.1.1.1 Advantages and reasons for use of questionnaire**

This explains why we used questionnaires for this study. Questionnaires should be used to get information about the current situations and practices and to discover attitudes and opinions about an issue, object or situation (Lovell and Lawson, 1970). Moreover, Ary et al. (1990) suggested, they tend to be used to explore attitudes and opinions about certain issues, objects and situations.

Drever (1956 p237) defined the questionnaire as:

“a series of questions dealing with some psychological, social, educational etc. topic or topics, sent or given to a group of individuals, with the object of obtaining data with regard to some problems, sometimes employed for diagnostic purposes or for assessing personality traits.”

The advantages of questionnaires over other methods of data collection have been discussed by a number of authors. For example, Oppenheim (1992) and Turney and Robb (1971) mention that questionnaires can be distributed, at minimum effort and low cost, to large population samples, thereby ensuring good representativeness of the responses obtained. Also, as Verma and Beard (1981) and Slavin (1984) have pointed out, questionnaire-based data are usually easier to process and analyse than data collected by other methods, for example, interviews, and hence provide better opportunity for comparisons between population sub-samples to be made.

Questionnaires are usually used in research in education and other social sciences. Phillips (1987), for example, found that nearly 90% of recently published research articles in American journals of sociology used questionnaires to collect data.

Moreover, another advantage of the questionnaire, is that it gives the optimum opportunity for accurate and complete communication of ideas between a large number of respondents and the researcher, as has been pointed out by Kahn and Cannell (1957). On the other hand, Verma and Beard (1981) have emphasised the simplicity of the questionnaire. They suggest that the form of the questions should avoid any suggestion that one kind of answer is better than another.

Oppenheim (1992) points out that questionnaires can be self-administered or used with groups (e.g. students in class-settings), though because the written questionnaire involves reading, it can only be used with literate respondents. The questionnaire, which can consist of a number of questions or items (Wolf, 1988), is seen as an essential scientific instrument for measurement and for collection of specific data (Oppenheim, 1992).

Some merits of the questionnaire, according to Henerson et al. (1987) are:

- It provides sufficient time to help respondents think and answer accurately.
- Using a questionnaire enables the researcher to gather data from a large number of respondents simultaneously.
- All the respondents respond to the same statements, at the same time.
- Data collected by using the questionnaire can be analysed more easily than data yielded from interviews.
- There is a choice to administer the questionnaire directly or by post.

Munn and Driver (1995, p. 2) alluded to the advantages of the use of the questionnaire suggesting four advantages of using a questionnaire. They are:

- 1- an efficient use of time
- 2- anonymity (for the respondent)
- 3- the possibility of a high return rate
- 4- standardised questions.

In addition, Hopkins (1985) stated that the questionnaire is easy to administer; quick to fill in and easy to follow up. Oppenheim (1992) emphasised that questionnaires are efficient and practical since they allow for the use of a large and representative sample. Thus the researcher can obtain the required data within a relatively short time and at a reasonably low cost per subject surveyed.



The rationale of designing the questionnaire was as expressed by Lewin (1990):

“I felt that it would enrich the insights derived from school-based work, permit some generalizations to emerge with more confidence than would otherwise be possible, provide a valuable source of baseline data, and allow qualitative as well as quantitative data to be collected from more respondents than could be interviewed” (p. 129).

Gall et al. (2003) suggested two advantages of questionnaires. They are:

“The cost of sampling respondents over a wide geographic area is lower, and the time required to collect the data typically is much less”(p. 222).

The questionnaire would enable the researcher to gather a substantial amount of data, both quantitative and qualitative, from a larger number of different categories, and the researcher felt that interviews and questionnaires would complement each other.

#### **5.3.1.1.2 The Construction of the Questionnaire**

Before constructing the questionnaire, specifying the sources of the questionnaire items is very important. The sources for the questionnaire, were predominantly the literature, as recommended by Youngman (1994), presuming that:

“This implies two possibilities; either the literature study will have revealed specific questions, or more generally it will have suggested important areas needing more detailed investigation” (p. 249).

Three areas of the literature were examined with the hope of collecting appropriate items. They were:

- 1- The Islamic education curriculum and empirical studies for developing it (see chapter 3).
- 2- The definition of curriculum (see chapter 4).
- 3- The curriculum elements (see chapter 4).

This was considered to be the most important aspect of the literature as a source for the questionnaire items.

The section on teaching methods and teaching aids in the Islamic education curriculum drew on Al-Azemi's (2000) questionnaire. Items on the aims and objectives of Islamic education curriculum, teaching methods, and the skills and morals that students want to acquire were taken from Al-Bedaiwi (1998). The instrument on which the researcher drew in formulating students' lack of interest in Islamic education scale, has been used by Al-Shafeay (1989). Content of the Islamic education curriculum was taken from Al-Saif (1996) and general literature. Thus, these five scales of the questionnaire were similar to those used in several previous well-validated studies, as indicated in Chapters three and four, but this study represents a first attempt at a combined survey of these areas.

As for the building and development of the new factors (i.e. the six scales), several steps were implemented throughout the research process (see Figure 5.1). In the first step, a review of literature that is of relevance to the new factors was conducted. The purpose of this review was to determine the key aspects of each factor in order to develop an operational definition of the factor and establish its content validity. The new items that were entered to measure the concepts under investigation were developed based on the determination of the major aspects of these concepts in the literature. Moreover, some new items were developed as closely as possible from factors identified in validated inventories in the literature. More specifically, these items the *AOIEC Aims and Objectives of Islamic Education Curriculum* and *The Skills and Morals that students want to acquire* were developed from Al-Bedaiwi (1998) and general literature, and the Teaching Methods and Aids from Al-Azemi (2000) and general literature, students' lack of interest in Islamic education from Al-Shafeay (1989), content of Islamic education curriculum from Al-Saif (1996) and general literature. This reduced the level of exploratory investigation required.

To construct the questionnaires, the researcher first decided the general types of information required. Secondly, it was necessary to determine, in general, the sort of people from whom data would be obtained. Two categories were suggested as sources of the information wanted: teachers and students. Thirdly, in accordance with the model chosen to be suitable for developing the Islamic education curriculum in Saudi Arabia, the main body of the questionnaire was arranged in six sections for teachers and five sections for students in order to cover the components of the Islamic education curriculum. They are:

For teachers:



- a. The requirements related to the importance of curriculum objectives;
- b. The requirements related to the fulfilment of curriculum objectives;
- c. The requirements related to teaching methods;
- d. The requirements related to teaching aids;
- e. The requirements related to teachers' views about reasons for students' lack of interest in Islamic education;
- f. The requirements related to curriculum content.

For students

- a. The requirements related to teaching methods;
- b. The requirements related to teaching aids;
- c. The requirements related to reasons for students' lack of interest in Islamic education;
- d. The requirements related to students' views about the content of Islamic education;
- e. The requirements related to students' acquisition of knowledge and skills.

Certainly, it was a difficult process to select and improve the most appropriate items. Therefore, in addition to the researchers' own refining, a great deal of consultation with the researchers' supervisors and with some colleagues who share the same interest was carried out. The pilot study and the advice that emerged from it also helped in assuring better quality of the items included in the actual questionnaire.

Verma and Mallick (1999) advised that when constructing the questionnaire, a review should be undertaken identify clearly the general information needed and the objectives of the study, to give a criterion against which the first draft of the questionnaire can be tested. They added:

“Care should also be taken to ensure that, so far as can possibly be foreseen, the questions cover all aspects of the study. On the other hand, in designing a questionnaire, the researcher must be wary of making excessive demands on the people for whom it is intended” (p. 117,118).

Good and Hart (1952) and Oppenheim (1992) stated that, if the questionnaire items are easily understood by the respondent, then accurate relevant information will be obtained. Verma and Beard (1981) advised that questionnaires should be brief and, if possible, allow for a variety of answers, rather than require dichotomous responses.

Having decided the subsidiary topics and the information required, the potential research population, and the general theme of the questionnaire, the task then, as recommended by Cohen and Manion (1994) involves the structure of the questionnaire itself, collecting its items and questions. However, as Bell (1993) made clear

“Care has to be taken in selecting question type, in question-writing, in the design, piloting, distribution, and return of questionnaires” (p.75).

When starting to construct the questionnaire, a decision had to be made regarding the type of questions that would be asked. In the light of the nature of the investigation, closed questions were believed to be the appropriate form.

Some writers such as Turney and Robb (1971), Keeves (1988) and Best (1993) have offered general guidance on the construction of questionnaires, for example, on the type of questions to ask and the types of answer pattern to use for closed items. According to Good (1963), Weisberg and Brown (1977), Williamson (1977) and Van Dalen (1979) the task of designing a questionnaire is very complicated. It needs patience to construct every item with accuracy in order to avoid strange wording and unfavourable expressions. They say that the main factor is clarity. They emphasise that complex and confused wording should be avoided. Wiersma (1986) and Wolf (1988) emphasised the need for simplicity and clarity in the forming of questionnaires, and they suggested that it is necessary to arouse the interest and motivation of the respondents.

Different scales have been suggested to build questionnaires. One of the most widely used scales is the Likert scale (Oppenheim, 1992; Foddy, 1993; Best, 1993; Robson, 2000; deVaus, 1996). It is a composite scale that typically uses attitude statements using the standardized response ratings starting from strongly agree to strongly disagree (deVaus, 1996). Five-point Likert scales, the most widely used (Oppenheim, 1992), were employed for the questionnaire in this research, starting from strongly agree (5) to strongly disagree (1) or very important (5) to not important (1), or in some cases, from always (5) to never (1). See Appendix 2 and 3.

The questionnaire (see Appendix 2 and 3) was designed with an introductory letter on the first page, explaining the purpose of the study, thanking the respondents for their co-operation and presenting clear instruction for filling the questionnaire as Best and Kahn (1993) said:



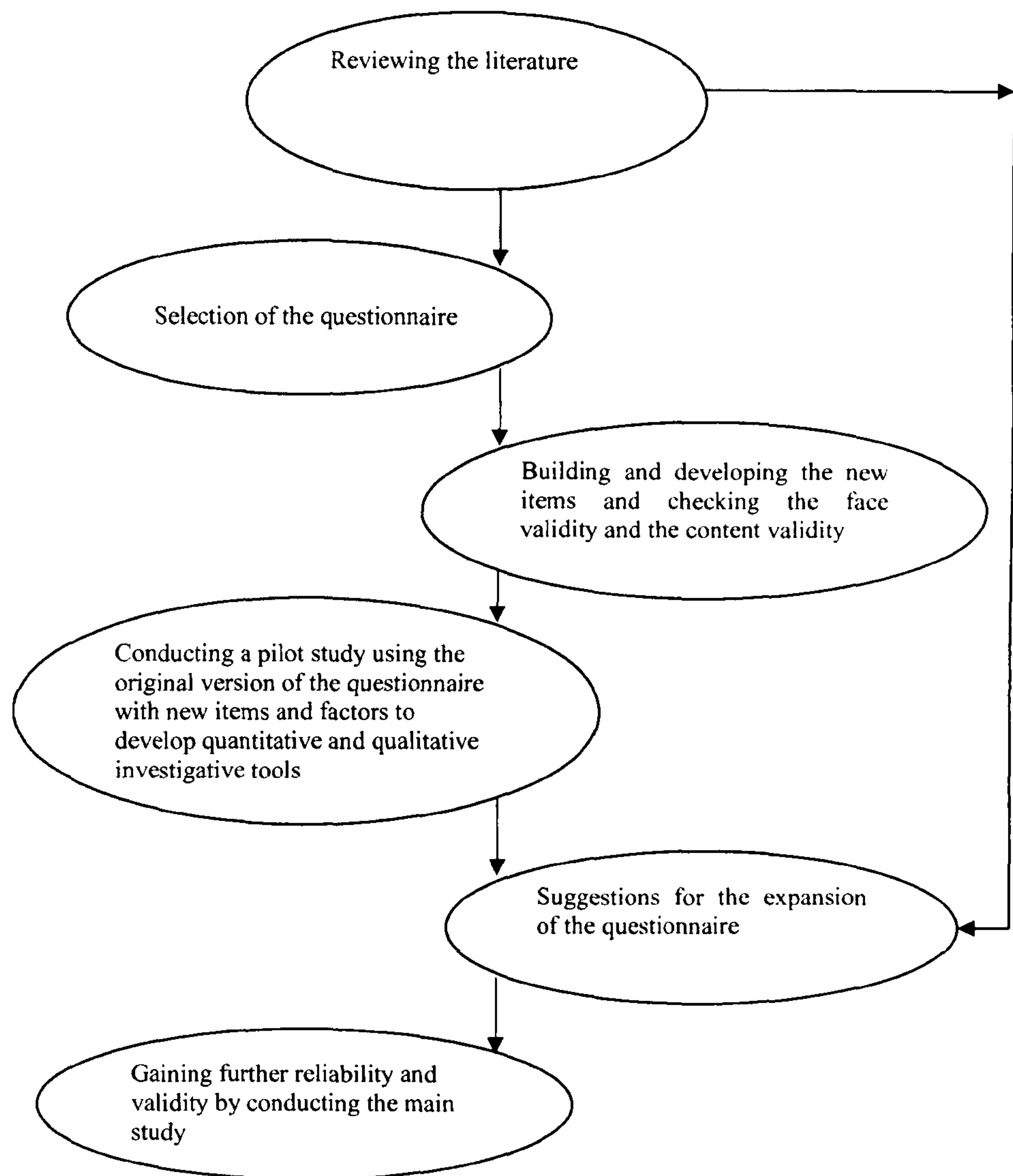
“Be sure to include a courteous, carefully constructed cover letter to explain the purpose of the study. The letter should promise some sort of inducement to the respondent for compliance with the request” (p. 241).

The second page elicited general information on the respondent. The following six pages covered the six sections mentioned earlier. In order to get some qualitative information the last section of the questionnaire was left for the respondents' comments. It was an open section asking respondents to feel free to add any advice and explanations that they believed would be valuable and important to the researcher. Respondents were asked to turn the page if they needed more space. At the very end of the questionnaire, there was a brief thanks for their participation.

Two versions of the questionnaire were produced to be suitable for the population groups. The content of the two versions was exactly the same, except the general (personal) information sheet which was designed to be suitable to each category, and the section on the aims of the Islamic education curriculum, which was for teachers only, because the pilot study revealed that the students did not know anything about the aims. Therefore, instead, the researcher asked them about their activities such as group work and presentations and their understanding of morals from the IEC.

#### **5.3.1.1.3 The development of the questionnaire**

As noted in the last section, the original form of the questionnaire is fairly validated in the literature (Al-Shafeay, 1989; Al-Saif, 1996; Al-Bedaiwi, 1998; and Al-Azemi, 2000). This questionnaire was used in this research. For the purpose of this study, new items, sections and factors (scales) were added to the questionnaire. This was carried out through several stages. Figure 5.1 depicts how the developmental phases of the questionnaire took place.

**Figure 5.1 Phases of Developing the Questionnaire throughout the Research**

The new items and factors which were added to the questionnaire will be explained in the following points:

1- Al-Bedaiwi (1998) in his questionnaire asked the teachers about the importance of the aims and objectives of Islamic education curriculum only. In contrast, my questionnaire includes two questions, the first about the importance of the aims, and the second about the fulfilment of the aims. This is because there is no benefit in teachers knowing about the importance of the aims if they did not fulfil the aims.

2- I have added many teaching methods in the questionnaire, in addition to those referred to in the questionnaires of Al-Bedaiwi (1998), and Al-Azemi (2000), such as the Discovery method, Problem-solving method and Exploration method.



3- In the section on teaching aids, I have added six aids not mentioned in the original questionnaire, which were obtained from the literature and which appeared suitable to use in teaching the Islamic education curriculum such as computer, TV, school exhibition, over head projector, school broadcasting and school library.

4- I adopted section five of the questionnaire, which is about students' lack of interest in the Islamic education curriculum, from Al-Shafeay (1989), with a little change in the style of questionnaire.

5- I adopted items in section six of the questionnaire, which is about the content of the Islamic education curriculum, from Al-Saif (1996) and from the literature, with some changes, after checking and testing by experts in the Islamic education curriculum. However, I directed the questions to teachers and students, while Al-Saif distributed his questionnaire to students only.

6- Al-Bedaiwi (1998) and Al-Azemi (2000) asked students only about the importance of the skills and morals that students want to acquire from the Islamic education curriculum, while my questionnaire asked students about the extent to which the Islamic education curriculum and teachers fulfil these skills and morals. All items of the questionnaire were checked by the researcher and his supervisor and an expert in the Islamic education curriculum. In the following section, the validity of the questionnaire will be discussed.

#### **5.3.1.1.4 Reliability and Validity Assessment of the Research Instrument**

Of great theoretical and empirical significance it is to consider carefully the reliability and validity of a measure (Carmines & Zeller, 1979). Generally, reliability refers to the consistency of the measure, while validity refers to its accuracy (Carmines & Zeller, 1979; Oppenheim, 1992). Reliability and validity are overlapping and interrelated. If a measure is valid, it must be reliable, although the opposite is not necessarily true (Nunnally, 1978; Oppenheim, 1992; Sarantakos, 1998).

“Questionnaire and interviews must meet the same standards of validity and reliability that apply to other data-collection measures in education research” (Gall et al, p. 223).

The following sections discuss in greater detail the issues of reliability and validity.

#### 5.3.1.1.4.1 Reliability

Reliability requires of a measure that it produces consistent results whenever it is repeated, even by other researchers. Consistency of a measure has one main aspect, internal reliability (Oppenheim, 1992; de Vaus, 1996; Sarantakos, 1998).

##### 5.3.1.1.4.1.1 Internal reliability

“Internal consistency is an approach to estimating test score reliability in which the individual items of the test are examined” (Gall et al 2003, p. 197).

This reliability relates to multiple indicator measures and it is usually expressed in the question: to what extent are the items of the measure consistent with each other, i.e. all working in the same direction? To the extent they are, the measure is internally reliable (Oppenheim, 1992; de Vaus, 1996). Many techniques have been suggested to assess internal reliability. Among these techniques, Split half and Cronbach's alpha approaches are in common use, with the latter more powerful as discussed below.

The split half approach measures the internal consistency within a multiple indicator measure by dividing the items into halves based on a specific method. The widely used method is to divide them into even/odd items. However, a 10-item scale, for instance, could produce 125 different possible splits. Unfortunately, these different splits give slightly different results. Accordingly, Cronbach's (1951) coefficient is more popular and more advisable, since in effect it calculates the average of all possible split-half reliability coefficients (Carmines & Zeller, 1979; Bryman, 1988). Cronbach's alpha is widely regarded as a good index of inter-item consistency reliability and its use for computing test score reliability is widespread (Gall et al 2003).

“Cronbach's Coefficient Alpha ( $\alpha$ ) is a general form that can be used when items on a measure are not scored dichotomously” (Gall et al., 2003, p. 198).

Cronbach (and split half) is measured by correlating the scores on one half of a measure with the scores on the other half to assess the extent of the consistency (Carmines & Zeller, 1979). The higher the correlation coefficient, the higher the consistency. The correlation coefficient varies between 1 (denoting a perfect internal reliability) and 0 (denoting no internal reliability). Although there is no absolute agreement on the acceptable level of the correlation coefficient, the level of 0.80 is typically acceptable.



However, some researchers argue that the level of 0.70 is satisfactory (de Vaus, 1996; Sarantakos, 1998), and others argue that the values of less than .60 are usually viewed as unsatisfactory (Nunnally, 1978).

#### *5.3.1.1.4.2 Validity*

Validity refers to the degree to which the measure gauges what it is intended to gauge. Reliability is a necessary but not sufficient condition for validity (Nunnally, 1978; Carmines & Zeller, 1979; de Vaus, 1996). Validity has many aspects that aim to contribute to the establishment of validity of a measure by different approaches. Thus, it is important to address clearly the most important aspects of validity through the following sections.

##### *5.3.1.1.4.2.1 Content Validity*

Content validity emphasises the extent to which the measure gauges the different aspects of the concepts in question (Carmines & Zeller, 1979; de Vaus, 1996). It is argued that to ensure this sort of validation, it is necessary to meet two standards: (1) the items should be representative of the concept under investigation; and (2) the items should be well constructed (Nunnally, 1978). But given that there is no absolute agreement upon the concepts in the social sciences, it is difficult to develop measures that have satisfactory content validity (Carmines & Zeller, 1979; de Vaus, 1996).

##### *5.3.1.1.4.2.2 Face Validity*

The measure has this type of validity if it appears to measure what it is supposed to measure (Nunnally, 1978; Oppenheim, 1992). Face validity seeks to get judgements about the measure after being constructed. Thus, some consider face validity as one aspect of the content validity (Nunnally, 1978). Consulting experts is the most widely given advice to check face validity (Oppenheim, 1992). Obviously, such a check is highly subjective and relies heavily upon the expertise of experts (Sarantakos, 1998).

Many decisions were taken to ensure the validity of the questionnaire used in this study.

In the construction of the questionnaire, reference was made to existing instruments which had previously been used in several other studies to measure certain variables of interest to this study, namely, aims and objectives of Islamic education

curriculum, teaching methods, teaching aids, lack of interest. As indicated earlier in this chapter, many parts of the questionnaire were constructed of items derived from such instruments, with modification. The researcher dealt with content validity in the questionnaire by comparing its items with the items identified in the literature review. Furthermore, to confirm the content validity of the items of the questionnaire, experts' opinions were obtained as follows:

1. Five experts from the Departments of Islamic education curriculum in the Educational College.
2. These experts were asked to state their opinions on the content validity of the items in the Aims and Objectives of Islamic Education Curriculum (AOIEC ), Teaching Methods (TM), Teaching Aids (TA) and Students' Lack of Interest in Islamic Education (SLI) scales of the questionnaire in respect of the following:
  - the clearness and suitability of the wording of each item included in the instrument;
  - whether content of the instrument sufficiently reflected the items of interest in this study (Aims and Objectives of Islamic Education Curriculum, Teaching Methods Teaching Aids, Students' Lack of Interest in Islamic Education and Content of Islamic Education Curriculum).
3. To get their views about the strength of the relationship between each item and its scale or section, referees were asked to tick one of four boxes: (not relevant), (minimally relevant), (fairly relevant), or (very relevant) They were also asked to make any suggestions about the items, scale and questions.
4. Each questionnaire was collected personally almost all of the referees were interviewed after they completed the questionnaire and asked to give extended comments about the variables and content of the questionnaire.

There were many valuable suggestions. The following alterations, as suggested by the experts, were made.

#### **1. Aims and Objectives of Islamic Education Curriculum:**

All the items in this instrument were considered relevant and understandable. No suggestions were made for alteration and so the items were retained as originally drafted. But it was suggested that questions on the Aims and Objectives of Islamic education curriculum should be directed to the teachers only, because the students do not have any idea about them. However, the researcher distributed aims and



objectives questions to students in the pilot study only, to check whether the students had an idea about them or not more explanation is give in the report of the pilot study in part two of chapter.

## **2. Teaching Methods:**

Four experts indicated that item 11-Individual assignment for each student to investigate a certain subject using library resources or using personal interviews, was repeated in item 14- Assigning students to research Islamic topics and they suggested changing it into “Problem-solving method”. This change was made.

## **3. Teaching Aids:**

All the items in this scale were found to be valid. No suggestions were made for alteration and so the items were retained as originally drafted.

## **4. Students’ lack of interest in Islamic education:**

All the items in this scale were found to be valid, except item 2 (some teachers of Islamic education do not lead by example and do not practise what they preach when it comes to Islamic teachings. Students readily grasp the disparity) it was suggested that the wording of that item should be modified to (teacher does not practise what he preaches) to be abbreviated. This modification was suggested by two of the experts and accepted by the others.

## **5. Content of Islamic education curriculum:**

All the items in this instrument were considered relevant and understandable. No suggestions were made for alteration and so the items were retained as originally drafted.

## **6. The Skills and Morals that students want to acquire:**

All the items in this instrument were considered relevant and understandable. No suggestions were made for alteration and so the items were retained as originally drafted.

The second step aimed at developing the new items in scale six, Content of the Islamic Education Curriculum. This included wording the new items initially and then, through the process of abortive developing trials, developing them to maturity.

The third stage was designed to check the face validity. The researcher distributed three copies of the questionnaire to post-graduate students in U.K., to obtain opinions on the face validity of the scales. They made no suggestions for any addition, removal or amendment of items. In Saudi Arabia, five copies were distributed to assistant professors, three at Al-Īmam university, one at Umm Al-Qura university and one at King Saud university, to obtain opinions on the face validity of the scales. The variety of their expertise helped greatly in both developing the questionnaire and checking its face validity. All these judges indicated that the items appeared to be clearly phrased, understandable and relevant to the purpose and scope of the study as they understood it.

After several attempts at developing and formulating the new items, the researcher asked the five experts to comment on the face validity of the new scales.

The reliability of the questionnaire will be discussed in Part two of this chapter and in Chapter Six. The questionnaire sampling and administration will be discussed in Chapter six, and the analysis of the questionnaire will be in Chapter seven.

#### **5.3.1.2 The Interviews**

The second tool of collection data which was used in this research is the interview.

“The interview is a kind of conversation” (Robson, 2000, p. 228).

The kind of conversation is as Cohen and Manion (1989) said:

“it is one initiated by the interviewer for the specific purpose of obtaining research-relevant information and focused by him on content specified by research objectives of systematic description, prediction or explanation” (p. 307).

Parry (1982) saw interviewing as a social interaction, and pointed out that both the interviewer and the interviewee bring expectations of each other to the meeting.

The advantages and reasons for use of interview and construction of the Interview guide are explained in the following section.

##### **5.3.1.2.1 The Advantages and Reasons for Use of Interview**

The advantage of the interview as seen by Gall et al (2003):



“The major advantage of interviews is their adaptability. Skilled interviewers can follow up a respondent’s answers to obtain more information and clarify vague statements. They also can build trust and rapport with respondents, thus making it possible to obtain information that the individual probably would not reveal by any other data-collection method” (p. 222).

The interview is a more flexible and adaptable way to get answers from people. Face to face interviews present the opportunity of adapting one line of questions, following up interesting answers and exploring fundamental motives in a way that postal and other self-administered questionnaires cannot. Non-verbal cues may give messages which assist in understanding the verbal response, maybe changing or even, in great cases, overturning its meaning. To make gainful use of this flexibility calls for substantial skill and experience in the interviewer (Robson, 2000).

Kahn and Cannell (1957) viewed the interview as a tool helping the respondents’ reactions to be precisely recorded. In the same way, Ary et al. (1990) regarded the interview as an instrument to get truthful information. And they argued that no other instrument presents the advantage of the interviewer being present to explain the questions and their meaning when these are unclear to the respondents.

Moreover, Phillips (1976) saw that the interview instrument allows the researcher to direct the respondents to topics for exploration, and to learn from respondents through two-way communication. Many people will offer data more readily and of better validity in an interview than by filling in a questionnaire (Lovell and Lawson, 1970).

Ary et al. (1990) and Oppenheim (1992) noted that the interviewer will be able to answer questions from the respondents and be able to put him or her at ease. This can build up a positive climate for both co-operation and truthfulness. The interview gives an opportunity to discover comprehensively certain areas under examination and allows for a superior depth of response.

Verma and Beard (1981) stated that the use of the interview makes it possible for the researcher to get additional information about the interviewee, such as his or her intelligence, attitudes, aptitudes and interests which are of great importance in many research studies.

Vulliamy (1990) mentioned two advantages of the qualitative study:

“Qualitative research is holistic, in the sense that it attempts to provide a contextual understanding of the complex interrelationships of causes and consequences (p. 11) ... qualitative research can also play a useful role in identifying the most appropriate questions to address in larger-scale quantitative research studies” (p. 25).

At this phase of the research there was complete agreement with Bell (1993) that

“Researchers adopting a qualitative perspective are more concerned to understand individuals' perceptions of the world. They seek insight rather than statistical analysis” (p. 6).

Oppenheim (1992) said about the interview:

“Probably no other skill is as important to the survey research worker as the ability to conduct good interviews” (p. 65).

In accordance with the advantages of the interview techniques mentioned earlier, the researcher realised that conducting qualitative study would be one of the most important strategies used in this stage of the research.

#### **5.3.1.2.2 The Construction of the Interview**

Before starting construction of the interview, it is worth noting the advice of specialists on how to build an interview. For example, Best and Kahn (1993) warned that:

“Interview data can easily become biased and misleading if the person being interviewed is aware of the perspective of the interviewer. Too often, interviewees provide information based upon what they think the interviewer wants to hear. Therefore, it is critical for the interviewer to make sure the person being interviewed understands that the researcher does not hold any preconceived notions regarding the outcome of the study” (p. 199).

Hoinville and Jowell (1977) suggested various kinds of questions should be avoided in the interviews, these are:

- Long questions. The interviewee may remember only part of the question, and respond to that part.
- Double-barrelled questions e.g. ‘What do you feel about current pop music compared with that of five years ago?’ The solution here is to break it down into



simpler questions (e.g. what do you feel about current pop music?; Can you recall any pop from five years ago?; How do you feel they compare?).

- Questions involving jargon. Generally you should avoid questions containing words likely to be unfamiliar to the target audience. It is better to keep things simple to avoid disturbing interviewees; it is in the researcher's own interest as well.
- Leading questions e.g. 'Why do you like Huddersfield?' It is usually straightforward to modify such questions, providing the interviewer realizes that they are leading in a particular direction. Whilst at first sight, Q 6.1 of the students' and teachers' interview schedule may appear to be of a leading nature, this question was, in fact, designed deliberately to explore further the weight of negative views as found in the questionnaire survey as shown in Table 7.24.
- Biased questions. Provided the researcher is alert to the possibility of bias it is not difficult to write unbiased questions. What is more difficult, however is not (perhaps unwittingly) to lead the interviewee by the manner in which the question is asked, or the way in which the response is received. Neutrality is called for, and in seeking to be welcoming and reinforcing to the interviewee, the researcher should try to avoid appearing to share or welcome her or his views.

Oppenheim (1992) indicated that the interviewer may influence the interviewees by means of facial expression, intonation, by pausing at certain points, by using leading questions or various other cues. Parry (1982) and Oakley (1981) recognised that the interaction between interviewees and the interviewer is subject to bias from many sources. For instance, the personal experience, sex, age, social status, race and ethnicity of the interviewer may also influence the interviewees. In addition, the interview is further complicated by interviewers' tendencies to record preferentially data that agree with their own personal tendencies (Good and Hart, 1952). In the same way Pervin (1989) noted that:

"The interviewer can influence the responses of the subject in a variety of subtle ways. The appearance and manner of the interviewer will have different meaning for different subjects, and the impact on the data may vary accordingly" (p. 43).

Robson (2000, p. 232) suggested many points related to how to conduct interviews:

1. You should listen more than speak, most interviewers talk too much. The interview is not a platform for the interviewers' personal experiences and opinions.

2. You should put questions in a straightforward, clear and non-threatening way. If people are confused or defensive, you will not get the information you seek.
3. You should eliminate cues which lead interviewees to respond in a particular way. Many interviewees will seek to please the interviewer by giving correct responses, such as Are you against sin?
4. You should enjoy the interview, don't give the message that you are bored or scared. Vary your voice and facial expression.

Interviews can be of various forms and, so, a decision must be made as to which is suitable. The three main forms are structured interviews, semi-structured interviews, unstructured interviews as stated by Robson (2000); Wragg (1994); and Gall et al. (2003). More details are given below:

**1-The structured interview** involves a series of closed questions that may be answered yes-no, or by selecting short-answer choices. The respondents' answers are not followed up to get greater depth, and thus are similar to those obtained from a questionnaire. This type gives little space for new insights. Respondents are not free to give the answers or information which they think very important. The researcher may miss a whole area of concern, just because he did not think to ask questions about it (Gall et al. 2003).

Much of the responsibility for the structured interview achieving its purpose falls on the preparatory work which precedes the interviews themselves.

**2-The semi-structured interview** involves asking a series of structured questions and then probing more deeply using open-form questions to obtain additional information. For example, suppose a researcher is investigating the relationship between students' high school experiences and their subsequent achievement in college. In one part of the interview, the interviewer might try to elicit significant experiences in coursework by asking all respondents: "What course did you like best?" Suppose the respondent answers, "I liked chemistry best because the teacher made it interesting." At this point, the interviewer might probe by asking: "How did the teacher make it interesting?" Another respondent might say, "I liked my government class because we talked about real-life problems". The interviewer then might probe by asking such questions as: "What are some examples of these problems?" and "Why did you find these problems interesting?" In these two examples, the interviewer began with the same initial question, but asked



different probing questions based on the respondent's answer. This interview approach has the advantage of providing reasonably standard data across respondents, but of greater depth than can be obtained from a structured interview.

**3- The unstructured interview** does not involve a detailed interview guide. Instead, the interviewer asks questions that gradually lead the respondent to give the desired information. Usually the type of information sought is difficult for the respondent to express or is psychologically sensitive. For this reason the interviewer must adapt continuously to the respondent's state of mind. This format is highly subjective and time-consuming.

In this study the researcher will use semi-structured interview because it is one most favoured by educational researchers as it allows respondents to express themselves at some length. The interview questions were divided into two parts:

1- Teachers' interviews included ten main questions, and each with sub-questions. The first question was about the aims and objectives of Islamic education curriculum and has two sub-questions. The second was about the content of Islamic education curriculum and had four sub-questions. The third was about teaching methods and had three sub-questions. The fourth was about teaching aids and had three sub-questions. The fifth was about assessment and had five sub-questions. The sixth was about evaluation and had two sub-questions. The seventh was about school activities and had three sub-questions. The eighth was about teaching training and had three sub-questions. The ninth was about extent of teachers, satisfaction with teaching Islamic education. The tenth was about teachers' suggestions for improving teaching and content in Islamic studies.

2- Students, interviews included seven main questions, each of which had sub-questions. They were similar to teachers' interviews, but the researcher did not ask them about the aims and objectives of Islamic education, teaches training and extent of teachers' satisfaction with teaching Islamic education. For more details about the interview questions, see appendix 2 and 3.

All questions were open-ended questions and related to the general aims of this study. The sample selection and conduct of interviews will be explained in the next Chapter, Chapter six, and the analysis of interview data is in Chapter eight.

### 5.3.1.3 Translation of questionnaire and interview

The questionnaire was translated from English into Arabic. The questionnaire was designed in a way that permitted the researcher to put both the English and Arabic versions side by side, since this may help in decreasing semantic problems, i.e. translation problems and the kind that can result from misunderstandings. This was done in the pilot study for the sake of testing the translated scales by asking the respondents to comment on them. It is worth mentioning here how the questionnaire was translated into Arabic. The translation process took the following phases:

- 1- An initial translation was done by the researcher. This phase began with a literal translation. Then, the researcher kept developing the translation until reaching a certain level of maturity.
- 2- The initial translation was reviewed by two PhD students. Valuable feedback was gained through conducting a meeting with them.
- 3- The translation was reviewed by three experts. All were Arab academics and speak English fluently. The first one holds a PhD in Education from the USA. The second holds a PhD in English Language from the UK. The third holds a PhD in Education from the UK. Each was given a copy of the translated questionnaire. A few comments were received from them. A meeting with all of them was conducted to discuss their comments.



## PART TWO: THE PILOT STUDY

### 5.4 The Aims and Advantages of the Pilot Study

The final step in research design is to perform a pilot study on a representative sample with characteristics that match the intended study population. This is a crucial step to ensure that the research design is realistic, practical, achievable and will lead to scientifically sound and reliable results.

Gall et al. (2003) likened this to designing a passenger aircraft; a design engineer designs a new aircraft based on theoretical basics. He then proceeds to building an accurate prototype. This prototype plan is then flown to ensure that it is workable. Once successful, this means that the design is sound and can safely be executed.

Oppenheim (1992) indicated that the pilot study is expensive and time consuming, but avoids waste of resources in the main study.

By this stage (pilot study) the researcher has defined the problem, drawn a hypothesis, designed a research tool, and decided on data collection and analysis methods. Before he can proceed to start the study safely, he has to pilot the study. This step has several advantages according to Al-Assaf (1995):

- It saves time. This becomes clear if the researcher discovers shortcomings in the study design or methods that may require him to redesign or execute some parts of the study.
- Research methods can be tested.
- The chosen data collection methods can be tested.
- Methods of analysing the data can be practised.
- Piloting provides an opportunity for deciding how best to classify the data.
- Having an overall picture of the research project may open new avenues for new ideas in the study.
- Feedback from research participants can be most useful.

Evans (1978) indicated that a pilot study serves three purposes. Firstly, practice using the instruments increases the skill of the researcher and decreases the possibility of errors which could spoil the whole investigation. Secondly, a pilot study may identify

weaknesses in the procedure which can be amended. Thirdly, statistical procedures can be tested to ensure that they can be applied to the data and that all the necessary data have been obtained, whilst also possibly indicating a possible result to be obtained from the main study.

Gall et al. (2003) attached importance to the pilot study and they stated that:

“you should include a pilot study as part of your research”  
(p. 50).

Undoubtedly, to get the right questionnaire and interview, “*careful piloting is necessary*” (Bell, 1993, p. 11), as “*The investigator will get valuable feedback,*” (Johnson, 1994, p. 176), but the question is what should be piloted? Oppenheim (1992) makes it obvious that:

In principle, almost anything about a social survey can and should be piloted, from the detailed method of drawing the sample to the type of paper on which the interviewers will have to write...When in doubt – and especially when not in doubt – do a pilot run (p. 48).

Ary et al. (1990) indicated that a pilot study is important in many ways:

- it helps the investigator to find out whether or not the method is possible and worth proceeding with;
- it provides an opportunity to evaluate the suitability and practicality of the tools proposed for the collection of data;
- it allows for a preliminary assessment of the hypotheses which may give some suggestions of their tenability and indicate whether further refinement is required; and
- it shows the validity and reliability of the study procedures and instruments that have been selected.

The researcher is advised to pay great attention to the pilot study and deal with it as part of the full study project. Adopting such an attitude to pilot study will ensure that any design faults are avoided.

The pilot study was conducted in the period from 02-01-2003 to 05-02-2003 to try out the questionnaire and interview with similar samples to those to be used in the main study.

The purposes for which the pilot study was carried out can be explained as follows:

1. to ensure the intelligibility of wording of statements from the respondents' point of view, including the accuracy of the translation;
2. to test the reliability of the instruments (Aims and Objectives of Islamic Education Curriculum, Teaching Methods, Teaching Aids, Students' Lack of Interest in



- Islamic Education, Content of Islamic education curriculum and Skills and Morals that students want to acquire) that would be used in the main study, and if necessary to increase reliability by identifying and removing any weak items;
3. to obtain an accurate estimate of the time needed for teachers and students to complete the questionnaire and interview items.
  4. to explore any difficulties and problems of administration and finances which may arise during the conduct of the pilot study in order to take steps to minimise them in the main study.
  5. to elicit any suggestions which may be put forward by the students and teachers through responses to questionnaire and interview.
  6. to think what statistical tests may be appropriate for use on the data intended to be collected.

### **5.5 The sample and conduct of the pilot study**

The sample of this pilot study should be similar to the sample of main study, it is accepted by Verma and Mallick (1999) that questionnaires should be piloted in

“A group similar to the sample for which it is destined. This need not be large: a dozen or 20 is usually adequate”(p. 120).

#### **5.5.1 The Questionnaire**

The first piloting of the questionnaire included 3 teachers and 10 students from King Fahad Academy in London and it was conducted in the period from 02-01-2003 to 04-01-2003. The researcher asked respondents if they would tell him whether they believed that the questionnaire was suitable or the items were confusing or not incisive. The respondents reported that they found it easy to understand and were able to complete the questionnaire within 30 to 35 minutes. During the completion of the questionnaire, the students were closely observed by the researcher and one teacher, to ensure that they recorded their views independently, without collaboration.

However, the researcher felt that conducting a second run of piloting on the actual sample in the cities of Riyadh and Buraydah (see appendix 1) would be helpful. Conducting more than one pilot in one study was suggested by Youngman (1994) saying:

“It is likely that more than one piloting will be needed because any changes suggested by the first pilot will themselves require testing” (p. 262).

So, the second piloting of questionnaire was conducted in Saudi Arabia from 12-01-2003 to 05-02-2003, and included 20 students and 10 teachers from Buraydah, and 25 students and 15 teachers from Riyadh. As in the case of first piloting of the questionnaire, the researcher asked respondents if they would tell him about the suitability of questionnaire or any confusing or unclear questions or if they had difficulty understanding any items. The respondents' completion of the questionnaire was overseen by two observers, the researcher and the subject-teacher concerned. The respondents reported that they found it easy to understand and were able to complete the questionnaire within 25 to 40 minutes. They did not give any suggestions except some language corrections. All questionnaires were returned after completion. The response rate was 100% and all the questionnaires were filled out in full, i.e. there were no missing item responses. See appendix 2 and 3.

### **5.5.2 The Interview**

The semi-structured interviews piloting was conducted in two cities of Saudi Arabia, Buraydah and Riyadh (see appendix 1) from 18-01-2003 to 30-01-2003, and the interview sample included 2 teachers and 3 students in Buraydah, and 3 teachers and 3 students in Riyadh. At the start of the interview, the researcher explained to them the purpose of the study and emphasised that their opinion would be helping the study of the Islamic education curriculum. Cohen and Manion (1995) indicated that it is important to remind the respondent that his/her point of view is very important to understand the whole picture.

Interviewees were given freedom to answer the questions at whatever length and degree of detail they desired, and to raise other issues if they so wanted, so that the researcher could assess whether the interview questions were suitably comprehensive or whether other items might need to be added. The interviewees did not add any suggestions to interview questions. See Appendices 3.

### **5.5.3 Reliability of the questionnaire**

As indicated in sections 5.3.1.1.4.1 and 5.3.1.1.4.1.1 the reliability test is very important for this study. The procedure for testing reliability in the current study was to calculate Cronbach's alpha. Reliability coefficients were as follows:



Aims and Objectives of Islamic education curriculum is (.92), Teaching Methods (.83), Teaching Aids (.77), Students' lack of interest in Islamic education curriculum (.75), Content of IEC (.77), and Skills and Morals that students want to acquire (.71). All questionnaire scales in general were reliable except for the Students' Lack of Interest scale which had two items, 4 and 17, with low correlations. These items were deleted. The following table illustrates this.

**Table 5.1 alpha if item deleted for causes of students' lack of interest in IEC**

Causes	Correlation	Cronbach's Alpha if Item Deleted
1. Students' lack interest in studying in general	.081	.72
2. Teacher does not practise what he preaches	.269	.71
3. Teachers are not competent to teach	.468	.69
4. some Islamic education teachers pay little attention to their appearance compared to teachers of other subjects	-.038	.73
5. Teaching methods rely mostly on dictation	.363	.70
6. Non-use or scarce use of teaching aids	.394	.70
7. Harsh treatment of students	.536	.69
8. Lack of use of interesting stories	.546	.69
9. Teachers may have little interest in their subjects	.215	.71
10. Some topics are unsuitable	.325	.70
11. Does not deal with current issues relating to students	.559	.68
12. Does not meet the needs of students	.415	.70
13. The books are too difficult to be understood	.368	.70
14. The text books are old fashioned	.282	.71
15. School administration	.366	.70
16. Lessons are set the end of the school day	.160	.72
17. students realize in advance that they will pass the Islamic education curriculum exam regardless of the amount of work they do or their grasp of the material	-.027	.74
18. Families do not bring up their children according to Islamic teachings	.049	.73
19. There is a discrepancy between what is happening in the wide community and what the students are taught	.328	.70
20. Imported cultural and destructive ideologies distracting students' attention	.213	.71
21. Technical subjects	.095	.72
22. Co-operation from community organisations	.080	.72
Total		.72

Table 5.1 indicates that the correlations between items were very good, except for items (4, and 17) which were very low. This might be because items 4 and 17 are not related to students' lack of interest in the Islamic education, as informants said. The alpha if item deleted values given in Table 5.1 indicated that if items 4 and 17 are omitted, the scale reliability in the causes of students' lack of interest increases. So items 4 and 17 were deleted. This gave a new reliability value for the 20-item scale of .75.



**5.5.4 The Reliability of Interviews**

The reliability of the interview procedures was assured through several steps, as Best and Kahn (1993) recommended:

1. The researcher obtained permission from the interviewee to record their conversation.
2. The researcher, after finishing the interview, wrote a transcript of each conversation from the tapes.
3. The researcher gave the tapes to his colleague, to listen to them and write a transcript.
4. The two transcripts were compared by the researcher and his colleague.
5. The researcher and his colleague agreed that no differences were found between transcripts.
6. The researcher repeated the interviews another time on interviewees in Buraydah and he got the same result. After this agreement and the result of repeating, the researcher could have confidence in the reliability of the interviews.



## 5.6 Result of the Pilot Study

### 5.6.1 The quantitative results

Thirty responses of teachers and thirty responses of students were collected. Means and standard deviation were calculated and T tests were carried out. The results are presented in Table 5.2 The comparison between teachers and students only will be reviewed.

**Table 5.2 Comparison of Means and Standard Deviation between Teachers and Students in Teaching Methods (N= 60)**

Teaching Methods	Community				T-test Sig.
	TEACHERS (n=30)		STUDENTS (n= 30)		
	Mean	SD	Mean	SD	
1.The traditional teaching	4.17	.75	4.40	.89	n.s
2. Using audio and video tapes like recordings of Qur'an to help students improve their recitation.	2.53	1.14	1.73	.98	***
3. The use of video tapes of teaching films discussing Islamic topics relating to the lesson.	1.80	.92	1.07	.25	***
4.Use of stories/case studies followed by open discussion in the classes	3.17	1.18	1.83	.79	***
5.Visiting Islamic sites and other important historical places	1.30	.53	1.03	.18	*
6.Inviting visiting speakers specialized in Islamic education like Imams of a mosque, Muslim scholars or visiting lecturers	2.60	1.30	1.63	.72	***
7.Using the open discussion as a method of teaching	3.70	.88	1.80	1.00	***
8.Visiting Islamic and social establishments like charity associations, social service institutions, etc	1.53	.68	1.10	.40	***
9.Using encouragement and threats way to explain some problems	3.77	.90	2.93	1.36	**
10.Asking one student to prepare and present the next lesson to his classmates	1.70	1.02	1.17	.38	*
11 Problem-solving method	1.93	.94	1.40	.67	*
12.Inviting students to suggest subjects for discussion during the lessons	2.00	.98	1.30	.47	***
13.Using the method of good advice to give guidance	4.27	.74	3.27	1.2	***
14.Assigning students to research Islamic topics	2.10	.87	1.13	.35	***
15.Using student discussion as a means to assess understanding	4.00	.93	3.00	1.10	***
16.Using drills of role playing where students play the role of important Islamic characters	1.50	.80	1.00	.00	***

n.s (p>.050) No significant difference between means. \* (p <= .050), \*\* (p<=.009), \*\*\*(p<=.005) Significant difference between means

This result permits a straightforward comparison between the teachers and students sample. Table 5.2 shows that there were significant differences between teachers' and students' views toward teachers' use of teaching methods. Teachers gave higher scores to all teaching methods than students, except method (1), to which students gave higher scores. In other words, students were more inclined than teachers to perceive teaching as traditional.



**Table 5.3 Comparison of Means and Standard Deviation between Teachers and Students in Teaching Aids (N= 60)**

Teaching Aids	COMMUNITY				T-test Result Sig.
	TEACHERS (n=30)		STUDENTS (n= 30)		
	Mean	SD.	Mean	SD.	
1.Islamic Syllabus	4.47	.86	4.40	.72	n.s
2.Islamic reference books	1.80	1.03	1.30	.52	*
3.Islamic booklets and brochures	2.20	1.49	1.60	.90	*
4.Blackboard and exhibition plates	4.70	.66	4.97	.18	*
5.Computer and internet	1.60	1.28	1.10	.31	*
6. Over head projector	1.63	1.27	1.13	.35	*
7.Tapes about Islamic lectures	1.97	1.40	1.30	.53	*
8.Pictures and Maps	1.90	1.49	1.20	.48	*
9.Articles taken from newspapers or magazines	1.73	1.34	1.20	.41	*
10.School exhibitions	2.20	1.45	1.23	.50	***
11.School broadcasting	2.43	1.30	1.20	.48	***
12. School library	3.40	1.50	1.30	.52	***
13. TV and Video recorder	2.20	1.71	1.10	.55	***

n.s (p>.050) No significant difference between means. \* (p <= .050), \*\* (p<=.009), \*\*\*(p<=.005) Significant difference between means

As seen in Table 5.3 significant differences were found between teachers and students in perception of use of teaching aids to teach Islamic education in secondary schools. Teachers gave higher scores to all teaching aids than students, except item (4) to which students gave a higher score. This means that apart from item 4, students perceived teachers as using teaching aids less, than did teachers themselves.



**Table 5.4 Comparison of Means and Standard Deviation between Teachers and Students in Causes of students' lack of interest in Islamic Education lessons (N= 60)**

The Causes	COMMUNITY				T-test Result Sig.
	TEACHERS (n=30)		STUDENTS (n= 30)		
	Mean	SD.	Mean	SD.	
1. Students' lack interest in studying in general	4.70	.53	3.73	1.31	***
2. Teacher does not practise what he preaches	3.80	1.0	4.53	.82	***
3. Teachers are not competent to teach	3.70	1.0	4.20	1.10	*
4. Teaching methods rely mostly on dictation	3.70	1.15	4.40	1.0	*
5. Non-use or scarce use of teaching aids	3.73	1.05	4.57	.90	***
6. Harsh treatment of students	3.20	1.30	4.10	1.06	***
7. Lack of use of interesting stories	3.53	1.20	4.50	.90	***
8. Teachers may have little interest in their subjects	3.70	1.0	3.60	1.50	n.s
9. Some topics are unsuitable	2.63	1.22	4.10	1.20	***
10. Does not deal with current issues relating to students	3.00	1.30	3.67	1. 32	***
11. Does not meet the needs of students	2.50	1.20	3.33	1.40	*
12. The books are too difficult to be understood	1.90	.90	3.73	1.48	***
13. The text books are old fashioned	2.80	1.43	3.60	1.50	*
14. School administration	3.70	1.03	3.40	1.52	n.s
15. Lessons are set at the end of the school day	3.53	1.20	3.63	1.65	n.s
16. Families do not bring up their children according to Islamic teachings	4.60	.675	3.63	1.52	***
17. There is a discrepancy between what is happening in the wide community and what the students are taught	2.63	1.13	3.10	1.58	n.s
18. Imported cultural and destructive ideologies distracting students' attention	4.70	.48	4.63	.81	n.s
19. Technical subjects	4.53	.57	4.83	.40	*
20. Co-operation from community organisations	4.90	.31	4.50	.73	**

n.s (p>.050) No significant difference between means. \* (p ≤ .050), \*\* (p ≤ .009), \*\*\* (p ≤ .005) Significant difference between means

Table 5.4 indicates there were significant differences between teachers and students in their views on seventeen causes of students' lack of interest in Islamic education. There were five causes (8, 14, 15, 17 and 18) on which there were no significant differences between them. Students gave higher scores to 14 causes (2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 15, 17 and 19) than teachers, but teachers gave higher scores to six causes (1, 8, 14, 16, 18, and 20). In other words, students tended to blame lack of interest in Islamic education on factors related to the curriculum and teachers, whereas teachers attached more importance to non-teaching factors in the wider society.



## 5.7 Summary

**Table 5.5 Comparison of Means and Standard Deviation between Teachers and Students in criticism and suggestions of Islamic Education Curriculum Content (N=60)**

Criticism and suggestions of Islamic Education curriculum content	COMMUNITY				T-test Result Sig.
	Teachers (n=30)		Students (n=30)		
	Mean	SD.	Mean	SD.	
1. Disparity between what students are taught and their daily lives	2.60	1.19	4.20	1.24	***
2. Difficulty of Islamic education syllabus	1.70	.50	3.20	1.45	***
3. Disparity between the content and the aims	3.63	1.10	3.10	1.52	n.s
4. Syllabus does not satisfy the needs of students	3.17	1.09	4.33	.84	***
5. Feeling bored during attending Islamic education lessons	2.40	1.25	3.60	1.50	***
6. Theoretical knowledge base	3.20	1.24	3.90	1.14	*
7. Does not seem to improve students' conduct	3.00	1.23	2.53	1.31	n.s
8. Syllabus cannot be covered during time allocated	2.40	1.43	3.83	1.29	***
9. Syllabus topics are unsuitable for student age groups	2.13	.97	3.30	1.40	***
10. Lack of correlation between the topics of the Islamic education syllabus	2.20	.76	3.20	1.30	***
11. The content is suitable for students	4.00	1.11	4.83	.40	***
12. Increased Weekly classes of Islamic education	4.20	1.10	4.43	1.04	n.s
13. Lack of student feedback aiming to improve teacher performance	4.80	.430	4.97	.183	*
14. Some of the topics are repeats	3.80	1.00	4.70	.50	***
15. Lack of use of teaching aids in presenting Islamic education topics	4.43	.82	4.90	.31	***
16. Muslim teachers use less teaching aids than teachers of other subjects	3.53	1.31	4.50	1.01	***
17. Methods used hinder student understanding	2.60	1.07	3.90	1.30	***

n.s (p>.050) No significant difference between means. \* (p ≤ .050), \*\* (p ≤ .009), \*\*\* (p ≤ .005) Significant difference between means

As seen in Table 5.5, significant differences were found between teachers and students in their level of agreement towards criticisms and suggestions about the Islamic Education curriculum content on fourteen items, and there were no significant differences on three items (3, 7 and 12). Students had the highest mean scores for fifteen items except items 3 and 7, where teachers had the highest mean.

### 5.6.2 Linking Quantitative with Qualitative Results

After completion of analysis of the quantitative and qualitative data it can be said that the quantitative findings were largely supported, and explained and enriched by the interviews. The result of interviews explained why teachers did not use more than one method while teaching Islamic education, why teachers did not use teaching aids, why the content of the Islamic education curriculum is not helping students and affecting their life and why students did not like to attend Islamic education curriculum lessons.



### 5.7 Summary

This chapter started with the concept of Quantitative and Qualitative methods which was first recognized in the late 1940s. Through the Quantitative-Qualitative debate, it emerged that the use of single method in a particular study may not be sufficient. The combination of both methods is believed to give more accuracy and support to the findings and avoid the bias that may result from the use of a single method.

Research strategy is most likely influenced by paradigmatic considerations. In educational research, questionnaires can be a useful quantitative tool for gathering information about conditions, practices and opinions as well as attitudes and feelings. Like any research tool, questionnaires have advantages and drawbacks. The questionnaire scales were checked for validity by many expert referees, and translated into Arabic.

Interviews represent the qualitative methods that can be utilized in educational studies. There are three types of interviews, structured, semi-structured and unstructured. Amongst these types, semi-structured interviews are commonly used in educational research and were used in this research to obtain teachers' and students' ideas and views about the status of the Islamic education curriculum in the secondary schools in Saudi Arabia. The interview questions were translated into Arabic.

Social scientists like Gall et al. (2003) Oppenheim (1992), Al-Assaf (1995), Ary et al. (1990), and Bell (1993) have long recommended the conduct of a pilot study prior to the beginning of the main study. The pilot study proved highly beneficial in the sense that it assured the researcher that the designed study was realistic, practically achievable and would lead to significant results. The teachers' and students' questionnaires were piloted in three cities: 1-London at King Fahad Academy, 2- Riyadh, 3- Buraydah. The sample of this pilot study should be similar to the sample of main study. No problems of administration or phrasing were experienced. On the basis of the results obtained, some items were deleted to improve the internal reliability of the scales. Two new scales were added to the pilot and main study, about extent of fulfilment of aims and objectives of Islamic education curriculum for teachers, and extent of fulfilment of Skills and Morals for students. The outcome of these measures was a reliable set of scales for collecting data in the main study.

The interview schedules were piloted in two cities of Saudi Arabia, Buraydah and Riyadh, with 2 teachers and 3 students in Buraydah, and 3 teachers and 3 students in Riyadh. Interviews took from 45 to 85 minutes, and the reliability of the interview procedure was checked by comparing the researcher's transcriptions with those made by a colleague. The quantitative findings were largely supported, and clarified and enriched by the interviews. No changes were added to the interview schedules and they were considered reliable for use in the main study. The final versions of the questionnaire and interviews can be seen in Appendices 2 and 3.

After describing research methodology and pilot study, it is important to describe the procedures of data collection in main study. The following chapter (Ch6) presents data collection in the main study.



# **CHAPTER SIX**

## **DATA COLLECTION IN THE MAIN STUDY**

### **6.1 Introduction**

### **6.2 The Research Questions**

### **6.3 The Sample**

#### **6.3.1 Sample Selection in the main Study**

##### **6.3.1.1 The Teachers' and Students' Samples**

##### **6.3.1.2 Teachers' Characteristics**

##### **6.3.1.3 Students' Characteristics**

### **6.4 Data collection procedures**

#### **6.4.1 Administration of Teachers' and Students' Questionnaire**

#### **6.4.2 Conduct of Teachers' and Student's Interviews**

### **6.5 Reliability of the instruments in the main study**

#### **6.5.1 Factor Analysis**

##### **6.5.1.1 Factor analysis of Aims and Objectives of Islamic education by teachers**

##### **6.5.1.2 Factor analysis of skills, morals and abilities**

##### **6.5.1.3 Factor analysis of Causes of Students' Lack of Interest in Islamic education**

#### **6.5.2 Internal Reliability of the scales**

### **6.6 Data Analysis Techniques**

#### **6.6.1 The questionnaire analysis techniques are as follow:**

#### **6.6.2 Methods of interview analysis**

##### **6.6.2.1 Data reduction**

##### **6.6.2.2 Data display**

##### **6.6.2.3 Conclusion Drawing and Verification**

### **6.7 Summary**

## CHAPTER SIX

### DATA COLLECTION IN THE MAIN STUDY

#### 6.1 Introduction

This chapter explains the procedures used in the main study in four cities of Saudi Arabia: Riyadh, Makkah, Jeddah and Buraydah (see appendix 1). It will focus on the research questions, selection of samples, the procedures for administration of the questionnaire and conducting interviews in the main study, reliability, and data analysis techniques.

#### 6.2 The Research Questions

The general question is what is the status of the Islamic education curriculum as viewed by teachers and students? To answer that question, it is necessary to investigate the following questions:

1. What is the level of teachers' and students' scores on the study variables, Aims and Objectives of Islamic education, Content of Islamic education curriculum, Teaching Methods, Teaching Aids, Students' lack of interest in Islamic education, Skills and Morals and abilities acquired through Islamic education?
2. Are there any differences among teachers and among students, and between teachers and students, in their scores on the study variables?
3. What are teachers' and students' opinions on the factors that influence the effectiveness of the Islamic education curriculum?
4. What are teachers' and students' opinion' on students' attendance or absence from Islamic education lessons?
5. To what extent does the Islamic education curriculum succeed in developing the skills, morals and abilities which it should develop in the students?
6. What are the difficulties facing the Islamic education curriculum in terms of: the aims and objectives, content, teaching methods and teaching aids?
7. How do teachers and students evaluate the Islamic curriculum in terms of: Islamic curriculum elements, School activities, School buildings, Teacher training programmes?



### 6.3 The Sample

Before describing the research sample, it is important to define sampling and clarify what educationalists have said about sampling. Mouly (1978) and Robson (2000) view sampling as a crucial aspect of any research, as research is generally conducted on the basis of a sample from which certain generalisations applicable to a relevant population may be derived. Through the use of samples the researcher gathers information about relatively few cases and seeks to make qualified judgements about a larger number of cases (Miller, 1983). Many methods shown in the literature for selecting research samples are described in the literature. Some of the methods widely used in sample selection will therefore be reviewed.

Williamson (1977), for example, grouped methods into probability sampling and non-probability sampling. Probability sampling can be divided into four basic categories: Systematic, Deliberate; Cluster; and Random Sampling (Lewis, 1968; Miller, 1983; Gall et al., 2003).

1. In the “systematic” procedure, the sample is selected by setting up a rationale for the selection such as numbering every member of the appropriate population and selecting, for example, every fifth person. A random starting point is then chosen on this list, and every fifth name from that point on is used to make up the sample (Freeman and Levin, 1975).
2. The deliberate selection procedure involves the researcher making up the sample numbers by selecting specific members of the population.
3. The cluster selection method involves the selection of elements from a larger unit containing several of the elements to be investigated (Burroughs, 1971; Gall et al., 2003).
4. The random approach is, according to Leedy (1993), the most widely used. It involves, generally, the selection of units from the whole population in such a way that the characteristics of the sample approximate to the broad characteristics of the total population (Gall et al, 2003).

The random procedure is considered bias-free because every member of the population has an equal chance of being selected to be in the sample (Lewis, 1968).

In non-probability sampling, there are four methods of selecting samples. They are: the quota sample, the accidental sample, the purposive sample, and snowball sampling.

1. A quota sampling plan would require the sample to be made up of particular proportions of different categories of subjects. This method is widely used in market research surveys of public purchasing habits, TV watching or political opinions (Nisbet and Entwistle, 1970). A quota sample is one in which potential subjects are screened in terms of desired characteristics (Mason and Bramble, 1978). This method has some advantages. The main advantage of quota sampling over accidental or random sampling is that it ensures that certain strata of the population are included in the sample (Nisbet and Entwistle, 1970).
2. An accidental sample (sometimes called an opportunistic or convenience sample) is one in which individuals are selected on the basis of their availability, and this process continues until the desired size of the sample has been obtained (Cohen and Manion, 1994).
3. In the purposive sample, the researcher uses his judgement, in the selection of certain groups of individuals on the basis of their relevance to the issues under investigation (Cohen, Manion and Morrison, 2000). The major benefit of purposive sampling is that it only includes subjects who have information that will throw light on the matter under study (Freeman and Levin, 1975; Williamson and others, 1977).
4. Snowball Sampling is a technique related to purposive sampling. The researcher first approaches a small number of individuals who are known to meet the requirements of the investigation. From the individuals initially selected the researcher obtains the names of others with similar qualities to be added to the sample, until the sample size has been reached.



### 6.3.1 Sample Selection in the main Study

It was not possible to cover the whole Saudi population because of the limited time available, and the money and effort that would be needed. It was necessary, therefore, for the researcher to limit the study sample. The sample chosen for the present study were essentially an opportunity sample from Riyadh, Makkah, Jeddah, and Buraydah. The reason for choosing these four cities was that they have somewhat different characteristics. On the one hand most of the population of Saudi Arabia live in these cities and three of them (Riyadh, Makkah, Jeddah) are the biggest cities in Saudi Arabia. Moreover, Riyadh is the capital of Saudi Arabia, to which different types of people come from different areas of Saudi Arabia with various cultural backgrounds. The Ministry of Education of Saudi Arabia is located in Riyadh and the royal family are living in Riyadh which means more support may be in Riyadh. Makkah is the main religious place in Saudi Arabia for all Muslims around the world. Jeddah is the biggest and most important port for Saudi Arabia and the second city in Saudi Arabia. Buraydah, on the other hand, is not as important a city and has less support from the government. Most schools in Buraydah are rented and most of population in that city were of peasant origin and this thesis is the first research applied in this city. Clearly there are other cities in the Kingdom such as Madinah, Khubar, Taif, Abha'a and Dammam which were not selected for the present study. Some of these had been the subject of earlier research (Al-Bedaiwi 1998, Al-Hakami 1999) and so were not included. Other cities were not included on grounds of distance, time and cost.

A sample therefore, which included the capital city, the main religious centre of the Muslim world, the largest commercial centre and the biggest 'ordinary' city was chosen. This, it was thought, might allow for different views in teachers and students. The procedure for selection of teachers' and students' sample is explained below.

#### 6.3.1.1 The Teachers' and Students' Samples

The researcher chose the questionnaire sample of Islamic education teachers in secondary schools and secondary school students from Riyadh, Makkah, Jeddah and Buraydah as mentioned above. The method of cluster sampling described by Burroughs (1971) and Gall et al. (2003) was regarded to be most appropriate for the present study. Cluster sampling may be viewed as the random selection of specific members of the total population and represents one category of Probability sampling.

The researcher selected schools from lists provided by the Educational Directorate in the selected cities. Care was taken to ensure that the schools chosen from each city were sufficiently representative of the whole range of schools in that city. So the sample included schools from city centres, suburban areas and outlying districts. All the selected schools were under the control of the Educational Directorate in each city. 248 teachers and 348 students were selected in main study. The characteristics of the sample in the main study, as revealed in questionnaire responses, are explained below:

6.3.1.2 Teachers’ Characteristics

Teachers’ characteristics were ascertained through five questions in the questionnaire:

1. Teachers’ Qualifications:

Table 6.1 The qualifications of teachers

Qualifications	Frequency	Percentage
Teachers’ College	6	2.4
Bachelor	229	92.3
Master	13	5.2
Total	248	100%

Table 6.1 indicates that 92.3% of the teachers in the study sample held at least a bachelor’s degree. 5.2% of teachers held a Master’s degree. A small group of teachers had graduated from a Teachers’ College.

2. Teachers’ Subject Specialisation:

Table 6.2 Teachers’ subjects

Subject	Frequency	Percentage
Islamic with education	197	79.4
Islamic without Education	51	20.6
Total	248	100%

Table 6.2 shows that 197 of 248 of teachers specialised in Islamic studies with education and 51 without education. Preparation in education as well as an academic specialism subject is very important for those who wish to be teachers.

3. Teachers’ Experience:

Table 6.3 Teachers’ Experience

Experience	Frequency	Percentage
0-7 Years	116	46.8
8-15 Years	92	37.1
> 15 Years	40	16.1
Total	248	100%



Table 6.3 indicates that 116 teachers had seven years experience or less, while 40 teachers had 15 years experience. This means the majority of teachers had little or moderate experience, which may affect their teaching.

4. Teachers’ Training:

Table 6.4 Teachers’ Training

Training	Frequency	Percentage
Yes	96	38.7
No	152	61.3
Total	248	100%

Table 6.4 indicated that the majority of teachers had not received training. This result confirms Al-Salloom’s result in 1996 when he said, “*The majority of teachers in all subjects did not attend any training scheme*” (p. 123).

5. School Building:

Saudi Arabian schools in many cases were set up in rented buildings, which were not purpose built. Such buildings were often designed for residential use and do not fulfil the needs and requirements of education (Al-Tukhais, 1995). Table 6.9 shows the distribution of the sample in terms of the kind of building in which they thought.

Table 6.5 School building

Building	Frequency	Percentage
Government	140	56.5
Rented	108	43.5
Total	248	100%

It is very clear from Table 6.5, that 43.5% of the secondary schools buildings were rented, which is a very high proportion. Rented buildings are subject to many criticisms such as size of classes, lack of teaching aids and lack of basic equipment, for further explanation see chapters two, eight and nine.

6.3.1.3 Students’ Characteristics

Students’ background information was obtained through four questions:

1. Students’ Age:

Information on students’ age was collected in this study. However, should be noted that ages are less useful in the context of the Saudi Arabian education system than in, for example, the British system of education. The reason for this is that, in Saudi Arabia,

movement from one level to another is achievement-related rather than based on students’ age. Therefore, students’ ages do not exactly correspond to the levels of secondary education at which they study.

6.6 Students’ Age

Age	Frequency	Percentage
15-17	294	84.5
18-20	49	14.1
21- and over	5	1.4
Total	348	100%

As seen in Table 6.6 the majority (84.5%) of students in the sample were from 15 to 17 years old. A small proportion, 15.5%, was older than 15-17, which could mean that they had failed and repeated years.

2. Grade Level:

There are three main years of secondary schooling in Saudi Arabia as seen in Table 6.7. Students are required to pass examinations, and on the basis of these, they are awarded passes at the level corresponding to that study year. Successful completion of secondary education means that the student has passed his examinations at all three levels. He thereby gains a qualification which entitles him to university admission.

Table 6.7 Grade level in Secondary school

Grade Level	Frequency	Percentage
First Year	70	20.1
Second Year	118	33.9
Third Year	160	46.0
Total	348	100%

Table 6.7 indicates the distribution of students in the study sample according to their grade level.

3. Students’ Subject Specialisation

First-year students in Saudi secondary schools follow a general studies programme. Thereafter, in the subsequent two years, they are given the opportunity to specialise to some extent, without altogether abandoning a pattern of general education.

The specialisation manifests itself through the student joining one or other of three main streams or section, see Table 6.8: Islamic studies, Management and Natural Science.



In the context of the present study, which focuses on Islamic education in Saudi secondary schools, the issue of subjects is of potential importance because students in the science stream usually study less Islamic education than their colleagues on the Islamic studies stream.

Table 6.8 Subject in Secondary school

Subject	Frequency	Percentage
Islamic studies	151	43.4
Natural Sciences	104	29.9
Management	20	5.7
General	73	21.0
Total	348	100%

Table 6.8 shows the subjects which the student samples were studying. 5.7% of students were studying management, which is not very common and popular in Saudi Arabian secondary schools. The most common subjects are Islamic studies and Natural sciences.

#### **4. School Building:**

As noted previously, an important distinction is to be made between rented buildings, and purpose built premises. Table 6.9 shows the types of building in which students studied.

Table 6.9 School building

Building	Frequency	Percentage
Government	191	54.9
Rented	157	45.1
Total	348	100%

As seen from the table, 45.1% of students studied in rented buildings, where they may have been disadvantaged in terms of space and faculties.

#### **6.4 Data collection procedures**

This research was conducted in 81% of secondary schools for boys in Riyadh, Makkah, Jeddah and Buraydah (see appendix 1) during the period February-May 2003. A number of preliminary procedures had to be completed prior to the administration of the questionnaires and interviews, as follows:

- The researcher obtained permission from his supervisor to allow him to travel to Saudi Arabia to distribute the questionnaires and conduct the interviews.
- The researcher obtained a letter from his university in Saudi Arabia to the Ministry of Education, exhorting the head of the Education Directorate in all four cities to

allow researcher to distribute the questionnaires and conduct interviews, and to afford him full cooperation in doing so.

- The researcher received permission from the Education Directorate to request headteachers, teachers and students to co-operate with him. All letters are in Appendix 4.
- The researcher told all respondents that all the information given to the researcher would be private and confidential.
- The researcher distributed and collected the questionnaires and conducted the interviews by himself.

#### **6.4.1 Administration of Teachers' and Students' Questionnaire**

The researcher decided to distribute the questionnaire by the self-administered method as recommended by Bell (1993). He started to distribute the questionnaire in the middle of February 2003, beginning in Buraydah and then visiting Riyadh, Jeddah and Makkah in succession. The researcher explained to participants how to answer the statement items in the questionnaire, and he asked them to make any comment in the space left at the end of the questionnaire. The total number of questionnaires distributed was 400 for the teacher questionnaire and 500 for the student questionnaire. Regarding the return rate Cohen & Manion (1994) recommend:

“A well planned postal survey should obtain at least a 40 % response rate and with the judicious use of reminders, a 70 per cent to 80 per cent response level should be possible.” (p. 98)

The total number of questionnaires returned was 701, representing 77.9% of the total number supposed to be received by the respondents. More explanation about the distribution and collection of the questionnaires is in Table 6.10.



**Table 6.10 Information about the completed questionnaires by Teachers and Students**

The Community	City	Questionnaire Distributed	Questionnaire Returned	Invalid Questionnaire		Valid Questionnaire
				Blank	Returned with faults	
Teachers	Riyadh	110	81	9	12	60
	Makkah	95	71	2	5	64
	Jeddah	105	77	7	8	62
	Buraydah	90	69	0	7	62
	Total	400	298	18	32	248
Students	Riyadh	138	112	5	17	90
	Makkah	121	98	3	9	86
	Jeddah	129	101	2	12	87
	Buraydah	112	92	1	6	85
	Total	500	403	11	44	348
Total		900	701	29	76	596

Table 6.10 shows that the total number of distributed questionnaires for teachers and students was 900, and the number returned was 701, on 77.9% of the total. However, not all questionnaires returned were valid. As the table shows, around 29 of the questionnaires returned were blank. Some respondents may have returned the questionnaires blank, to indicate to the researcher their unwillingness to fill them in, avoiding receiving further reminders. Others may have been busy, some respondents indicated this. 76 questionnaires were completed – or partly completed – with faults. The faults or omissions included:

1. completed carelessly;
2. not putting the tick in the boxes provided and leaving them blank;
3. giving more than one answer for one question, such as ‘Always, Often, Seldom’;
4. returned with a page missing.

It is clear that responses among this category did not follow the instructions of the questionnaire. Therefore, the questionnaires returned with faults were excluded from the analysis. The valid response rate was questionnaires were 85% of returned questionnaires and 66% of all distributed questionnaires.

#### **6.4.2 Conduct of Teachers’ and Student’s Interviews**

It is worth summarizing how the interviews were arranged and conducted to reveal the operational procedures and their potential limitations. A list of schools’ addresses and phone numbers was obtained from the Educational Directorate in the four cities. This list

enabled the researcher to make telephone contact with the five schools in each city. An inquiry was made of each school to establish if it would be possible to meet briefly with headteachers to obtain permission to meet the teachers and students. On arrival at each school, the researcher requested to meet the teachers and students initially and separately and explained to them very briefly the overall objective of the interview and its importance. The strict confidentiality of the interviews was confirmed and anonymity guaranteed to the interviewees. Twenty teachers and 20 students were interviewed. At the start, the researcher explained again to the interviewees the objective and importance of interview. Nineteen of the teachers agreed to be taped while being interviewed; one teacher did not agree. All students agreed to be taped. The researcher used tape-recording because it has many advantages as stated by Gall et al. (2003):

“The use of tape recorders has several advantages over note taking for recording interview data for research. Most importantly, it reduces the tendency of interviewers to make an unconscious selection of data favouring their biases. The tape recording provides a complete verbal record, and it can be studied much more thoroughly than data in the form of interviewer notes. A tape recorder also speeds up the interview process” (p. 249).

Verma and Mallick (1999) stated that:

“a tape recording is likely to be the favoured option, since it not only provides a record of the interviewee's actual words but the inflections of his or her voice which can be an additional and valuable source of information. It also means that the researchers will be able to give all their attention to the interview process and concentrate on the interviewee's expressions and body language when responding to questions” (p. 127).

After completion of recording the researcher re-played the tape after each interview and transcribed the tapes. Interviews took from 50 to 90 minutes to conduct, depending on the depth of the replies and the number of examples given by the interviewees.

### **6.5 Reliability of the instruments in the main study**

To check the reliability of the scales within the questionnaire in main study, item analysis, factor analysis and internal reliability (Cronbach alpha) were carried out. The findings are presented in consecutive sections.



### 6.5.1 Factor Analysis

Factor analysis is a set of statistical techniques that aims mainly to reduce the number of the variables by finding the common factors among them without substantial loss of information (Kim & Mueller, 1978; Tabachnick & Fidell, 2001). The reduction of the number of variables is important as it helps to approach a model that has a more powerful theoretical foundation with a greater degree of simplicity. Factor analysis is applicable when there is no theoretical basis to guide the selection of underlying dimensions. This is referred to as exploratory factor analysis.

Another main objective is to examine pre-built hypotheses, i.e. to use factor analysis as a means of confirming pre-determined underlying dimensions of an existing model rather than to explore their dimensions (Kim & Mueller, 1978; Tabachnick & Fidell, 2001). This is referred to as confirmatory factor analysis. Accordingly, the application of factor analysis for the new scales of the questionnaire was confirmatory in nature.

When using factor analysis, several important issues have to be considered. First, it is necessary for variables to be intercorrelated due to these variables sharing common factors and not as a result of one being a direct cause of the other (Nunnally, 1978; Kim & Mueller, 1978). Second, if the factor loadings are less than 0.40 as suggested by Nunnally (1978) or less than 0.30 as suggested by Kim and Mueller (1978), then there is a limited interpretation of their meanings.

Principal components analysis is one of the most widely used factor analysis techniques. This examines the total variance of a variable, i.e. including its common and unique variance. The variance of a test to be explained is known as its communality, which is set at 1 in this method. The first factor is extracted, which accounts for the largest amount of variance shared by the tests. The second factor consists of the next largest amount of variance which is not related to or explained by the first one, i.e., these two factors are unrelated or orthogonal to one another. The third factor extracts the next largest amount of variance and so on (Kim & Mueller, 1978). Consequently we would keep the first few factors that explain most of the variance. The next step is to deal with the number of factors that should be retained. One of the most widely used criteria is Kaiser's criterion by which factors that have an eigenvalue of greater than one should be selected (Kim & Mueller, 1978).

It has been suggested that in order to gain a simpler and more meaningful factor solution, factors can be rotated (Hair et al., 1992). Two rotation approaches have been proposed: orthogonal and oblique. The orthogonal rotation approach is suggested when there is no theoretical expectation that the factors under analysis are not correlated (Hair et al., 1992; Field, 2000). Hair et al. (1992) argue that orthogonal rotation is widely employed mainly for a practical reason (adoption of it by most statistical packages). The oblique rotation approach is more flexible, since it does not assume that factors are uncorrelated (Hair et al., 1992; Field, 2000).

There are several methods suggested for each approach of rotation, particularly for the orthogonal rotation. It is argued, however, that there is no convincing justification to favour one method over the other (Hair et al., 1992). The varimax method has been suggested as a successful analytic approach to derive the orthogonal rotation (Hair et al., 1992; Field, 2000), while the oblimin method is highly recommended for the oblique rotation (Hair et al., 1992; Field, 2000).

Factor analysis was used in this research as it would help to assess to what extent the items of a scale are tapping the same concept. In other words, this analysis can enable the researcher to

“assess the factorial validity of the questions which make up our scales by telling us the extent to which they seem to be measuring the same concepts or variables” (Bryman & Cramer, 2001: 261).

Moreover, it has been argued also that factor analysis gives more confidence regarding the internal reliability of multiple item questionnaires (Carmines & Zeller, 1979). Factor analysis was conducted for three scales to assess the underlying structure: the Aims and Objectives of Islamic Education, Skills, Morals and Abilities, and Causes of Students' Lack of Interest in Islamic Education.



### 6.5.1.1 Factor analysis of Aims and Objectives of Islamic education by teachers

**Table 6.11, Results of Factor Analysis on Aims and objectives of Islamic education scale on Rotated Varimax**

Aims and Objectives Important	Factor Loadings				Eigenvalue	% of cumulative variance	Alpha reliability
	Factor 1	Factor 2	Factor 3	Factor 4			
7. Formulation of the learners ability to extract the values and principles and rules from holy Qur'an and Hadith	.764				9.03	39.30	.87
15. Engaging in scientific discussions	.713						
4. Deepening the students' belief in divination	.668						
12. Acquiring study and research skills and contact resources and references and Islamic books	.664						
9. Developing the skills of analysis and thinking	.662						
5. Formation of conceptual and scientific insight in the mind of the learner to differentiate between correct concepts and introduced concepts in Islam	.587						
6. Enabling the learner to defend the Islamic values and face of destructive ideas by demonstrations and proofs	.522						
20. Applying what was learned	.460						
22. The necessity to respect the rights of others		.750			1.950	47.72	.82
16. Supporting the participation in charity		.734					
23. The participation in community guidance about heterodoxy, superstition and Jugglery		.672					
14. Co-operation between Muslims		.658					
13. spirit of forgiveness and respect for opposing views		.644					
1. Strengthening the link between the learner and Allah and his prophet			.725		1.68	55.02	.71
8. Showing the manifestations of Allah's abilities and creativity in human and universe			.702				
21. Practising good Islamic manners			.673				
3. Setting the religious motives for individuals			.625				
2. Holistic concept about Islam as the best way of life			.494				
11. The importance of Islamic Daawa (Calling to Islam)				.692	1.04	59.54	.81
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity				.609			
17. Formation of holistic Islamic personality including aspects like health, mental, spiritual, creative, will power and financial issues				.550			
10. Feeling the importance of performing the holy rituals like prayer and Zakah				.523			
19. Good crisis and problem management based on set of beliefs				.502			

The result of factor analysis on the Aims and Objectives of Islamic Education scale, as seen in Table 6.11, suggests that four factors can be extracted. The first factor includes the eight items of religious education aims and objectives. This factor is described as 'Skill objectives'. This factor (eigenvalue 9.30) explains 39.26% of variance. The second factor is described as 'Behavioural objectives' (eigenvalue 1.947). It includes five items of aims and objectives of Islamic education and explains 8.50% of variance. The third factor is

described as ‘Affective objectives’. It includes five items of religious education aims and objectives, its eigenvalue is 1.70 and it explains 7.30% of variance. The fourth factor, described as ‘Cognitive objectives’, includes five aims and objectives of Islamic education with an eigenvalue of 1.040. This factor explains 4.52 of variance.

6.5.1.2 Factor analysis of skills, morals and abilities

Table 6.12, Results of Factor Analysis on skills, morals and abilities scales on Rotated Varimax

Skills and Morals and Abilities	Factor Loadings			Eigenvalue	% of cumulative variance	Alpha reliability
	Factor 1	Factor 2	Factor 3			
12. Educating and developing your family and society in general	.717			5.16	30.38	.74
17. Learning of skills of constructing criticism	.710					
15. Face up to daily life difficulties like ailment, work and education	.681					
9. Safe guarding against disruptive thoughts and ideas	.576					
8. Preparedness for familial and other social responsibilities	.542					
4. Respect for the opinions of my parents and others		.678		1.45	38.90	.70
6. The ability to different rate between righteousness and falsehood		.642				
11. Learn to deal with technological advances like satellite TV and the internet based on Islamic beliefs		.588				
5. Good manners with other people		.580				
3. Formulation of solutions for behavioural problems		.563				
10. Help and assistance to the needy and handicapped		.482		1.09	45.32	.71
2. The deep thought about Islamic topics			.741			
7. Continuous learning and research			.644			
13. Development of skills of analysis and writing			.576			
16. Discuss the Islamic issues in a balanced and logical manner			.538			
14. Observing Islamic teachings in ones behaviour and manners			.390			
1. Understanding the rules and laws of Islamic religion			.380			

Factor analysis was carried out for the scale of Skills, Morals and Abilities that students want to acquire through studying the syllabus and topics of Islamic education. This analysis was employed using the orthogonal rotation method (Varimax). A three-factor solution emerged, as shown in Table 6.12. The first factor was ‘Instructions of Islam’ (eigenvalue 5.16) explaining 30.38% of variance. The second factor was ‘Dealing with, and respect for other people’ (eigenvalue 1.45) explaining 8.52% of variance. ‘Individual concerns’ was the third factor (eigenvalue 1.09) explaining 6.42% of variance.



### 6.5.1.3 Factor analysis of Causes of Students' Lack of Interest in Islamic Education

**Table 6.13, Results of Factor Analysis on the causes of students' lack of interest scales on Rotated Varimax**

The Causes	Factor Loadings					Eigenvalu	% of cumulative variance	Alpha reliability
	Facto r 1	Facto r 2	Facto r 3	Facto r 4	Facto r 5			
10. Does not deal with current issues relating to students	.774					5.07	25.33	.82
11. Does not meet the needs of students	.767							
9. Some topics are unsuitable	.755							
12. The books are too difficult to be understood	.708							
15. Lessons are set the end of the school day	.670							
13. The text books are old fashioned	.503							
8. Teachers may have little interest in their subjects		.826				1.85	34.56	.72
2. Teacher does not practise what he preaches		.646						
14. School administration		.632						
3. Teacher are not competent to teach		.626						
5. Non-use or scarce use of teaching aids			.743			1.60	42.54	.69
6. Harsh treatment of students			.643					
4. Teaching methods rely mostly on dictation			.588					
7. Lack of use of interesting stories			.520					
18. Imported cultural and destructive ideologies distracting students attention				.700		1.15	48.27	.50
17. The is a discrepancy between what is happening in the wide community and what the students are taught				.608				
16. Families do not bring up their children according to Islamic teachings				.592				
19. Technical subjects				.513				
20. Co-operation from community organisations				.472				
1. Students' lack interest in studying in general					.833	1.03	53.40	

The factor analysis results of the causes of students' lack of interest in Islamic education scales, as seen in Table 6.13, suggest that five factors were extracted. The first factor includes the six causes related to 'syllabus and content of Islamic education curriculum'. This factor (eigenvalue 5.07) explains 25.33% of variance. The second factor (eigenvalue 1.85) includes the four causes related to 'teachers themselves and school administration', explaining 9.23% of variance. The third factor (eigenvalue 1.60) includes the four causes of 'teaching techniques', explaining 7.98% of variance. The fourth factor (eigenvalue 1.15) contains four causes with loadings on mostly of 0.5 and above. Those causes are related to 'Society' and explain 5.73% of variance. 'Students themselves' was the fifth factor, (eigenvalue 1.03) explaining 5.13% of variance. Theoretically, this should be deleted, because it is not aligned with any other item, but the researcher decided to keep this item, because it is very important and all teachers said the cause of students' lack of

interest in Islamic education lessons is that students themselves lack interest in all subjects, not only Islamic education.

6.5.2 Internal Reliability of the scales

Cronbach’s alpha was computed for all scales of the questionnaire. The results were as shown in the following Table 6.14:

Table 6.14 Internal Consistency\* of the Scales of Questionnaires (n=596)

Scales	Reliability
Aims and Objective of Islamic education curriculum	.92
Content of Islamic education curriculum	.71
Teaching Methods	.79
Availability of Teaching Aids	.73
Usage of Teaching Aids	.76
Students’ Lack of interest in Islamic education lessons	.82
Skills, Morals and Abilities of Islamic education	.85

\* Note:  
Cronbach alpha is used for the internal consistency

Table 6.14 suggests good internal consistency of the questionnaire scales. Six of them had satisfactory reliabilities ranging from .73 to .92. The scale of Islamic education curriculum content had lower internal consistency (.71). To deal with this, internal consistency for this scale was recomputed to determine whether the consistency could be boosted when one item or more was dropped. When item 12 of the content of Islamic education curriculum scale (Increased weekly classes of Islamic education) was dropped, internal consistency increased to .74. However, it was decided to retain this item for two reasons. First, internal consistency only increased slightly (from .71 to .74) when the item was dropped. Secondary, internal consistency of the content of Islamic education curriculum scale was not too low and some argue that this level is acceptable for the purpose of internal reliability (Nunnally, 1978).

6.6 Data Analysis Techniques

The techniques of data analysis were divided into two sections. Section one is the statistical techniques for the questionnaire. Section two is the methods of analysing the interviews.



### **6.6.1 The questionnaire analysis techniques are as follow:**

Descriptive statistics (frequencies and percentages of informants) were used to know respondents perceptions of the level of importance, fulfilment, usage, availability and agreement of the variances factors investigated. T-Test was used to explore whether two groups of teachers differed in Aims and Objectives of Islamic education curriculum, Content of Islamic education curriculum, Teaching Methods, Teaching Aids, Students' lack of interest in Islamic education lessons. And to explore students differed in Content of Islamic education curriculum, Teaching Methods, Teaching Aids, Their lack of interest in Islamic education lessons, Skills and Morals and Abilities they will get from Islamic education curriculum. It was also used to explore the difference in perceptions between teachers and students in relation to these variables. Chi Square was used to test for difference between teachers in their perceptions of the availability of teaching aids. ANOVA was used to test for significant differences between teachers in their perceptions of students' lack of interest in Islamic education lessons.

### **6.6.2 Methods of interview analysis**

According to the analysis scheme followed, adopted from Miles and Huberman (1994), qualitative data analysis consists of three concurrent flows of activities: data reduction, data display, and conclusion drawing /verification. In this research, the three activities were applied to the data obtained from the semi-structured interviews, including both pre-determined and emergent themes.

The themes should deepen our background understanding of the concepts addressed quantitatively. The interviews had been conducted to be sufficiently flexible to permit any emergent themes to be revealed. Being aware of the importance of such flexibility was considered as one significant aspect of being flexible. This was borne in the researcher's mind throughout the analysis. Dealing with challenging questions regarding flexibility posed by the researcher himself and by a discussion group was found very useful in remaining mindful of the need for flexibility and being willing to achieve it to the greatest possible extent while reading the data over and over. Some practical procedures were taken to achieve that. For instance, the matrix was designed to include space to enter emergent themes. Memos were used to indicate any promising emergent themes, from an

early stage. At this point, it is appropriate to discuss the three activities of qualitative data analysis: data reduction, data display, conclusion drawing and verification respectively.

#### 6.6.2.1 Data reduction

Data reduction refers to:

“the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions”(Miles & Huberman, 1994 p. 10).

Data reduction processes took place throughout the data analysis. In the early stage, the researcher examined the collected data through several readings to obtain a general qualitative picture of the pre-determined themes and to identify initially the most promising emergent themes. During that stage, a further careful reading was conducted to determine the relevance of each reply in the data in connection with both the pre-determined and the emergent themes and to identify the clusters or patterns in the participants' replies.

In the middle stage of data reduction, coding of the participants' replies was used. This coding was based on the research design and codes given to the concepts included in it. The coding was used to help the researcher to avoid personal bias as much as possible, in addition to examining the research questions (Glaser & Strauss, 1967; Miles & Huberman, 1994). Mapping the code patterns (i.e. the use of figures) was done and found very useful in the analysis since it clarified the concepts and facilitated the establishment of the links among them.

The coding was designed in this research to permit data reduction to proceed within the interview material, allow the themes to be developed, and facilitate the retrieval of the data.

A particular important benefit of counting the proportions was

“to keep yourself analytically honest, protecting against bias” as suggested by Miles & Huberman (1994: 253),

thereby neutralizing the danger posed by Silverman, when he states that

“the critical reader is forced to ponder whether the researcher has selected only those fragments of data which support his argument”(1985p140).



To take advantage of counts in a very clear way, the following convention was adopted. Three categories were indicated in the following way. The term ‘the majority’ means agreement by most of the participants (above 60%); the term ‘minority’ means a small number of participants (less than 40%), and the term ‘approximately half’ means no less than 40% and no greater than 60%.

However, it is worth noting that the analysis of the data qualitatively should not focus merely on counting of the replies in an attempt to assess the universality of the patterns. Rather, it should go beyond that (i.e. counting the replies) to indicate a deeper understanding and insight into what is going on in the context under investigation. Thus, although the activity of data reduction adopted counting for the mentioned reasons, it did not ignore opinions that were found to be supported even by a small number of participants, as long as they appeared to throw light on a pre-determined or emerging theme.

Memoing was used throughout the analysis to clarify, link, and bring order to the whole coded themes. By memoing is meant annotating the documented data to reveal links, ideas, and thoughts about codes (see Glaser, 1978). Memoing helped the researcher in building more coherent and comprehensive patterns, casting them in a theoretical context. Furthermore, memoing facilitated the discovery and development of the emergent themes. Two different types of memoing were used. The first type was used to indicate the degree of support of a theme and by whom, while the second type was employed to indicate the possibility of considering a theme as an emergent theme.

In its later stage, data reduction was aimed at developing the suggested, pre-determined and emergent, themes and selecting representative quotations that captured the more powerful meaning in order to describe the context of the situations in question with the explanations where necessary. The selected quotations were not to be stripped from their contexts, either the Teachers or Students.

#### **6.6.2.2 Data display**

The data display activity is designed to produce

“an organised, compressed assembly of information that permits conclusion drawing and action... better displays are a major avenue to valid qualitative analysis”; and those displays are ‘designed to assemble organized information

into an immediately accessible, compact form so that the analyst can see what is happening and either draw justified conclusions or move on to the next step of analysis the displays suggests may be useful” (Miles & Huberman, 1994 p. 11).

Since qualitative data is voluminous, bulky and dispersed, such data display was required in all three activities in the analysis. In this research, the matrix was seen as the most suitable way to display the data, besides the presentation of representative quotations in the words of the participants. The matrix that was used in this research, as a display device during the qualitative data analysis, consisted of rows and columns.

#### **6.6.2.3 Conclusion Drawing and Verification**

“The qualitative analyst is beginning to decide what things mean - is noting regularities, patterns, explanations, possible configurations, causal flows, and propositions” (Miles & Huberman, 1994 p. 11).

Therefore, a tentative drawing of conclusions took place during all the previous activities. Because those conclusions might be vague and ill-formed in the early stages, the purpose of the activity of drawing conclusions was to develop, integrate and finalize the conclusions and formulate them in a way that could be connected with both the pre-determined and emergent themes, after assuring that all the relevant collected data had been analysed.

“Conclusions are also verified as the analyst proceeds’ through different ways including ‘a short excursion back to the field notes’ and ‘elaborate with lengthy argumentations and review among colleagues” (Miles & Huberman, 1994 p.11).

In this regard, the researcher kept returning to the data material and having several discussions with some academics. Triangulation can be of value for verification purposes (Miles & Huberman, 1994). In this research, comparison of qualitative and quantitative findings was applied as a form of triangulation (for results and justification see Chapter Eight and Nine).



## 6.7 Summary

This chapter described the methods used to collect data for the main study, and reported on the reliability of the questionnaire.

The main study was carried out in four cities: Riyadh, Makkah, Jeddah and Buraydah, in Saudi Arabia (see appendix 1), from the middle of February to May 2003, in secondary schools. Teachers and students were sampled, using random sampling, which is highly preferred in studies with large number of samples.

For the questionnaire, 596 valid replies from teachers and students were received, after distribution of 900 questionnaires. In addition, 20 teachers and 20 students were interviewed. Following the necessary formalities for gaining access, the researcher distributed his questionnaires himself. He explained to the respondents that all the information would be confidential. The researcher also explained the purposes and importance of this study.

Although reliability had been estimated in the pilot study, it was checked again in the main study. Cronbach's alpha showed that the scales of the questionnaire had acceptable levels of internal reliability. In particular, six out of the seven scales had satisfactory reliability ranging from .73 to .92, and the seventh scale (content of Islamic education curriculum) had a moderately acceptable level (.71). The result of factor analysis supported the internal reliability in the three scales aims and objectives of Islamic education, students' lack of interest in Islamic education lessons, skills, morals and abilities of Islamic education curriculum.

Analysis of the questionnaire involved descriptive statistics, T-test. Chi square and ANOVA. The interview analysis followed Miles and Huberman's (1994) qualitative data analysis procedure, which consists of three concurrent flows of activities: data reduction, data display, and conclusion drawing/ verification.

Now, it is time to present the research findings, both quantitative and qualitative. The next chapter (Ch 7) presents the quantitative findings, while the following chapter (Ch 8) presents the qualitative findings.

## **CHAPTER SEVEN**

### **The Quantitative Results**

#### **7.1 Introduction**

##### ***Part One: Teachers' Responses***

#### **7.2 Descriptive analysis**

##### **7.2.1. Aims and Objectives of Islamic education curriculum**

##### **7.2.2. Teaching Methods**

##### **7.2.3. Teaching Aids**

##### **7.2.4. Teachers' views on student lack interest in Islamic Education**

##### **7.2.5. Teachers' View about Islamic Curriculum Content**

#### **7.3 Differences between teachers in the five sections**

##### **7.3.1 Difference between teachers' views about the aims and objectives of Islamic education**

##### **7.3.2 Difference between teachers' views towards teaching methods**

##### **7.3.3. Difference between teachers' views availability of teaching aids**

##### **7.3.4. Difference between teachers' views about Causes of students lack of interest**

##### ***PART TWO: STUDENTS' RESPONSES***

#### **7.4. Descriptive analysis**

##### **7.4.1 Teaching Methods**

##### **7.4.2. Teaching Aids**

##### **7.4.3. Causes of student lack of interest in Islamic Education**

##### **7.4.4. Students' views about Criticism and suggestions of Islamic Curriculum Content**

##### **7.4.5. The Skills, Morals and Abilities that students want to acquire**

##### **7.4.5.1 The Fulfilment of Skills, Morals and Abilities**

#### **7.5 Differences between Students in the five sections**

##### **7.5.1 Difference between students in the teaching methods**

##### **7.5.2 Difference between students in the Teaching Aids**

##### **7.5.3 Differences between students' views about causes of their lack of interest in 4 cities**

##### **7.5.4 Students' view about Criticism and suggestions of Islamic Curriculum Content**

##### **7.5.5 Students' view about importance and fulfilment of Skills, Morals and Abilities of Islamic education curriculum**

##### ***PART THREE: Comparison between teachers' and students' questionnaire results***

#### **7.6 Introduction**

##### **7.6.1 Differences between the views of teachers and students about teaching methods**

##### **7.6.2 Differences between the views of teachers and students about teaching aids**

##### **7.6.3 Differences between the views of teachers and students about causes of students' lack of interest in the religious education**

##### **7.6.4 Differences between the views of teachers and students about criticism and suggestions of Islamic Curriculum Content**

#### **7.7 Summary of the Chapter**



## CHAPTER SEVEN

### THE QUANTITATIVE RESULTS

#### 7.1 Introduction

This chapter presents the results of the main study. A quantitative analysis was carried out in order to explore the research questions, as well as to establish the reliability and assess the validity of the questionnaire items. This analysis included computing means and standard deviations and carrying out factor analysis, ANOVA, t tests and chi square.

The chapter is presented in three parts. Part One is concerned with the result of the review of the secondary schools teachers' questionnaire. The teachers' questionnaire consisted of six sections, each dealing with specific issues in religious education. The first one was concerned with the importance of the aims of Islamic education. The second dealt with the fulfilment of the aims of Islamic education. The third dealt with the teaching methods used by teachers in their Islamic education courses. The fourth concentrated on the use of teaching aids and the fifth on teachers' views about reasons for students' lack of interest in Islamic education. The final section focused on the content of the Islamic Education curriculum.

Part Two presents the findings from the students' questionnaire, which was divided into five sections. The first one related to teaching methods, the second to teaching aids, the third to reasons for students' lack of interest in Islamic education, the fourth to students' views about the content of Islamic education and the last to students' acquisition of knowledge and skills.

Part Three compares teachers' and students' questionnaire results for any significant differences.

In this chapter, labels of variables (i.e. codes of variables) will be used for the sake of simplicity and summarisation, while their names will be employed in the discussion chapter for the purpose of interpreting the research findings. Frequencies and percentages of participants' responses were computed. Our emphasis in describing the findings will be on the mean of scores (e.g. level of importance), ANOVA and t-test results.

## **PART ONE: TEACHERS' RESPONSES**

### **7.2 Descriptive analysis**

Data in this section deals with the first of the research questions: what was the mean teachers' score in each of the study variables: Aims of Teaching Islamic Education, Teaching Method, Teaching Aids, Causes of Students' Lack of Interest in Islamic Education and Teachers' View about Islamic Education Curriculum Content?

In each scale of the questionnaire, importance, fulfilment, availability, usage or agreement, as appropriate, were categorised in three levels:

1- Low level: C.

2- Moderate level: B.

3- High level: A.



## 7.2.1. Aims and Objectives of Islamic education curriculum

**Table 7.1 The importance of aims and objectives of Islamic education as determined by teachers (N=248)**

Importance of Aims and objectives	Frequency (%)					Mean
	VI	I	MI	LI	NI	
1. Strengthening the link between the learner and Allah and his prophet	246 99.2%	2 .8%				4.99
2. Holistic concept about Islam as the best way of life	233 94%	15 6%				4.94
3. Setting the religious motives for individuals	232 93.5%	13 5.2%	3 1.2%			4.92
21. Practising good Islamic manners	230 92.7%	16 6.5%	2 .8%			4.92
8. Showing the manifestations of Allah's abilities and creativity in human and universe	220 88.7%	24 9.7%	3 1.2%	1 .4%		4.87
16. Supporting the participation in charity	218 87.9%	27 10.9%	2 .8%	1 .4%		4.86
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity	198 79.8%	45 18.1%	3 1.2%	2 .8%		4.77
11. The importance of Islamic Daawa. (Calling to Islam)	181 73%	61 24.6%	5 2%	1 .4%		4.70
22. The necessity to respect the rights of others	180 72.6%	63 25.4%	3 1.2%	2 .8%		4.70
13. Spirit of forgiveness and respect for opposing views	186 75%	50 20.2%	10 4%	2 .8%		4.69
5. Formation of conceptual and scientific insight in the mind of the learner to differentiate between correct concepts and introduced concepts in Islam	176 71%	64 25.8%	7 2.8%	1 .4%		4.67
14. Co-operation between Muslims	167 67.3%	74 29.8%	6 2.4%	1 .4%		4.64
6. Enabling the learner to defend the Islamic values and face destructive ideas by demonstrations and proofs	174 70.2%	60 24.2%	10 4%	4 1.6%		4.63
17. Formation of holistic Islamic personality including aspects like health, mental, spiritual, creative, will power and financial issues	171 69%	63 25.4%	12 4.8%	2 .8%		4.63
19. Good crisis and problem management based on set of beliefs	165 66.5%	71 28.6%	11 4.4%	1 .4%		4.61
4. Deepening the students' belief in divination	169 68.1%	63 25.4%	12 4.8%	4 1.6%		4.60
7. Formulation of the learners' ability to extract the values and principles and rules from holy Qur'an and Hadith	142 57.3%	81 32.7%	24 9.7%	1 .4%		4.48
23. The participation in community guidance about heterodoxy, superstition and Jugglery	141 56.9%	85 34.3%	17 6.9%	5 2%		4.46
10. Feeling the importance of performing the holy rituals like prayer and Zakah	129 52%	89 35.9%	27 10.9%	3 1.2%		4.39
20. Applying what was learned	115 46.4%	101 40.7%	29 11.7%	3 1.2%		4.32
15. Engaging in scientific discussions	104 41.9%	102 41.1%	36 14.5%	6 2.4%		4.23
12. Acquiring study and research skills and contact resources and references and Islamic books	94 37.9%	100 40.3%	46 18.5%	8 3.2%		4.13
9. Developing the skills of analysis and thinking	97 39.1%	90 36.3%	55 22.2%	6 2.4%		4.12

Note: VI= Very Important, I= Important, MI= Moderately Important, LI= Slightly Important, NI= Not Important.

As seen in Table 7.1, the results indicate agreement among teachers on the importance of all the aims and objectives of Islamic education. This is supported by the high mean scores. The extent to of which teachers thought they fulfilled the aims and objectives of Islamic education is depicted in Table 7.2. In addition, means scores in this table were 4.12 and above, this is why the researcher did not add a level of importance.



**Table 7.2 Extent of teacher fulfilment of aims and objectives of religious education**  
(N=248)

Aims and objectives fulfilment	Frequency (%)					Mean	Level of fulfilment
	Always	Often	Occasionally	Seldom	Never		
1. Strengthening the link between the learner and Allah and his prophet	194 78.2%	45 18.1%	7 2.8%	2 .8%	--	4.74	A 27.3%
21. Practising good Islamic manners	176 71.0%	57 23.0%	12 4.8%	3 1.2%	--	4.64	
22. The necessity to respect the rights of others	117 47.2%	78 31.5%	49 19.8%	3 1.2%	1 .4%	4.24	
3. Setting the religious motives for individuals	135 54.4%	56 22.6%	31 12.5%	19 7.7%	7 2.8%	4.18	
8. Showing the manifestations of Allah's abilities and creativity in human and universe	108 43.5%	70 28.2	54 21.8	16 6.5	--	4.09	
10. Feeling the importance of performing the holy rituals like prayer and Zakah	107 43.1%	54 21.8%	85 34.3%	2 .8%	--	4.07	B 54.5%
2. Holistic concept about Islam as the best way of life	113 45.6%	45 18.1%	53 21.4%	36 14.5%	1 .4%	3.94	
4. Deepening the students' belief in divination	82 33.1%	61 24.6%	53 21.4%	45 18.1%	7 2.8%	3.67	
5. Formation of conceptual and scientific insight in the mind of the learner to differentiate between correct concepts and introduced concepts in Islam	56 22.6%	83 33.5%	69 27.8%	33 13.3%	7 2.8%	3.59	
6. Enabling the learner to defend the Islamic values and facing of destructive ideas by demonstrations and proofs	59 23.8%	71 28.6%	72 29.0%	41 16.5%	5 2.0%	3.56	
20. Applying what was learned	59 23.8%	55 22.2%	78 31.5%	56 22.6%	--	3.47	
23. The participation in community guidance about heterodoxy, superstition and Jugglery	40 16.1%	53 21.4%	97 39.1%	57 23.0%	1 .4%	3.29	
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity	38 15.3%	39 15.7%	119 48.0%	51 20.6%	1 .4%	3.25	
14. Co-operation between Muslims	34 13.7%	58 23.4%	95 38.3%	55 22.2%	6 2.4%	3.24	
19. Good crisis and problem management based on set of beliefs	28 11.3%	53 21.4%	103 41.5%	56 22.6%	8 3.2%	3.15	
13. Spirit of forgiveness and respect for opposing views	10 4.0%	59 23.8%	127 51.2%	52 21.0%	--	3.11	
7. Formulation of the learners' ability to extract the values and principles and rules from holy Qur'an and Hadith	23 9.3%	58 23.4%	90 36.3%	65 26.2%	12 4.8%	3.06	
11. The importance of Islamic Daawa. (Calling to Islam)	17 6.9%	47 19.0%	111 44.8%	66 26.6%	7 2.8%	3.00	C 22.7%
17. Formation of holistic Islamic personality including aspects like health, mental, spiritual, creative, will power and financial issues	3 1.2%	58 23.4%	97 39.1%	83 33.5%	7 2.8%	2.87	
16. Supporting the participation in charity	4 1.6%	39 15.7%	83 33.5%	100 40.3%	22 8.9%	2.61	
15. Engaging in scientific discussions	--	39 15.7%	87 35.1%	79 31.9%	43 17.3%	2.49	
9. Developing the skills of analysis and thinking	--	26 10.5%	93 37.5%	98 39.5%	31 12.5%	2.46	
12. Acquiring study and research skills and contact resources and references and Islamic books	1 .4%	12 4.8%	76 30.6%	107 43.1%	52 21.0%	2.21	

Note: A: Represents High Fulfilment ( $\geq 4$ ). B: Represents Moderate Fulfilment ( $\geq 3 < 4$ ) C: Represents Low fulfilment ( $< 3$ )

The results are divided into three groups: group (A) indicates a high level of fulfilment and includes 6 aims and objectives (1, 21, 22, 3, 8 and 10). Group (B) indicates a moderate level of fulfilment and includes 12 aims and objectives (2, 4, 5, 6, 20, 23, 18, 14, 19, 13, 7 and 11). Group (C) indicates the lowest level of fulfilment and includes 5 aims and objectives (17, 16, 15, 9 and 12). A disparity is noted between teachers' fulfilment of the aims and objectives of Islamic education and the importance they attach to Islamic education. It is clear from Table 7.1 that all teachers totally agreed on the importance of all the suggested aims and objectives of Islamic education. However, the findings in this table suggest that they did not think they were wholly successful in fulfilling these aims and objectives.



7.2.2. Teaching Methods

Table 7.3 Extent of Use of Teaching Methods by Islamic education Teachers (N=248)

Teaching Methods		Frequencies (Percentage)					M	SD	Level of usage
		Always	Often	Occasionally	Seldom	Never			
Traditional methods	1. lecture method	93 37.5%	100 40.3%	46 18.5%	8 3.2%	1 .4%	4.11	.85	A 6.2%
	13.Using the method of good advice to give guidance	78 31.5%	74 29.8%	53 21.4%	41 16.5%	2 .8%	3.75	1.10	B 25%
	9.Using encouragement and threats way to explain some problems	48 19.4%	94 37.9%	68 27.4%	21 8.5%	17 6.9%	3.54	1.10	
	15. Using question in the end of lesson to assess students' understanding	37 14.9%	79 31.9%	79 31.9%	34 13.7%	19 7.7%	3.33	1.12	
	4.Use of stories/case studies	27 10.9%	62 25.0%	103 41.5%	34 13.7%	22 8.9%	3.15	1.08	
Modern methods	2. Using audio and video tapes like recordings of Qur'an to help students improve their recitation.	13 5.2%	54 21.8%	71 28.6%	60 24.2%	50 20.2%	2.68	1.17	C 68.8%
	6.Inviting visiting speakers specialized in Islamic education like Imams of a mosque, Muslim scholars or visiting lecturers	12 4.8%	49 19.8%	66 26.6%	46 18.5%	75 30.2%	2.50	1.24	
	14.Assigning students to research Islamic topics	5 2%	27 10.9%	93 37.5%	70 28.2%	53 21.4%	2.44	1.01	
	12.Inviting students to suggest subjects for discussion during the lessons	8 3.2%	25 10.1%	65 26.2%	78 31.5%	72 29.0%	2.27	1.09	
	10.Asking one student to prepare and present the next lesson to his classmates	6 2.4%	12 4.8%	69 27.8%	76 30.6%	85 34.3%	2.10	1.01	
	11. Problem-solving method	3 1.2%	18 7.3%	50 20.2%	85 34.3%	92 37.1%	2.04	.97	
	3. The use of video tapes of teaching films discussing Islamic topics relating to the lesson.	4 1.6%	18 7.3%	46 18.5%	61 24.6%	119 48.0%	1.90	1.05	
	16.Using drills of role playing where students play the role of important Islamic characters	7 2.8%	12 4.8%	35 14.1%	67 27.0%	127 51.2%	1.81	1.03	
	7.Using the open discussion as a method of teaching	2 .8%	15 6.0%	37 14.9%	61 24.6%	133 53.6%	1.76	.97	
	8.Visiting Islamic and social establishments like charity associations, social service institutions, etc	3 1.2%	12 4.8%	35 14.1%	67 27.0%	131 52.8%	1.75	.95	
	5.Visiting Islamic sites and other important historical places	2 0.8%	11 4.4%	27 10.9%	67 27.0%	141 56.9%	1.65	.90	

Note: A: Represents High usage (>= 4), B: Represents Moderate usage (>=3<4), C: Represents Low usage(<3).

93 out of 248 teachers (37.5%) indicated that they “always” use of the lecture teaching method of dictation and importing information and 100 said they did so “often” use (table 7.3). The method of giving advice as a means of guidance was used “always” by 78 teachers (31.5%) and “often” by 74 (29.8%). Encouragement and threat as ways to explain some

problems were used “always” by 48 (19.4%) and used “often” by 94 (37.9%). Question in the end of lesson to assess students’ understanding was used “often” by 79 (31.9%), “occasionally” by 79 (31.9%) and “seldom” or “never” by 53 (21.4%). 141 (56.9%) “never” made use of visits to Islamic sites and other important historical places as a method of teaching. 131 teachers (52.8%) never used visits to Islamic and social establishments like charity associations as a teaching method. Open discussion as a method of teaching was never used by 133 (53.6%) of teachers. Drills of role playing were never used by 127 (51.2%) of teachers. Video tapes of teaching films discussing Islamic topics were never used by 119 (48%) of teachers. Level of usage of teaching methods was divided into three levels; A: high level of usage includes 1 method (1), B: moderate level of usage includes 4 methods (13, 9, 15 and 4), C: low level of usage includes 11 methods (2, 6, 14, 12, 10, 11, 3, 16, 7, 8 and 5). In addition, there are similarities between the methods in groups B and C. For instance, method 9 (Using the encouragement and threatening way to explain some problems) from group B resembles method 10 (Asking one student to prepare and present the next lesson to his classmates) in C. Despite the fact that these various methods are comparable, yet teachers prefer to use a particular method instead of the other, e.g. Method 9 in group B is highly preferred by teachers rather than 10 in C. Conversely, method 1 (lecture teaching) in A differs completely from method 7 (Using the open discussion as a method of teaching) in group C. By and large, teaching methods in group C represent the advanced methods.



7.2.3. Teaching Aids

Table 7.4 Extent of availability of teaching Aids as perceived by Islamic education Teachers (n=248)

Teaching Aids	Availability				Mean	SD	Level of availability
	Yes		No				
	F	%	F	%			
1- Islamic Syllabus	244	98.4	4	1.6	1.98	.13	A 23.1%
4- Blackboard and exhibition plates	238	96.0	10	4.0	1.96	.19	
2-Islamic reference books	189	76.2	59	23.8	1.76	.43	
3- Islamic booklets and brochures	163	65.7	85	34.3	1.66	.48	B 23.1%
11- School broadcasting	141	56.9	107	43.1	1.57	.49	
10- School exhibitions	110	44.4	138	55.6	1.44	.49	
12- School library	89	35.9	159	64.1	1.36	.48	C 53.8%
7- Tapes about Islamic lectures	78	31.5	170	68.5	1.31	.47	
9- Articles taken from newspapers magazines	61	24.6	187	75.4	1.25	.43	
6- Over head projector	52	21.0	196	79.0	1.21	.41	
8- Pictures and Maps	50	20.2	198	79.8	1.20	.40	
13- TV and Video recorder	44	17.7	204	82.3	1.18	.38	
5- Computer, internet	39	15.7	209	84.3	1.16	.36	

Note: A: Represents High availability, B: Represents Moderate availability, C: Represents Low availability

Table 7.4 indicates the perceptions of teachers about the extent of availability of teaching aids in schools. 244(98.4%) and 238 (96%) out of 248 teachers indicated that they saw availability of Islamic syllabus and Blackboard in schools. At the other extreme, 209 (84.3%) and 204 (82.3%) out of 248 teachers thought TV and Computers were not available in schools. Level of availability of teaching aids in secondary schools was divided into three levels: A, high availability of teaching aids which includes 3 items (1, 4 and 2); B: moderate availability of teaching aids which includes 3 items (3, 11 and 10); and C: low availability of teaching aids which includes 7 items (12, 7, 9, 6, 8, 13 and 5). In general we can say the majority of teachers saw a lack of availability of teaching aids in their schools.

It can be seen from this table and table 7.3 that the application of various teaching methods depends on the availability of teaching aids, i.e. the lack of TV sets, Video recorders and audios systems, would explain why teachers did not often use audio and video tapes in explaining particular aspects of Islamic education.

Table 7.5 Extent of Use of Teaching Aids by Islamic education Teachers (n=248)

Teaching Aids	Frequencies (Percentage)						M	SD	Level of usage
	Always	Often	Occasionally	Seldom	Never	The Total of 248			
1.Islamic Syllabus	195 79.9	42 17.2	6 2.5	--	1 .4	244	4.76	.53	A 15.4 %
4.Blackboard and exhibition plates	149 62.6%	55 23.1%	26 10.9%	5 2.1%	3 1.3%	238	4.44	.86	
2.Islamic reference books	30 15.9%	54 28.6	70 37%	25 13.2	10 5.3	189	3.37	1.07	B 15.4 %
3.Islamic booklets and brochures	22 13.5%	29 17.8%	63 38.7%	26 16%	23 14.1%	163	3.01	1.20	
10.School exhibitions	25 22.7%	23 20.9%	15 13.6%	4 3.6%	43 39.1%	110	2.86	1.65	C 69.2 %
11.School broadcasting	6 4.3%	16 11.3%	66 46.8%	24 17%	29 20.6%	141	2.62	1.07	
12. School library	7 7.9%	15 16.9%	22 24.7%	19 21.3%	26 29.2%	89	2.53	1.29	
7.Tapes about Islamic lectures	6 7.7%	10 12.8%	17 21.8%	12 15.4%	33 42.3%	78	2.28	1.34	
5.Computer and internet	3 7.7%	3 7.7%	10 25.6%	7 17.9%	16 41%	39	2.23	1.29	
6. Over head projector	4 7.7%	5 9.6%	8 15.4%	13 25%	22 42.3%	52	2.15	1.29	
13. TV and Video recorder	--	5 11.4%	7 15.9%	10 22.7%	22 50%	44	1.89	1.06	
9.Articles taken from newspapers or magazines	3 4.9%	6 9.8%	8 13.1%	7 11.5%	37 60.7%	61	1.87	1.26	
8. Pictures and Maps	2 4%	5 10%	7 14%	5 10%	31 62%	50	1.84	1.23	

Note: A: Represents High usage (>= 4), B: Represents Moderate usage (>=3<4), C: Represents Low usage(<3).

Table 7.5 indicates that there were differences between teachers in use of teaching aids to explain Islamic curriculum. This table refers only to teachers who said the teaching aids in question were available in their schools. We can see from this table that two teaching aids were extensively used. The Islamic syllabus was used “always” by 195 of 244 teachers (79.9%), and “often” by 42 (17.2%), while blackboards and exhibition plates were used “always” by 149 of 238 teachers (62.6%), and “often” by 55 (32.1%). Islamic reference books were used “often” by 54 of 189 teachers (28.6%), and “occasionally” by 70 (37%). Islamic booklets and brochures were used “often” by 29 of 163 teachers (17.8%), “occasionally” by 63 (38.7%). 31 teachers of 50 (62%) “never” used pictures and maps. Articles taken from newspapers or magazines were “never” used by 37 teachers out of 61 (60.7%). Again the responses in this table can be divided into three levels: A: high level of usage and includes 2 teaching aids (1 and 4); B: moderate level of usage includes 2 teaching



aids (2 and 3); C: low level of usage includes 9 aids (10, 11, 12, 7, 5, 6, 13, 9 and 8). However, some teaching aids were available in the school, but the teachers did not utilise them, e.g. Islamic reference books and the school library. This will be fully explored in the discussion chapter.

7.2.4. Teachers’ views on student lack interest in Islamic Education

Table 7.6 Causes of students’ lack of interest as perceived by Teachers (n=248)

The Causes	Frequency (percentage)					M	SD	Level of importance of Causes
	VSC.	SC.	MC.	LC.	NC.			
18. Imported cultural and destructive ideologies distracting students’ attention	167 67.3%	60 24.2%	17 6.9%	3 1.2%	1 .4%	4.57	.71	A 30%
1. Students’ lack interest in studying in general	133 53.6%	80 32.3%	26 10.5%	6 2.4%	3 1.2%	4.35	.85	
17. The is a discrepancy between what is happening in the wide community and what the students are taught	127 51.2%	90 36.3%	22 8.9%	4 1.6%	5 2.0%	4.33	.86	
19. Technical subjects	116 46.8%	92 37.1%	28 11.3%	10 4.0%	2 .8%	4.25	.87	
16. Families do not bring up their children according to Islamic teachings	119 48.0%	78 31.5%	40 16.1%	10 4.0%	1 .4%	4.23	.89	
20. Co-operation from community organisations	107 43.1%	90 36.3%	37 14.9%	9 3.6%	5 2.0%	4.15	.94	
2. Teacher does not practise what he preaches	91 36.7%	88 35.5%	46 18.5%	16 6.5%	7 2.8%	3.97	1.03	B 55%
4. Teaching methods rely mostly on dictation	80 32.3%	91 36.7%	56 22.6%	17 6.9%	4 1.6%	3.91	.98	
5. Non-use or scarce use of teaching aids	71 28.6%	103 41.5%	51 20.6%	22 8.9%	1 .4%	3.89	.94	
8. Teachers may have little interest in their subjects	72 29.0%	74 29.8%	63 25.4%	32 12.9%	7 2.8%	3.69	1.11	
7. Lack of use of interesting stories	50 20.2%	102 41.1%	56 22.6%	36 14.5%	4 1.6%	3.64	1.01	
3. Teachers are not competent to teach	68 27.4%	70 28.2%	66 26.6%	34 13.7%	10 4.0%	3.61	1.14	
6. Harsh treatment of students	56 22%	69 27.8%	76 30.6%	40 16.1%	7 2.8%	3.51	1.09	
14. School administration	61 24.6%	53 21.4%	53 21.4%	48 19.4%	33 13.3%	3.25	1.37	
10. Does not deal with current issues relating to students	61 24.6%	45 18.1%	58 23.4%	56 22.6%	28 11.3%	3.22	1.34	
9. Some topics are unsuitable	44 17.7%	65 26.2%	60 24.2%	50 20.2%	29 11.7%	3.18	1.27	
11. Does not meet the needs of students	44 17.7%	51 20.6%	64 25.8%	56 22.6%	33 13.3%	3.07	1.29	
13. The text books are old fashioned	29 11.7%	58 23.4%	64 25.8%	63 25.4%	34 13.7%	2.94	1.23	C 15%
12. The books are too difficult to be understood	30 12.1%	31 12.5%	50 20.2%	86 34.7%	51 20.6%	2.61	1.28	
15. Lessons are set the end of the school day	3 1.2%	9 3.6%	28 11.3%	73 29.4%	135 54.4%	1.68	.90	

Note: VSC: Very Strong Cause (>= 4), SC: Strong Cause, MC: Moderate Cause (>=3<4), LC: Low Cause (<3), NC: Not a Cause  
A: Represents Very important Causes, B: Represents Moderately important Causes, C: Represents Low important Causes

This table shows that teachers’ responses about causes of students’ lack of interest can be grouped into three categories of importance, specifically of high, moderate and low importance. The table indicates that 6 causes were seen as the most important which included causes (18, 1, 17, 19, 16 and 20). Eleven causes were given moderate importance; these were causes (2, 4, 5, 8, 7, 3, 6, 14, 10, 9 and 11). Teachers attached three causes low importance. These were causes (13, 12 and 15).

Causes affecting students' lack of interest in Islamic education are divided into five sub-groups. These include: causes related to students themselves; causes related to teachers, causes related to syllabus, causes related to the school administration; causes related to teaching techniques and causes related to the community.

These sub-groups can be clearly found in Table 7.6, where causes in group A showed the effect of community on students’ lack of interest, whereas causes in group B reflected the effect of teachers and teaching techniques on students.



7.2.5. Teachers’ View about Islamic Education Curriculum Content

Table 7.7 Extent of agreement of the Islamic Curriculum Content by teachers (N=248)

Criticism of Islamic Education curriculum content and suggestions	Frequency & percent					Mean	SD	Level of agreement
	S.A	A.	D.K.	D.A.	S.D.A			
13. Lack of student feedback aiming to improve teacher performance	149 60.1%	98 39.5%	1 .4%	--	--	4.51	.50	A 47%
15. Lack of use of teaching aids in presenting Islamic education topics	136 54.8%	103 41.5%	1 .4%	7 2.8%	1 .4%	4.48	.69	
1. Disparity between what students are taught and their daily lives	117 47.2%	98 39.5%	1 .4%	31 12.5%	1 .4%	4.21	.99	
7. Does not seem to influence on students Behaviour	86 34.7%	135 54.4%	--	23 9.3%	4 1.6%	4.11	.92	
12. Increased Weekly classes of Islamic education	111 44.8%	90 36.3%	--	32 12.9%	15 6.0%	4.01	1.23	
16. Muslim teachers use less teaching aids than teachers of other subjects	79 31.9%	129 52.0%	6 2.4%	32 12.9%	2 .8%	4.01	.97	
6. Theoretical knowledge base	61 24.6%	159 64.1%	--	25 10.1%	3 1.2%	4.01	.87	
14. Some of the topics are repeats	75 30.2	134 54.0%	9 3.6%	25 10.1%	5 2.0%	4.00	.96	B 35.3%
8. Syllabus can not be covered during time allocated	100 40.3%	87 35.1%	--	57 23.0%	4 1.6%	3.90	1.21	
9. Syllabus topics are unsuitable for student age groups,	84 33.9%	93 37.5%	--	58 23.4%	13 5.2%	3.71	1.29	
11. The content is suitable for students	13 5.2%	61 24.6%	1 .4%	137 55.2%	36 14.5%	3.49	1.16	
4. Syllabus does not satisfy the needs of students	20 8.1%	118 47.6%	3 1.2%	87 35.1%	20 8.1%	3.13	1.21	
3. Disparity between the content and the aims	40 16.1%	87 35.1%	3 1.2%	94 37.9%	24 9.7%	3.10	1.33	
17. Methods used hinder student understanding	32 12.9%	93 37.5%	8 3.2%	98 39.5%	17 6.9%	3.10	1.25	C 17.7%
10. Lack of correlation between the topics of the Islamic education syllabus	7 2.8%	51 20.6%	8 3.2%	161 64.9%	29 11.7%	2.38	1.03	
5. Feeling bored during attending Islamic education lessons	12 4.8%	53 21.4%	--	131 52.8%	52 21.0%	2.36	1.17	
2. Difficulty of Islamic education syllabus	6 2.4%	15 6.0%	--	155 62.5%	72 29%	1.90	.86	

Note: SA: Strongly Agree (> = 4), A: Agree (>=3<4), DK: Don’t Know, DA: Disagree, SDA: Strongly Disagree (<3).  
A: Represents Strong Agreement, B: Represents Moderate agreement, C: Represents Low agreement

Table 7.7 shows that the majority of teachers agreed with the above criticisms and suggestions regarding the content of the Islamic curriculum in secondary schools. 149 out of 248 teachers (60.1%) indicated that they “strongly agreed” on Lack of student feedback aiming to improve aspects like teacher performance and the scientific educational content of the syllabus and 98 selected “agree” (39.5%). Lack of use of teaching aids in presenting Islamic education topics met with “strongly agree” responses from 136 (54.8%) teachers and

“agree” from 103 (41.5%). The idea that weekly classes of Islamic education should be increased to cover better the syllabus received strong agreement from 111 (44.8%) teachers, and agreement from 90 (36.3%). On the other hand 155 of 248 of teachers (62.5%) selected “disagree” in response to the idea that the content of Islamic education syllabus is very difficult and is an obstacle to understanding, and selected “strong disagree” by 72 (29%). The students feel uneasy during attending Islamic education lessons was selected “disagree” by 131 (52.8%) of 248 teachers, “strong disagree” by 52 (21%).

In general, the agreement on some criticisms and suggestions of Islamic curriculum content was divided into three levels: A: high level of agreement includes 8 items (13, 15, 12, 1, 7, 16, 6 and 14); B: moderate level of agreement includes 6 items (8, 9, 11, 4, 3 and 17); C: low level of agreement includes 3 items (15, 5 and 2).

Some of the criticisms are almost similar in content, such as 1 (*disparity between what students are taught and their daily lives*) in group A and 4 (*syllabus does not satisfy the needs of students*) in group B which were related to students and their life. 17 (*Methods used hinder student understanding*) in group B and 15 (*Lack of use of teaching aids in presenting Islamic education topics*) and 16 (*Muslim teachers use less teaching aids than teachers of other subjects*) in group A which were related to teaching techniques, yet teachers strongly agreed on some items and partially or totally disagreed on the others.



### **7.3 Differences between teachers in the five sections**

Data in this section deals with the second of the research questions; it explores the teachers' questionnaire results for any significant differences in five sections: Teaching Aims of Religious Education, Teaching Methods, Teaching Aids, Causes of students' lack of interest in religious education and the content of the Islamic education curriculum in relation to teachers' personal and professional characteristics.

The method used to investigate possible significant differences between the teachers was the t-test. Two types of t-test were used; the t-test for paired samples was used to test for significant differences between teachers in the importance of the aims and objectives of religious education and fulfilment of aims and objectives, while the t-test for independent samples was used to test for significant differences between among teachers and among students, and between teachers and students, in all other sections of the questionnaire. In each case, the significance level was set at 0.05.

7.3.1 Difference between teachers' views about the aims and objectives of Islamic education

Table 7.8 Comparison between views of Teachers with and without Training, towards the importance of aims and objectives

Importance of Aims and objectives	TRAINING				T-test Result Sig.(2-tailed)
	Yes (n= 96)		No (n= 152)		
	Mean	SD	Mean	SD	
1.Strengthening the link between the learner and Allah and his prophet	5.00	.00	4.99	.114	n.s.
2. Holistic concept about Islam as the best way of life	4.97	.17	4.92	.27	n.s.
3. Setting the religious motives for individuals	4.94	.28	4.91	.32	n.s.
4. Deepening the students belief in divination	4.67	.63	4.56	.68	n.s.
5. Formation of conceptual and scientific insight in the mind of the learner to differentiate between correct concepts and introduced concepts in Islam	4.76	.50	4.62	.57	*
6. Enabling the learner to defend the Islamic values and face destructive ideas by demonstrations and proofs	4.73	.59	4.57	.67	n.s.
7. Formulation of the learners ability to extract the values and principles and rules from holy Qur'an and Hadith	4.59	.63	4.39	.71	*
8. Showing the manifestations of Allah's abilities and creativity in human and universe	4.94	.24	4.82	.48	*
9. Developing the skills of analysis and thinking	4.29	.78	4.01	.85	**
10. Feeling the importance of performing the holy rituals like prayer and Zakah	4.60	.62	4.25	.76	***
11. The importance of Islamic Daawa. (Calling to Islam)	4.85	.35	4.60	.59	***
12. Acquiring study and research skills and contact resources and references and Islamic books	4.30	.76	4.02	.85	**
13. Spirit of forgiveness and respect for opposing views	4.78	.55	4.64	.60	n.s.
14. Co-operation between Muslims	4.70	.52	4.59	.57	n.s.
15. Engaging in scientific discussions	4.44	.68	4.09	.82	***
16. Supporting the participation in charity	4.87	.38	4.85	.43	n.s.
17. Formation of holistic Islamic personality including aspects like health, mental, spiritual, creative, will power and financial issues	4.75	.52	4.55	.66	*
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity	4.88	.33	4.70	.57	**
19. Good crisis and problem management based on set of beliefs	4.72	.52	4.55	.63	*
20. Applying what was learned	4.43	.69	4.26	.74	n.s.
21. Practising good Islamic manners	4.92	.31	4.92	.29	n.s.
22. The necessity to respect the rights of others	4.77	.51	4.65	.54	n.s.
23. The participation in community guidance about heterodoxy, superstition and Jugglery	4.58	.63	4.38	.75	*

Note:  
\*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant.

Table 7.8, indicates that there were twelve significant differences between teachers in their views of the importance of Islamic education aims, showing that teachers' training was a very important factor in relation to teachers' perceptions. More specifically, teachers with training had the highest mean on all aims and objectives of Islamic education curriculum.



**Table 7.9 Comparison between the amount of teaching experiences held by teachers and their perceptions of the importance of the aims and objectives of the Islamic curriculum**

Importance of Aims and Objectives	Experience						T-test Result	T-test Result	T-test Result
	(0-7) (1) (n=116)		(8-15) (2) (n=92)		more than 15 (3) (n=40)				
	Mean	SD	Mean	SD	Mean	SD			
1.Strengthening the link between the learner and Allah and his prophet	4.98	.13	5.00	.00	5.00	.00	n.s.	n.s.	n.s.
2. Holistic concept about Islam as the best way of life	4.95	.22	4.93	.25	4.92	.27	n.s.	n.s.	n.s.
3. Setting the religious motives for individuals	4.90	.35	4.97	.18	4.88	.40	n.s.	n.s.	n.s.
4. Deepening the students' belief in divination	4.58	.67	4.60	.61	4.65	.74	n.s.	n.s.	n.s.
5. Formation of conceptual and scientific insight in the mind of the learner to differentiate between correct concepts and introduced concepts in Islam	4.66	.55	4.62	.57	4.85	.48	n.s.	*	*
6. Enabling the learner to defend the Islamic values and face destructive ideas by demonstrations and proofs	4.58	.65	4.65	.56	4.73	.78	n.s.	n.s.	n.s.
7. Formulation of the learners ability to extract the values and principles and rules from holy Qur'an and Hadith	4.40	.72	4.50	.62	4.60	.71	n.s.	n.s.	n.s.
8. Showing the manifestations of Allah's abilities and creativity in human and universe	4.83	.48	4.89	.37	4.93	.27	n.s.	n.s.	n.s.
9. Developing the skills of analysis and thinking	4.07	.85	4.10	.84	4.33	.76	n.s.	n.s.	n.s.
10. Feeling the importance of performing the holy rituals like prayer and Zakah	4.32	.74	4.34	.75	4.70	.56	n.s.	**	**
11. The importance of Islamic Daawa (Calling to Islam)	4.66	.56	4.68	.53	4.85	.36	n.s.	n.s.	n.s.
12. Acquiring study and research skills and contact resources and references and Islamic books	4.04	.85	4.12	.82	4.40	.71	n.s.	*	*
13. Spirit of forgiveness and respect for opposing views	4.68	.57	4.71	.58	4.70	.65	n.s.	n.s.	n.s.
14. Co-operation between Muslims	4.56	.58	4.70	.51	4.75	.54	n.s.	n.s.	n.s.
15. Engaging in scientific discussions	4.11	.78	4.26	.77	4.48	.78	n.s.	*	n.s.
16. Supporting the participation in charity	4.84	.42	4.89	.31	4.88	.52	n.s.	n.s.	n.s.
17. Formation of holistic Islamic personality including aspects like health, mental, spiritual, creative, will power and financial issues	4.60	.64	4.58	.63	4.80	.46	n.s.	n.s.	*
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity	4.71	.58	4.77	.47	4.95	.22	n.s.	*	*
19. Good crisis and problem management based on set of beliefs	4.58	.63	4.59	.54	4.78	.58	n.s.	n.s.	n.s.
20. Applying what was learned	4.20	.78	4.38	.66	4.55	.64	n.s.	**	n.s.
21. Practising good Islamic manners	4.92	.30	4.92	.27	4.90	.38	n.s.	n.s.	n.s.
22. The necessity to respect the rights of others	4.65	.56	4.70	.49	4.85	.53	n.s.	*	n.s.
23. The participation in community guidance about heterodoxy, superstition and Jugglery	4.47	.69	4.41	.69	4.55	.81	n.s.	n.s.	n.s.

Note:

\*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant



Table 7.9 indicates that there was no significant difference between teachers with little experience (0-7) years and teachers with 8-15 years experience. For most items, teachers with little experience (0-7 years) were not significantly different in their perceptions from teachers with more than 15 years. However, for seven aims and objectives (5, 10, 12, 15, 18, 2 and 22) there were significant differences. Moreover, there were no significant differences between teachers with moderate experience (8-15 years) and teachers with more than 15 years, except for five aims and objectives (5, 10, 12, 17 and 18).

**Table 7.10, Exploring differences in teachers' views about the importance and fulfilments of aims and objectives**

The Aims and Objectives	Aims Importance n=248		Aims Fulfilment n=248		T-Test Result Sig.
	Mean	SD	Mean	SD	
1.Strengthening the link between the learner and Allah and his prophet	4.99	.09	4.74	.55	***
2. Holistic concept about Islam as the best way of life	4.94	.24	3.94	1.13	***
3. Setting the religious motives for individuals	4.92	.30	4.18	1.09	***
4. Deepening the students' belief in divination	4.60	.66	3.67	1.19	***
5. Formation of conceptual and scientific insight in the mind of the learner to differentiate between correct concepts and introduced concepts in Islam	4.67	.55	3.60	1.06	***
6. Enabling the learner to defend the Islamic values and face destructive ideas by demonstrations and proofs	4.63	.64	3.56	1.09	***
7. Formulation of the learners ability to extract the values and principles and rules from holy Qur'an and Hadith	4.47	.68	3.06	1.03	***
8. Showing the manifestations of Allah's abilities and creativity in human and universe	4.87	.41	4.09	.95	***
9. Developing the skills of analysis and thinking	4.12	.84	2.46	.84	***
10. Feeling the importance of performing the holy rituals like prayer and Zakah	4.39	.73	4.07	.90	***
11. The importance of Islamic Daawa. (Calling to Islam)	4.70	.52	3.00	.92	***
12. Acquiring study and research skills and contact resources and references and Islamic books	4.13	.82	2.21	.84	***
13. Spirit of forgiveness and respect for opposing views	4.69	.59	3.11	.77	***
14. Co-operation between Muslims	4.64	.55	3.24	1.02	***
15. Engaging in scientific discussions	4.23	.78	2.49	.96	***
16. Supporting the participation in charity	4.86	.40	2.61	.91	***
17. Formation of holistic Islamic personality including aspects like health, mental, spiritual, creative, will power and financial issues	4.63	.62	2.87	.85	***
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity	4.77	.50	3.25	.97	***
19. Good crisis and problem management based on set of beliefs	4.61	.59	3.15	1.00	***
20. Applying what was learned	4.32	.726	3.47	1.09	***
21. Practising good Islamic manners	4.92	.30	4.64	.63	***
22. The necessity to respect the rights of others	4.70	.53	4.24	.84	***
23. The participation in community guidance about heterodoxy, superstition and Jugglery	4.46	.71	3.30	1.01	***

Note: (\*\*\*) p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant



As seen in Table 7.10, the results indicate that highly significant differences in sample means were found between the aims and objectives importance and aims and objectives fulfilment on all items. We can say here the secondary school teachers indicated that the aims and objectives of Islamic education were very important; on the other hand we found the teachers' responses indicated only moderate or low fulfilment of the aims and objectives. This suggests that teachers' development is not very wide or rapid.

**Table 7.11 Comparison between the views of teachers with and without training, towards fulfilment of aims and objectives (n=248)**

Aims and objectives Fulfilment	TRAINING				T-test Result Sig. (2-tailed)
	Yes n=96		No n=152		
	Mean	SD	Mean	SD	
1. Strengthening the link between the learner and Allah and his prophet	4.83	.43	4.68	.60	*
2. Holistic concept about Islam as the best way of life	4.49	.86	3.59	1.15	***
3. Setting the religious motives for individuals	4.47	.93	4.00	1.16	***
4. Deepening the students' belief in divination	4.60	.53	3.08	1.11	***
5. Formation of conceptual and scientific insight in the mind of the learner to differentiate between correct concepts and introduced concepts in Islam	4.22	.77	3.20	1.04	***
6. Enabling the learner to defend the Islamic values and face destructive ideas by demonstrations and proofs	3.75	1.11	3.43	1.06	*
7. Formulation of the learners ability to extract the values and principles and rules from holy Qur'an and Hadith	3.71	.98	2.65	.83	***
8. Showing the manifestations of Allah's abilities and creativity in human and universe	4.36	.84	3.91	.98	***
9. Developing the skills of analysis and thinking	2.97	.72	2.14	.76	***
10. Feeling the importance of performing the holy rituals like prayer and Zakah	4.25	.91	3.96	.88	*
11. The importance of Islamic Daawa. (Calling to Islam)	3.56	.88	2.65	.76	**
12. Acquiring study and research skills and contact resources and references and Islamic books	2.47	.82	2.04	.81	***
13. Spirit of forgiveness and respect for opposing views	3.44	.81	2.90	.68	***
14. Co-operation between Muslims	3.30	1.08	3.20	.99	n.s.
15. Engaging in scientific discussions	3.08	.87	2.12	.81	***
16. Supporting the participation in charity	2.93	.95	2.41	.82	***
17. Formation of holistic Islamic personality including aspects like health, mental, spiritual, creative, will power and financial issues	3.23	.86	2.63	.75	***
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity	3.66	.95	2.99	.89	***
19. Good crisis and problem management based on set of beliefs	3.75	.93	2.77	.85	***
20. Applying what was learned	4.02	.99	3.13	1.00	***
21. Practising good Islamic manners	4.76	.54	4.56	.68	*
22. The necessity to respect the rights of others	4.40	.75	4.13	.87	**
23. The participation in community guidance about heterodoxy, superstition and Jugglery	3.67	1.09	3.07	.88	***

Note:

\*\*\*  $p < .001$ , \*\*  $p < .01$ , \*  $p < .05$ , N.S Non-Significant

Table 7.11 presents data indicating that teachers’ training was found to be a very important factor in relation to teachers’ responses about the fulfilment of aims and objectives. The table shows that there were significant differences in all items between teachers with training and teachers without training, in the view of the fulfilment of aims and objectives, except for aim number 14, the importance of co-operation between Muslims and helping each other.



Table 7.12 Comparison between Teachers of different Experience in the views towards Aims and objectives fulfilment

Fulfilment of Aims and Objectives	Experience							T-test Result	T-test Result	T-test Result
	(0-7) (1) n=116		(8-15) (2) n=92		More than15 (3) n=40					
	Mean	SD	Mean	SD	Mean	SD				
1. Strengthening the link between the learner and Allah and his prophet	4.69	.58	4.80	.45	4.73	.64	n.s.	n.s.	n.s.	
2. Holistic concept about Islam as the best way of life	3.73	1.15	4.07	1.11	4.25	1.06	*	*	n.s.	
3. setting the religious motives for individuals	4.04	1.20	4.37	.91	4.15	1.14	*	n.s.	n.s.	
4. Deepening the students' belief in divination	3.24	1.169	3.98	1.15	4.20	.91	***	***	n.s.	
5. Formation of conceptual and scientific insight in the mind of the learner to differentiate between correct concepts and introduced concepts in Islam	3.30	1.07	3.77	1.03	4.05	.88	***	***	n.s.	
6. Enabling the learner to defend the Islamic values and face destructive ideas by demonstrations and proofs	3.47	1.08	3.52	1.05	3.88	1.16	n.s.	*	n.s.	
7. Formulation of the learners ability to extract the values and principles and rules from holy Qur'an and Hadith	2.72	.88	3.27	1.07	3.55	1.04	***	***	n.s.	
8. Showing the manifestations of Allah's abilities and creativity in human and universe	4.02	.99	4.07	.92	4.35	.89	n.s.	n.s.	n.s.	
9. Developing the skills of analysis and thinking	2.28	.80	2.54	.88	2.80	.76	*	***	n.s.	
10. feeling the importance of performing the holy rituals like prayer and Zakah	3.85	.89	4.18	.89	4.45	.78	**	***	n.s.	
11. The importance of Islamic Daawa. (Calling to Islam)	2.78	.89	3.05	.80	3.55	1.04	*	***	**	
12. Acquiring study and research skills and contact resources and references and Islamic books	1.99	.74	2.38	.84	2.43	.98	***	**	n.s.	
13. Spirit of forgiveness and respect for opposing views	3.00	.76	3.15	.77	3.33	.80	n.s.	*	n.s.	
14. Co-operation between Muslims	2.93	.88	3.54	1.09	3.43	1.01	***	**	n.s.	
15. Engaging in scientific discussions	2.30	.90	2.59	.99	2.83	.96	*	**	n.s.	
16. Supporting the participation in charity	2.40	.84	2.78	.92	2.83	.96	**	**	n.s.	
17. Formation of holistic Islamic personality including aspects like health, mental, spiritual, creative, will power and financial issues	2.62	.80	3.02	.78	3.23	.92	***	***	n.s.	
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity	2.94	.91	3.52	.99	3.53	.82	***	***	n.s.	
19. Good crisis and problem management based on set of beliefs	2.87	.95	3.33	.96	3.55	1.04	***	***	n.s.	
20. Applying what was learned	3.22	1.01	3.64	1.15	3.80	1.02	**	**	n.s.	
21. Practising good Islamic manners	4.56	.64	4.68	.63	4.75	.63	n.s.	n.s.	n.s.	
22. The necessity to respect the rights of others	4.19	.80	4.21	.86	4.45	.88	n.s.	n.s.	n.s.	
23. The participation in community guidance about heterodoxy, superstition and Jugglery	2.99	.88	3.49	1.03	3.75	1.06	***	***	n.s.	

Note: \*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

Table 7.12 presents data indicating that teachers’ experience was found to be a very important factor in relation to teachers’ responses about the fulfilment of aims. As indicated in table 7.15 there were significant differences between teachers with little experience group 1, 0-7 years and teachers with moderate experience group 2, 8-15 years in seventeen aims which were (2, 3, 4, 5, 7, 9, 10, 11, 12, 14, 15, 16, 17, 18, 19, 20 and 23). Moreover, there were significant difference between teachers with little experience and teachers with high experience group 3, more than 15 years in eighteen aims and objectives (2, 4, 5, 6, 7, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20 and 23). However, there were no significant differences between teachers with moderate and high experience, except for aim number 11, the importance of Islamic Daawa (calling to Islam). The considerable lack of significant differences between groups 2 and 3 further strengthens the argument that teachers are not continuing in their development.



7.3.2 Difference between teachers' views towards teaching methods

Table 7.13 Comparison between the views of teachers with and without training (n=248)

Teaching Methods	TRAINING				T-Test Result Sig.
	Yes n=(96),		No n=(152)		
	Mean	SD	Mean	SD	
1. lecture method	3.94	.92	4.22	.78	***
2. Using audio and video tapes like recordings of Qur'an to help students improve their recitation.	3.16	1.06	2.38	1.14	***
3. The use of video tapes of teaching films discussing Islamic topics relating to the lesson.	2.42	1.09	1.57	.87	***
4.Use of stories/case studies	3.53	1.00	2.91	1.05	***
5.Visiting Islamic sites and other important historical places	2.15	1.06	1.34	.61	***
6.Inviting visiting speakers specialized in Islamic education like Imams of a mosque, Muslim scholars or visiting lecturers	2.91	1.10	2.25	1.27	***
7.Using the open discussion as a method of teaching	2.11	1.13	1.53	.78	***
8.Visiting Islamic and social establishments like charity associations, social service institutions, etc	2.26	1.10	1.42	.68	***
9.Using encouragement and threats way to explain some problems	3.91	.87	3.32	1.18	***
10.Asking one student to prepare and present the next lesson to his classmates	2.42	1.12	1.91	.89	***
11. Problem-solving method	2.40	1.07	1.82	.83	***
12.Inviting students to suggest subjects for discussion during the lessons	2.59	1.12	2.07	1.01	***
13.Using the method of good advice to give guidance	4.11	.78	3.51	1.20	***
14.Assigning students to research Islamic topics	2.66	1.02	2.30	.98	**
15. Using question in the end of lesson to assess students' understanding	3.72	.98	3.08	1.14	***
16.Using drills of role playing where students play the role of important Islamic characters	2.05	1.09	1.66	.97	**

Note: \*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

Table 7.13 suggested that teachers' training was found to be a very important factor in relation to teachers' perceptions towards teaching methods. Teachers with training had the highest mean on all items. Moreover, t tests indicated that these differences were statistically significant.

Table 7.14 Comparison between Teachers' views in four Cities toward Teaching Methods (n=248)

Teaching Methods	Cities								T-Test Result					
	Riyadh (1) (60=n)		Makkah (2) (n=62)		Jeddah (3) (n=64)		Buraydah (4) (n=62)		Sig. 1-2	Sig. 1-3	Sig. 1-4	Sig. 2-3	Sig. 2-4	Sig. 3-4
	M	SD	M	SD	M	SD	M	SD						
1. lecture method	4.05	.95	4.08	.84	4.31	.69	4.00	.89	n.s.	n.s.	n.s.	n.s.	n.s.	*
2. Using audio and video tapes like recordings of Qur'an to help students improve their recitation.	3.13	1.05	2.71	1.29	2.83	1.22	2.05	.84	*	n.s.	***	n.s.	***	***
3. The use of video tapes of teaching films discussing Islamic topics relating to the lesson.	2.13	1.21	1.65	.84	1.95	1.08	1.85	.99	*	n.s.	n.s.	n.s.	n.s.	n.s.
4. Use of stories/case studies	3.32	1.04	3.00	1.16	3.23	1.07	3.05	1.03	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
5. Visiting Islamic sites and other important historical places	1.89	1.13	1.37	.61	1.77	.87	1.58	.84	**	n.s.	n.s.	**	n.s.	n.s.
6. Inviting visiting speakers specialized in Islamic education like Imams Muslim scholars or visiting lecturers	2.87	1.29	2.35	1.10	2.47	1.28	2.34	1.24	*	n.s.	*	n.s.	n.s.	n.s.
7. Using the open discussion as a method of teaching	1.95	1.05	1.81	1.07	1.92	.10	1.35	.60	n.s.	n.s.	***	n.s.	**	***
8. Visiting Islamic and social establishments like charity associations, social service institutions, etc	1.87	1.06	1.62	.83	1.81	.99	1.68	.92	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
9. Using encouragement and threats way to explain some problems	3.85	.88	3.23	1.20	3.86	.96	3.21	1.19	***	n.s.	***	**	n.s.	***
10. Asking one student to prepare and present the next lesson to his classmates	2.39	1.09	1.78	.92	2.31	1.07	1.92	.84	***	n.s.	**	**	n.s.	*
11. Problem-solving method	2.19	1.16	1.98	.81	2.14	.99	1.84	.87	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
12. Inviting students to suggest subjects for discussion during the lessons	2.31	1.08	2.27	1.13	2.38	1.06	2.13	1.08	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
13. Using the method of good advice to give guidance	3.77	1.14	3.56	1.03	3.77	1.22	3.89	.98	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
14. Assigning students to research Islamic topics	2.40	1.05	2.08	.89	2.64	1.16	2.61	.82	n.s.	n.s.	n.s.	**	***	n.s.
15. Using question in the end of lesson to assess students' understanding	3.32	1.04	2.78	1.15	3.42	1.04	3.76	1.07	**	n.s.	*	**	***	n.s.
16. Using drills of role playing where students play the role of important Islamic characters	1.87	1.06	1.47	.72	2.16	1.20	1.73	.98	*	n.s.	n.s.	**	n.s.	*

Note:

\*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant



As seen in Table 7.14, the results indicated that there were significant differences between teachers from Riyadh and from Makkah in eight methods (2, 3, 5, 6, 9, 10, 15 and 16), but no significant differences between teachers from Riyadh and Jeddah. There were significant differences between teachers from Makkah and Jeddah in six methods (5, 9, 10, 14, 15 and 16), a significant difference between teachers from Riyadh and Buraydah in six methods (2, 6, 7, 9, 10 and 15). Moreover, the result indicates that there were significant differences between teachers from Makkah and Buraydah in four methods (2, 7, 14 and 15). Finally, the result for teachers from Jeddah and Buraydah indicates significant differences in six methods (1, 2, 7, 9, 10 and 16).

On the whole, the factor of city could be important in terms of utilising various teaching methods. It might be the case that in Riyadh more teachers use varied methods, because the Ministry of Education is located there. However, further research would be needed to uncover reasons for these differences between cities.

**Table 7.15 Comparison between the views of Teachers of different experience towards Teaching Methods (n=248)**

Teaching Methods	EXPERIENCE						T-Test result		
	0-7 Years (1)		8-15 Years (2)		More than 15 Years(3)				
	Mean	SD	Mean	SD	Mean	SD	Sig. 1-2	Sig. 1-3	Sig. 2-3
1. lecture method	4.29	.79	3.96	.86	3.95	.88	**	*	n.s.
2. Using audio and video tapes like recordings of Qur'an to help students improve their recitation.	2.36	1.20	2.95	1.03	2.98	1.19	***	**	n.s.
3. The use of video tapes of teaching films discussing Islamic topics relating to the lesson.	1.53	.83	2.28	1.09	2.08	1.16	***	**	n.s.
4. Use of stories/case studies	2.84	1.07	3.43	1.04	3.40	.955	***	**	n.s.
5. Visiting Islamic sites and other important historical places	1.28	.52	1.90	.95	2.18	1.17	***	***	n.s.
6. Inviting visiting speakers specialized in Islamic education like Imams of a mosque, Muslim scholars or visiting lecturers	2.11	1.15	2.77	1.22	3.03	1.23	***	***	n.s.
7. Using the open discussion as a method of teaching	1.55	.83	1.83	.93	2.20	1.26	*	***	n.s.
8. Visiting Islamic and social establishments like charity associations, social service institutions, etc	1.43	.73	1.98	.98	2.13	1.18	***	***	n.s.
9. Using encouragement and threats way to explain some problems	3.22	1.26	3.83	.87	3.85	.80	***	**	n.s.
10. Asking one student to prepare and present the next lesson to his classmates	1.81	.88	2.40	1.07	2.28	1.01	***	*	n.s.
11. Problem-solving method	1.73	.82	2.30	1.01	2.33	1.05	***	**	n.s.
12. Inviting students to suggest subjects for discussion during the lessons	2.04	1.02	2.46	1.10	2.50	1.11	**	**	n.s.
13. Using the method of good advice to give guidance	3.31	1.22	4.11	.83	4.18	.75	***	***	n.s.
14. Assigning students to research Islamic topics	1.97	.94	2.78	.94	3.00	.75	***	***	n.s.
15. Using question in the end of lesson to assess students' understanding	2.72	1.05	3.87	.89	3.83	.90	***	***	n.s.
16. Using drills of role playing where students play the role of important Islamic characters	1.53	.92	2.07	1.13	2.03	.95	***	**	n.s.

Note:

\*\*\*  $p < .001$ , \*\*  $p < .01$ , \*  $p < .05$ , N.S Non-Significant

This table (7.15) suggests that teachers experience was found to be a very important factor in relation to teachers' perceptions towards teaching methods. The table shows that there were significant differences between the mean scores of the three groups. More specifically, teachers with low experience (0-7 years) had the lowest mean except item number 1 (*The lecture teaching*) they have used it more than experienced teachers, and there were significant differences between group one and two and one and three on all items of teaching methods. However, there were no significant differences between groups two and three on any items.

This means that teachers who have been working less than seven years of experience have less use of teaching methods in comparison to those who have worked for eight years and



more. Also it shows that teachers with moderate experience do not differ significantly from teachers with high experience i.e. that after a little development this stops.

7.3.3. Difference between teachers' views availability of teaching aids

Table 7.16 Comparison between views of Teachers' in different types of School Building, towards availability of Teaching Aids

Teaching Aids	BUILDING				Chi-Square
	Government (n=140)		Rented(n=108)		
	Mean	SD.	Mean	SD.	
1.Islamic Syllabus	1.99	.15	1.98	.09	n.s.
2.Islamic reference books	1.84	.37	1.65	.48	***
3.Islamic booklets and brochures	1.69	.47	1.62	.49	n.s.
4.Blackboard and exhibition plates	1.97	.23	1.95	.17	n.s.
5.Computer and internet	1.26	.44	1.02	.14	***
6. Over head projector	1.25	.43	1.16	.37	n.s.
7.Tapes about Islamic lectures	1.38	.49	1.23	.42	*
8.Pictures and Maps	1.24	.43	1.15	.36	n.s.
9.Articles taken from newspapers or magazines	1.41	.49	1.04	.19	***
10.School exhibitions	1.47	.50	1.41	.49	n.s.
11.School broadcasting	1.99	.08	1.02	.14	***
12. School library	1.61	.49	1.04	.19	***
13. TV and Video recorder	1.29	.46	1.03	.17	***

Note:  
\*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

The type of data presented in this table is nominal variables. For this type, Chi square is the most suitable test to apply. Table 7.16 indicates that types of building (governmental (vs.) rented building was found to be very important factor in relation to teachers' response about availability of teaching aids. The Chi-square results indicates that significant differences existed between teachers in governmental buildings and those in rented buildings in the reported availability of seven teaching aids (2, 5, 7, 9, 11, 12 and 13). In each case, mean scores were higher in government buildings.

The data in Table 7.17 were collected from teachers, using a Likert-type scale, to show the level of use they made of the listed teaching aids. These data are compared for teachers working in government buildings with those who worked in rented buildings. An independent samples t- test was used to explore differences.

**Table 7.17 Comparison between teachers in governmental School building and in rented building, in use of teaching Aids**

Teaching Aids	BUILDING				T-test Sig.
	Government N:140		Rented N:108		
	Mean	SD	Mean	SD	
1.Islamic Syllabus	4.71	.77	4.69	.62	n.s.
2.Islamic reference books	3.06	1.28	2.50	1.42	**
3.Islamic booklets and brochures	2.45	1.41	2.21	1.32	n.s.
4.Blackboard and exhibition plates	4.33	1.10	4.26	1.07	n.s.
5.Computer and internet	1.33	.87	1.06	.43	***
6. Over head projector	1.60	.99	1.65	1.05	n.s.
7.Tapes about Islamic lectures	1.49	1.04	1.29	.83	n.s.
8.Pictures and Maps	1.49	.98	1.34	.89	n.s.
9.Articles taken from newspapers or magazines	1.40	.94	1.08	.46	***
10.School exhibitions	3.98	.91	1.05	.25	***
11.School broadcasting	2.63	1.06	1.00	.00	***
12. School library	1.94	1.24	1.06	.43	***
13. TV and Video recorder	1.28	.72	1.00	.00	***

**Note:**  
\*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

Table 7.17 shows that type of building (governmental vs. rented building) was found to be a very important factor in relation to teachers’ reported use of teaching aids. More specifically, governmental building teachers had higher scores for all teaching aids than their counterparts in rented buildings. The t-test result confirmed that the differences between these two sub/groups were significant.



**Table 7.18 Comparison between Teachers with training and teachers without training towards use of Teaching Aids**

Teaching Aids	TRAINING				T-test Sig.
	Yes(n=96)		No(n=152)		
	Mean	SD	Mean	SD	
1.Islamic Syllabus	4.76	.481	4.66	.82	n.s.
2.Islamic reference books	3.14	1.32	2.61	1.37	**
3.Islamic booklets and brochures	2.54	1.46	2.22	1.31	n.s.
4.Blackboard and exhibition plates	4.26	1.15	4.32	1.04	n.s.
5.Computer and internet	1.35	.940	1.12	.46	**
6. Over head projector	1.89	1.19	1.45	.85	**
7.Tapes about Islamic lectures	1.56	1.11	1.30	.83	*
8.Pictures and Maps	1.60	1.11	1.31	.80	*
9.Articles taken from newspapers or magazines	1.38	.94	1.19	.66	n.s.
10.School exhibitions	2.74	1.63	2.68	1.61	n.s.
11.School broadcasting	1.95	1.15	1.90	1.13	n.s.
12. School library	1.68	1.16	1.48	1.00	n.s.
13. TV and Video recorder	1.25	.70	1.10	.44	*

**Note:** \*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

Table 7.18 indicates that training has an influence on teachers’ reported use of teaching aids. More specifically, teachers with training scored higher on use of six aids (2, 5, 6, 7, 8 and 13) than their counterparts without training. T-tests results indicate that those differences are significant. Furthermore, although there are items (7, 8 and 13) with statistical differences, they are not highly significant.

Table 7.19 Comparison between the views of Teachers of different experience towards Teaching Aids (n=248)

Teaching Aids	EXPERIENCE						T-Test result		
	0-7 Years (1)		8-15 Years (2)		More than 15 Years(3)				
	Mean	SD	Mean	SD	Mean	SD	Sig. 1-2	Sig. 1-3	Sig. 2-3
1.Islamic Syllabus	4.64	.90	4.73	.494	4.83	.45	n.s.	n.s.	n.s.
2.Islamic reference books	2.68	1.40	2.78	1.35	3.28	1.28	n.s.	*	n.s.
3.Islamic booklets and brochures	2.18	1.36	2.49	1.36	2.50	1.41	n.s.	n.s.	n.s.
4.Blackboard and exhibition plates	4.28	1.15	4.28	1.09	4.40	.87	n.s.	n.s.	n.s.
5.Computer and internet	1.16	.58	1.34	.87	1.08	.47	n.s.	n.s.	*
6. Over head projector	1.43	.87	1.74	1.04	1.90	1.26	*	*	n.s.
7.Tapes about Islamic lectures	1.33	.88	1.45	.99	1.53	1.09	n.s.	n.s.	n.s.
8.Pictures and Maps	1.31	.80	1.46	.99	1.68	1.16	n.s.	*	n.s.
9.Articles taken from newspapers or magazines	1.22	.71	1.29	.83	1.33	.89	n.s.	n.s.	n.s.
10.School exhibitions	2.77	1.65	2.50	1.61	2.98	1.53	n.s.	n.s.	n.s.
11.School broadcasting	1.95	1.16	1.80	1.08	2.10	1.19	n.s.	n.s.	n.s.
12. School library	1.57	1.11	1.57	1.07	1.50	.96	n.s.	n.s.	n.s.
13. TV and Video recorder	1.11	.47	1.12	.47	1.38	.87	n.s.	*	*

Note: \*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

Table 7.19 indicates that there was no significant difference between teachers with little experience (0-7) years and teachers with 8-15 years experience. For most items, teachers with little experience (0-7 years) were not significantly different in their perceptions from teachers with more than 15 years. However, for four teaching aids (2, 6, 8, and 13) there were significant differences. Moreover, there were no significant differences between teachers with moderate experience (8-15 years) and teachers with more than 15 years, except for two teaching aids (5 and 13).



7.3.4. Difference between teachers' views about Causes of students lack of interest

Table 7.20 Comparison between Teachers' views in four Cities towards causes of students' lack of Interest in Islamic Education

The Causes	ANOVA Result	
	F values	Sig.
1. Students' lack interest in studying in general	9.014	***
2. Teacher does not practise what he preaches	4.734	**
3. Teachers are not competent to teach	.463	n.s.
4. Teaching methods rely mostly on dictation	8.164	***
5. Non-use or scarce use of teaching aids	4.667	**
6. Harsh treatment of students	3.270	*
7. Lack of use of interesting stories	.715	n.s.
8. Teachers may have little interest in their subjects	.491	n.s.
9. Some topics are unsuitable	7.408	***
10. Does not deal with current issues relating to students	5.233	**
11. Does not meet the needs of students	4.558	**
12. The books are too difficult to be understood	17.524	***
13. The text books are old fashioned	2.533	n.s.
14. School administration	10.399	***
15. Lessons are set the end of the school day	4.202	**
16. Families do not bring up their children according to Islamic teachings	2.125	n.s.
17. The is a discrepancy between what is happening in the wide community and what the students are taught	4.448	**
18. Imported cultural and destructive ideologies distracting students' attention	2.370	n.s.
19. Technical subjects	1.543	n.s.
20. Co-operation from community organisations	.328	n.s.

Note: \*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

Table 7.20 shows that city (Riyadh, Makkah, Jeddah and Buraydah) was a very important factor in relation to teachers' responses about causes of students' lack of interest in Islamic education. ANOVA indicated that there were significant differences on most of the items of the scale. The following table7.20, will explain more the differences between teachers from different cities in response about students' lack of interest in Islamic education.

Table 7.21 Comparison between Teachers' views in four Cities toward students' Lack of Interest in Islamic Education

The Causes	Cities								T-Test Result					
	Riyadh (1) (60=n)		Makkah (2) (n=62)		Jeddah (3) (n=64)		Buraydah (4) (n=62)							
	M	SD	M	SD	M	SD	M	SD						
									Sig. 1-2	Sig. 1-3	Sig. 1-4	Sig. 2-3	Sig. 2-4	Sig. 3-4
1. Students' lack interest in studying in general	4.82	.39	4.50	.65	4.92	.32	4.76	.47	***	n.s.	n.s.	***	*	*
2. Teachers does not practise what he preaches	3.73	1.16	3.92	.98	3.84	1.16	4.37	.66	n.s.	n.s.	***	n.s.	**	**
3. Teacher are not competent to teach	3.67	1.19	3.56	1.11	3.72	1.20	3.50	1.08	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
4. Teaching methods rely mostly on dictation	3.72	1.17	3.81	.94	3.75	.98	4.44	.59	n.s.	n.s.	***	n.s.	***	***
5. Non-use or scarce use of teaching aids	3.83	1.08	3.65	.98	3.84	.88	4.24	.69	n.s.	n.s.	*	n.s.	***	**
6. Harsh treatment of students	3.30	1.15	3.42	1.18	3.45	1.05	3.87	.91	n.s.	n.s.	**	n.s.	*	*
7. Lack of use of interesting stories	3.60	1.15	3.50	1.07	3.70	.97	3.74	.85	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
8. Teachers may have little interest in their subjects	3.72	1.09	3.74	1.12	3.77	1.09	3.55	1.14	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
9. Some topics are unsuitable	2.88	1.29	3.06	1.28	2.97	1.05	3.81	1.27	n.s.	n.s.	***	n.s.	**	***
10. Does not deal with current issues relating to students	2.83	1.36	3.21	1.31	3.09	1.41	3.74	1.14	n.s.	n.s.	***	n.s.	*	**
11. Does not meet the needs of students	2.70	1.27	3.05	1.23	2.98	1.29	3.53	1.28	n.s.	n.s.	***	n.s.	*	*
12. The books are too difficult to be understood	2.20	1.16	2.37	1.12	2.33	1.05	3.53	1.31	n.s.	n.s.	***	n.s.	***	***
13. The text books are old fashioned	2.80	1.42	3.29	1.22	2.92	1.07	2.74	1.13	*	n.s.	n.s.	n.s.	*	n.s.
14. School administration	2.87	1.37	2.92	1.22	3.17	1.46	4.02	1.09	n.s.	n.s.	***	n.s.	***	***
15. Lessons are set the end of the school day	1.45	.77	1.71	.76	1.56	.89	1.98	1.08	n.s.	n.s.	**	n.s.	n.s.	*
16. Families do not bring up their children according to Islamic teachings	4.10	1.10	4.08	.95	4.42	.66	4.29	.78	n.s.	*	n.s.	*	n.s.	n.s.
17. The is a discrepancy between what is happening in the wide community and what the students are taught	4.68	.57	4.42	.82	4.75	.44	4.45	.59	*	n.s.	*	**	n.s.	**
18. Imported cultural and destructive ideologies distracting students' attention	4.53	.79	4.39	.82	4.67	.59	4.68	.59	n.s.	n.s.	n.s.	*	*	n.s.
19. Technical subjects	4.17	.99	4.13	.91	4.27	.84	4.44	.69	n.s.	n.s.	n.s.	n.s.	*	n.s.
20. Co-operation from community organisations	4.33	.73	4.35	.83	4.45	.66	4.40	.71	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.

Note: \*\*\* p<.001, \*\* p<.01, \* p<.05, NS Non-Significant



Table 7.21 indicates that there were significant differences between teachers' responses in four cities in their views on causes of students' lack of interest in Islamic education. More specifically, between teachers from Riyadh and from Makkah, significant differences were found only in three causes of students' lack of interest (1, 13 and 16), and between Riyadh and Jeddah, there was a difference only for number 16. Moreover, there were significant differences between teachers from Riyadh and from Buraydah in eleven items of the scale (2, 4, 5, 6, 9, 10, 11, 12, 14, 15 and 17). There were significant difference in four items (1, 16, 17 and 18) between teachers from Makkah and Jeddah, and between Makkah and Buraydah on thirteen causes of student lack of interest which were (1, 2, 4, 5, 6, 9, 10, 11, 12, 13, 14, 18 and 19). Finally, there were significant differences between teachers from Jeddah and Buraydah on twelve items of the questionnaire (1, 2, 4, 5, 6, 9, 10, 11, 12, 14, 15 and 17).

Evidence gathered in this study shows difference between cities. Further research is needed to explore reasons for this.

This is the end of Part One, for the teachers' questionnaire and the next is Part Two, for the students' questionnaire.

## **PART TWO: STUDENTS' RESPONSES**

This part presents the second of the complementary data sets referred to at the beginning of section 7.1.

### **7.4. Descriptive analysis**

Data in this section deals with the second part of the first of the research questions; what were the students' mean scores in the study variables: Teaching Methods, Teaching Aids, Causes of Students' Lack Interest in Islamic Education, Students' View about Islamic Curriculum Content and Skills and Morals students want to acquire?

For scales of the questionnaire, the relevant variables agreement, usage and importance, were classified into three groups:

1- Low level ( $< 3$ ): C.

2- Moderate level ( $=3 < 4$ ): B.

3- High level ( $\geq 4$ ): A.



7.4.1 Teaching Methods

Table 7.22 Extent of Use of Teaching Methods by Islamic education Teachers as perceived by students (N=348)

Teaching Methods		Frequencies (Percentage)					M	SD	Level of usage
		Always	Often	Occasionally	Seldom	Never			
Traditional methods	1. lecture method	199 57.2%	104 29.9%	31 8.9%	11 3.2%	3 .9%	4.39	.84	A 6.3%
	13. Using the method of good advice to give guidance	91 26.1%	83 23.9%	79 22.7%	58 16.7%	37 10.6%	3.38	1.32	
	15.Using question in the end of lesson to assess Students' understanding	58 16.7%	98 28.2%	90 25.9%	68 19.5%	34 9.8%	3.22	1.22	B 12.5%
	9. Using encouragement and threats way to explain some problems	63 18.1%	53 15.2%	90 25.9%	79 22.7%	63 18.1%	2.93	1.35	
	4. Use of stories/case studies	55 15.8%	63 18.1%	86 24.7%	75 21.6%	69 19.8%	2.89	1.37	
Advanced methods	6.Inviting visiting speakers specialized in Islamic education like Muslim scholars or visiting lecturers	18 5.2%	38 10.9%	88 25.3%	119 34.2%	85 24.4%	2.38	1.12	C 81.2%
	7. Using the open discussion as a method of teaching	21 6.0%	36 10.3%	84 24.1%	75 21.6%	132 37.9%	2.25	1.23	
	11. Problem-solving method	9 2.6%	19 5.5%	66 19.0%	90 25.9%	164 47.1%	1.91	1.05	
	10.Asking one student to prepare and present the next lesson to his classmates	16 4.6%	17 4.9%	49 14.1%	62 17.8%	204 58.6%	1.79	1.14	
	12. Inviting students to suggest subjects for discussion during the lessons	7 2.0%	19 5.5%	45 12.9%	83 23.9%	194 55.7%	1.74	1.01	
	2. Using audio and video tapes like recordings of Qur'an to help students improve their recitation.	3 .9%	9 2.6%	41 11.8%	81 23.3%	214 61.5%	1.58	.86	
	3. The use of video tapes of teaching films discussing Islamic topics relating to the lesson.	3 .9%	6 1.7%	28 8.0%	47 13.5%	264 75.9%	1.38	.78	
	5. Visiting Islamic sites and other important historical places	4 1.1%	9 2.6%	18 5.2%	45 12.9%	272 78.2%	1.36	.79	
	14. Assigning students to research Islamic topics	--	--	13 3.7%	66 19.0%	269 77.3%	1.26	.52	
	8.Visiting Islamic and social establishments like charity associations, social service institutions	2 .6%	1 .3%	6 1.7%	34 9.8%	305 87.6%	1.16	.51	
	16. Using drills of role playing where students play the role of important Islamic characters	--	1 .3%	8 2.3%	12 3.4%	327 94.0%	1.09	.38	

Note: A: Represents highly usage (>= 4), B: Represents Moderately usage (>=3<4), C: Represents Low usage(<3).

Table 7.22 indicates that 199 out of 348 students (57.2%) saw teachers of the Islamic education use The traditional teaching of dictation and importing of information “always” and 104 of student (29.9%) saw the teachers use it “often”. 91 students (26.1%) saw the teachers

“always” use the method of good advice to give guidance, and 83 of students (23.9%) saw the teachers use it “often”. Question in the end of lesson to assess students’ understanding was said to be used “often” by 98 (28.2%) and “occasionally” by 90 (25.9%). The encouragement and threatening way to explain some problems was said to be used “occasionally” by 90 students (25.9%) and “seldom” by 79 (22.7%). 327 of student (94%) answered “never”, regarding use of drills of role playing where students play the role of important Islamic characters. 305 of students (87.6%) thought their teachers “never” used of visiting Islamic and social establishments like charity associations, social service institutions, etc. Level of usage of teaching methods was divided into three levels: A, high level of usage, includes one method (1); B, moderate level of usage, includes two methods (13 and 15); C, low level of usage, includes 13 methods (11, 10, 12, 2, 3, 5, 14, 8 and 16).

Moreover, some of the teaching methods share similarity while some complete each other. For example, in group B item number 13 (*Using the method of good advice to give guidance*) might be expected to have a similar outcome to item number 9 (*Using the encouragement and threatening way to explain some problems*) in C. However, Teachers prefer to use item 13 in group B rather than 9 in C. More explanation of teachers’ preferences will be given in the Discussion chapter.



7.4.2. Teaching Aids

Table 7.23 Extent of Use of Teaching Aids by Islamic education Teachers, as perceived by students (n=348)

Teaching Aids	Frequencies (Percentage)					M	SD	Level of usage
	Always	Often	Occasional ly	Seldo m	Never			
1.Islamic Syllabus	46 13.2%	107 30.7%	120 34.5%	55 15.8%	20 5.7%	3.30	1.07	B 15.4%
4.Blackboard and exhibition plates	81 23.3%	78 22.4%	88 25.3%	66 19.0%	35 10.1%	3.30	1.29	
10.School exhibitions	30 8.6%	34 9.8%	43 12.4%	77 22.1%	164 47.1%	2.11	1.32	
9.Articles taken from newspapers or magazines	1 .3%	26 7.5%	54 15.5%	93 26.7%	174 50%	1.81	.97	C 84.6%
2.Islamic reference books	3 .9%	19 5.5%	44 12.6%	87 25%	195 56%	1.70	.95	
7.Tapes about Islamic lectures	2 .6%	10 2.9%	34 9.8%	96 27.6%	206 59.2%	1.58	.83	
11.School broadcasting	5 1.4%	11 3.2%	35 10.1%	79 22.7%	218 62.6%	1.58	.90	
3.Islamic booklets and brochures	--	13 3.7%	23 6.6%	35 10.1%	277 79.6%	1.34	.76	
13. TV and Video recorder	--	7 2%	22 6.3%	46 13.2%	273 78.4%	1.32	.68	
5.Computer and internet	--	5 1.4%	6 1.7%	45 12.9%	292 83.9%	1.21	.53	
6. Over head projector	--	1 .3%	17 4.9%	23 6.6%	307 88.2%	1.17	.51	
12. School library	1 .3%	3 .9%	11 3.2%	20 5.7%	313 89.9%	1.16	.53	
8.Pictures and Maps	--	1 .3%	4 1.1%	23 6.6%	320 92%	1.10	.36	

B: Represents moderately usage ( $\geq 3 < 4$ ), C: Represents low usage ( $< 3$ ).

Table 7.23 indicates that 107 of 348 of students (30.7%) said the syllabus for Islamic education was “often” used by teachers, and they 120 students was used “occasionally”. 81 students (23.3%) said teachers “always” use the blackboard and exhibition plates in explaining the topics of Islamic education and the response “occasionally” was selected by 88 (25.3%) of students. 320 students (92%) said teachers “never” use pictures and explanatory drawings and maps to illustrate some Islamic topics, and they were thought to be used “seldom” by 23 (6.6%) students. 313 students (89.9%) said teachers “never” use the School library. Level of usage of teaching aids was divided into two levels: B, moderate level usage, includes 2 teaching aids (1 and 4), and C, low level of usage, includes 11 aids (10, 9, 2, 7, 11, 3, 13, 5, 6, 12 and 8).

7.4.3. Causes of student lack of interest in Islamic Education

Table 7.24 Extent of Causes effecting students’ lack of interest as perceived by Students (n=348)

The Causes	Frequency (percentage)					M	SD	Level of importance of Causes
	VSC	SC	MC	LC	NC			
18. Imported cultural and destructive ideologies distracting students’ attention	280 80.5%	53 15.2%	8 2.3%	6 1.7%	1 .3%	4.74	.61	A 85%
17. There is a discrepancy between what is happening in the wide community and what the students are taught	268 77%	62 17.8%	14 4%	4 1.1%	--	4.71	.60	
11. Does not meet the needs of students	239 68.7%	74 21.3%	24 6.9%	11 3.2%	--	4.55	.76	
10. Does not deal with current issues relating to students	237 68.1%	78 22.4%	20 5.7%	12 3.4%	1 .3%	4.55	.78	
20. Co-operation from community organisations	222 63.8%	95 27.3%	25 7.2%	6 1.7%	--	4.53	.71	
9. Some topics are unsuitable	227 65.2%	83 23.9%	25 7.2%	12 3.4%	1 .3%	4.50	.80	
7. Lack of use of interesting stories	216 62.1%	85 24.4%	33 9.5%	12 3.4%	2 .6%	4.44	.84	
2. Teacher does not practise what he preaches	239 68.7%	46 13.2%	31 8.9%	19 5.5%	13 3.7%	4.38	1.09	
6. Harsh treatment of students	192 55.2%	100 28.7%	44 12.6%	11 3.2%	1 .3%	4.35	.84	
15. Lessons are set the end of the school day	185 53.2%	112 32.2%	32 9.2%	12 3.4%	7 2.0%	4.31	.92	
16. Families do not bring up their children according to Islamic teachings	177 50.9%	115 33.0%	42 12.1%	10 2.9%	4 1.1%	4.30	.87	
5. Non-use or scarce use of teaching aids	166 47.7%	121 34.8%	44 12.6%	16 4.6%	1 .3%	4.25	.87	
4. Teaching methods rely mostly on dictation	187 53.7%	99 28.4%	42 12.1%	10 2.9%	10 2.9%	4.27	.98	
12. The books are too difficult to be understood	158 45.4%	108 31 %	64 18.4%	18 5.2%	--	4.17	.91	
19. Technical subjects	176 50.6%	73 21.0%	56 16.1%	35 10.1%	8 2.3%	4.07	1.13	
14. School administration	159 45.7%	109 31.3%	38 10.9%	24 6.9%	18 5.2%	4.05	1.14	
8. Teachers may have little interest in their subjects	159 45.7%	104 29.9%	43 12.4%	23 6.6%	19 5.5%	4.04	1.16	
1. Students’ lack interest in studying in general	127 36.5%	126 36.2%	55 15.8%	34 9.8%	6 1.7%	3.96	1.03	B 15%
3. Teachers are not competent to teach	137 39.4%	103 29.6%	68 19.5%	27 7.8%	13 3.7%	3.93	1.11	
13. The text books are old fashioned	91 26.1%	103 29.6%	99 28.4%	38 10.9%	17 4.9%	3.61	1.13	

Note: VSC: Very Strong Cause (>= 4), SC: Strong Cause, MC: Moderate Cause (>=3<4), LC: Low Cause (<3), NC: Not Cause. A: Represents very important causes, B: Represents Moderately important causes.

As seen in Table 7.24, the results indicate that 280 of students (80.5%) selected The wide spread of imported cultural and destructive ideologies may play a part in distracting students attention as “very strong cause” and it was thought to be a “strong cause” by 53 (15.2%). The



discrepancy between what is happening in the wide community and what the students are taught in Islamic education lessons at school was selected as a “very strong cause” by 268 students (77%), and a “strong cause” by 62 (17.8%). That the Islamic education syllabus does not meet the needs of students was selected as a “very strong cause” by 239 students (68.7%), and a “strong cause” by 74 (21.3%). The suggestion that Islamic text books are old fashioned and are lacking in creative writing was selected as a “strong cause” by 103 students (29.6%), and a “moderate cause” by 99 (28.4%). This table shows that students’ responses about causes of their lack of interest can be grouped into two categories of importance, specifically of high and moderate importance. The table indicates that 17 causes were seen as the most important, which include causes (18, 17, 11, 10, 20, 9, 7, 2, 6, 15, 16, 5, 4, 12, 19, 14 and 8). Three causes were given moderate importance these were causes (1, 3 and 13).

The lack of interest of students towards Islamic education was thought to be due to a wide range of causes. Some of them are related to the society; some are connected with teachers themselves; some are related to inappropriate teaching; some are found in the curriculum and syllabus and the students themselves. Despite the fact several causes may be related to the same factor, for instance the syllabus, students gave more priority to some causes, while some other causes seemed to be regarded as moderately important. This is clear with cause number 12 in group A and cause number 13 in B. Similar examples can be found of causes related to other factors, like the issues of teachers themselves and students themselves and so on. Also, the table showed that students attached greater weight to causes related to the society than to causes related to themselves. More details will be given in the Discussion chapter.

## 7.4.4. Students' views about Criticism and suggestions of Islamic Curriculum Content

Table 7.25 Extent of agreement of Islamic Curriculum Content by students (N=348)

Criticism of Islamic curriculum content and suggestions	Frequencies (Percentage)					M	SD	Level of agreement
	SA	A	DK	DA	SDA			
13. Lack of student feedback aiming to improve teacher performance	277 79.6%	71 20.4%	--	--	--	4.80	.40	A 47%
16. Muslim teachers use less teaching aids than teachers of other subjects	226 64.9%	112 32.2%	4 1.1%	5 1.4%	1 .3%	4.60	.62	
15. Lack of use of teaching aids in presenting Islamic education topics	213 61.2%	129 37.1%	5 1.4%	1 .3%	--	4.59	.54	
8. Syllabus can not be covered during time allocated	231 66.4%	94 27.0%	3 .9%	20 5.7%	--	4.54	.78	
17. Methods used hinder student understanding	198 56.9%	124 35.6%	1 .3%	22 6.3%	3 .9%	4.41	.86	
7. Does not seem to influence on students Behaviour	176 50.6%	143 41.1%	--	25 7.2%	4 1.1%	4.33	.89	
14. Some of the topics are repeats	170 48.9%	148 42.5%	5 1.4%	21 6.0%	4 1.1%	4.32	.86	
1. Disparity between what students are taught and their daily lives	138 39.7%	147 42.2%	13 3.7%	44 12.6%	6 1.7%	4.05	1.05	
6. Theoretical knowledge base	133 38.2%	122 35.1%	24 6.9%	44 12.6%	25 7.2%	3.84	1.26	B 35.3%
3. Disparity between the content and the aims	127 36.5%	123 35.3%	27 7.8%	53 15.2%	18 5.2%	3.83	1.22	
9. Syllabus topics are unsuitable for student age groups,	161 46.3%	76 21.8%	12 3.4%	63 18.1%	36 10.3%	3.76	1.45	
11. The content is suitable for students	39 11.2%	77 22.1%	--	139 39.9%	93 26.7%	3.49	1.38	
12. Increased Weekly classes of Islamic education	122 35.1%	88 25.3%	16 4.6%	67 19.3%	55 15.8%	3.45	1.51	
4. Syllabus does not satisfy the needs of students	67 19.3%	121 34.8%	30 8.6%	90 25.9%	40 11.5%	3.24	1.33	
10. Lack of correlation between the topics of the Islamic education syllabus	49 14.1%	88 25.3%	55 15.8%	110 31.6%	46 13.2%	2.95	1.29	C 17.7%
2. Difficulty of Islamic education syllabus	33 9.5%	73 21.0%	24 6.9%	157 45.1%	61 17.5%	2.60	1.26	
5. Feeling bored during attending Islamic education lessons	41 11.8%	61 17.5%	24 6.9%	104 29.9%	118 33.9%	2.43	1.41	

Note: SA: Strong Agree ( $\geq 4$ ), A: Agree ( $\geq 3 < 4$ ), DK: Don't Know, DA: Disagree, SDA: Strong Disagree ( $< 3$ ).

A: Represents very agreement, B: Represents Moderately agreement, C: Represents Low agreement

Table 7.25, indicated that students' responses about criticism of Islamic curriculum content and suggestions can be grouped into three categories of agreement, specifically of high, moderate and low importance. The table indicated that 8 criticisms and suggestions were seen as the most important. These were criticisms and suggestions (13, 16, 15, 8, 17, 7, 14 and 1). Six criticisms and suggestions were given moderate importance. These included criticisms



and suggestions (6, 3, 9, 11, 12 and 4). Students accorded three criticisms and suggestions low importance. These were criticisms and suggestions (10, 2 and 5).

#### 7.4.5. The Skills, Morals and Abilities that students want to acquire

**Table 7.26 Importance of Skills, Morals and Abilities as determined by students N=348)**

Some Skills, Morals and Abilities	Frequencies (Percentage)					M	SD	Level of Importance
	VI	I	MI	LI	NI			
1. Understanding the rules and laws of Islamic religion	309 88.8%	39 11.2%	--	--	--	4.89	.32	A 76.5%
11. Learn to deal with technological advances like satellite TV and the internet based on Islamic beliefs	310 89.1%	33 9.5%	5 1.4%	--	--	4.88	.37	
3. Formulation of solutions for behavioural problems	298 85.6%	50 14.4%	--	--	--	4.86	.35	
6. The ability to differentiate right between righteousness and falsehood	278 79.9%	48 13.8%	19 5.5%	1 .3%	2 .6%	4.72	.63	
9. Safeguarding against disruptive thoughts and ideas	260 74.7%	59 17.0%	19 5.5%	6 1.7%	4 1.1%	4.62	.77	
4. Respect for the opinions of my parents and others	239 68.7%	82 23.6%	21 6.0%	5 1.4%	1 .3%	4.59	.70	
5. Good manners with other people	216 62.1%	109 31.3%	19 5.5%	2 .6%	2 .6%	4.54	.68	
10. Help and assistance to the needy and handicapped	184 52.9%	109 31.3%	37 10.6%	14 4.0%	4 1.1%	4.31	.90	
8. Preparedness for familial and other social responsibilities	168 48.3%	114 32.8%	44 12.6%	17 4.9%	5 1.4%	4.22	.94	
16. Discuss the Islamic issues in a balanced and logical manner	156 44.8%	128 36.8%	47 13.5%	13 3.7%	4 1.1%	4.20	.89	
14. Observing Islamic teachings in ones behaviour and manners	174 50.0%	101 29.0%	50 14.4%	14 4.0%	9 2.6%	4.20	1.00	
15. Face up to daily life difficulties like ailment, work and education	135 38.8%	129 37.1%	55 15.8%	18 5.2%	11 3.2%	4.03	1.02	
2. The deep thought about Islamic topics	112 32.2%	147 42.2%	69 19.8%	17 4.9%	3 .9%	4.00	.89	
12. Educating and developing your family and society in general	137 39.4%	109 31.3%	70 20.1%	19 5.5%	13 3.7%	3.97	1.07	B 23.5%
7. Continuous learning and research	112 32.6%	99 28.4%	76 21.8%	45 12.9%	16 4.6%	3.71	1.18	
13. Development of skills of analysis and writing	89 25.6%	81 23.3%	107 30.7%	44 12.6%	27 7.8%	3.46	1.22	
17. Learning of skills of constructing criticism	104 29.9%	73 21.0%	82 23.6%	48 13.8%	41 11.8%	3.43	1.35	

Note: VI= Very Important(>= 4), I= Important, MI= Moderately Important(>=3<4), LI= Little Important(<3), NI= No Important.

A: Represents very important, B: Represents Moderately important.

Table 7.26 indicates that 309 of 348 students (88.8%) considered it “very important” to understand the rules and laws of the Islamic religion and it was thought “important” by 39 students (11.2%). Learning to deal with technological advances like satellite TV transmission and the internet based on Islamic beliefs was rated “very important” by 310 students (89.1%)

and “ important” by 33 (9.5%). Development of skills of analysis and writing especially in Islamic topics was considered “important” by 81 students (23.3%) and “moderate important” by 107 (30.7%).

This table shows that students’ responses about the importance of skills, morals and abilities can be grouped into two categories of importance, specifically of high and moderate importance. The table indicates that 13 items were seen as the most important, which included skills, morals and abilities (1, 11, 3, 6, 9, 4, 5, 10, 8, 16, 14, 15 and 2). Four skills and morals were given moderate importance. These were skills, morals and abilities (12, 7, 13 and 17).

7.4.5.1 The Fulfilment of Skills, Morals and Abilities

Table 7.27 Extent of fulfilment of teachers and Islamic Education Curriculum of Skills, Morals and abilities by students (N=348)

Some Skills, Morals and Abilities	Frequencies (Percentage)					M	SD	Level of Fulfilment
	Always	Often	Occasi onally	Seldom	Never			
6. The ability to differentiate rate between righteousness and falsehood	162 46.6%	134 38.5%	40 11.5%	10 2.9%	2 .6%	4.28	.82	A 17.6%
9. Safeguarding against disruptive thoughts and ideas	154 44.3%	142 40.8%	37 10.6%	15 4.3%	---	4.25	.81	
10. Help and assistance to the needy and handicapped	103 29.6%	181 52.0%	44 12.6%	20 5.7%	---	4.05	.81	
3. Formulation of solutions for behavioural problems	143 41.1%	122 35.1%	33 9.5%	33 9.5%	17 4.9%	3.98	1.15	
4. Respect for the opinions of my parents and others	121 34.8%	120 34.5%	51 14.7%	34 9.8%	22 6.3%	3.82	1.19	B 29.4%
1. Understanding the rules and laws of Islamic religion	95 27.3%	119 34.2%	54 15.5%	53 15.2%	27 7.8%	3.58	1.25	
8. Preparedness for familial and other social responsibilities	79 22.7%	104 29.9%	83 23.9%	63 18.1%	19 5.5%	3.46	1.18	
14. Observing Islamic teachings in ones behaviour and manners	87 25.0%	92 26.4%	50 14.4%	60 17.2%	59 17.0%	3.25	1.4	
7. Continuous learning and research	6 1.7%	93 26.7%	128 36.8%	84 24.1%	37 10.6%	2.85	.99	C 52.9%
5. Good manners with other people	10 2.9%	52 14.9%	112 32.2%	86 24.7%	88 25.3%	2.45	1.11	
12. Educating and developing your family and society in general	23 6.6%	37 10.6%	53 15.2%	65 18.7%	170 48.9%	2.07	1.29	
15. Face up to daily life difficulties like ailment, work and education	3 .9%	23 6.6%	69 19.8%	95 27.3%	158 45.4%	1.90	.99	
2. The deep thought about Islamic topics	4 1.1%	21 6.0%	69 19.8%	76 21.8%	178 51.1%	1.84	1.02	
16. Discuss the Islamic issues in a balanced and logical manner	---	22 6.3%	54 15.5%	73 21.0%	199 57.2%	1.71	.95	
17. Learning of skills of constructing criticism	---	21 6.0%	52 14.9%	56 16.1%	219 62.9%	1.64	.95	
13. Development of skills of analysis and writing	---	6 1.7%	37 10.6%	66 19.0%	239 68.7%	1.45	.75	
11. Learn to deal with technological advances like satellite TV and the internet based on Islamic beliefs	---	---	8 2.3%	58 16.7%	282 81.0%	1.21	.46	

Note: A: Represents High Fulfilment (>=4). B: Represents Moderate Fulfilment (>=3< 4) C: Represents Low fulfilment (<3)



The results are divided into three groups: group (A) indicates a high level of fulfilment and includes 3 skills, morals and abilities (6, 9 and 10). Group (B) indicates a moderate level of fulfilment and includes 5 skills, morals and abilities (3, 4, 1, 8 and 14). Group (C) indicates the lowest level of fulfilment and includes 9 skills, morals and abilities (7, 5, 12, 15, 2, 16, 17, 13 and 11). A disparity was noted between students' answers towards the fulfilment by teachers and the Islamic education curriculum of the skills and morals of Islamic education and the importance the students attached to Islamic education. It is clear from Table 7.27 that all students totally agreed on the importance of all the skills, morals and abilities of Islamic education. However, the findings in this table suggest that they did not think the teachers and IEC were wholly successful in fulfilling these skills, morals and abilities.

### **7.5 Differences between Students in the five sections**

Data in this section deals with the second of the research questions; it explores students' questionnaire results for any significant differences in their responses on the five sections: Teaching Methods, Teaching Aids, Causes of their lack of interest in religious education, Students' view about Criticism and suggestions of religious education curriculum content and Skills and Morals students want to acquire, related to their city of origin and (in the use of teaching aids) type of school building.

Possible significant differences between the students are investigated using the t-test. Two types of t-test were used; the t-test for paired samples was used to test for significant differences between students in the importance of skills and morals and fulfilment of these skills and morals, while the t-test for independent samples was used to test for significant differences between students in all sections of questionnaire. In each case, the significance level was set at 0.05.

7.5.1 Difference between students in the teaching methods

Table 7.28 Comparison between views of Students in the four Cities toward Teaching Methods (n=348)

Teaching Methods	Cities								T-Test Result					
	Riyadh (1) (n=90)		Makkah (2) (n=86)		Jeddah (3) (n=87)		Buraydah (4) (n=85)							
	M	SD	M	SD	M	SD	M	SD	Sig. 1-2	Sig. 1-3	Sig. 1-4	Sig. 2-3	Sig. 2-4	Sig. 3-4
1. lecture method	4.22	.85	4.45	.85	4.32	.86	4.59	.79	n.s.	n.s.	**	n.s.	n.s.	*
2. Using audio and video tapes like recordings of Qur'an to help students improve their recitation.	1.66	.937	1.56	.76	1.46	.74	1.64	.98	n.s.	n.s.	n.s.	n.s.	n.s.	n.s
3. The use of video tapes of teaching films discussing Islamic topics relating to the lesson.	1.40	.74	1.31	.825	1.62	.92	1.20	.52	n.s.	n.s.	*	*	n.s.	***
4. Use of stories/case studies	3.20	1.35	2.70	1.31	2.94	1.45	2.70	1.22	*	n.s.	*	n.s.	n.s.	n.s
5. Visiting Islamic sites and other important historical places	1.62	1.01	1.30	.70	1.28	.76	1.23	.58	*	*	**	n.s.	n.s.	n.s
6. Inviting visiting speakers specialized in Islamic education like Imams of a mosque, Muslim scholars or visiting lecturers	2.61	1.16	2.26	1.08	2.22	1.08	2.44	1.13	*	*	n.s.	n.s.	n.s.	n.s
7. Using the open discussion as a method of teaching	2.70	1.28	1.82	.91	2.54	1.43	1.94	1.03	***	n.s.	***	***	n.s.	**
8. Visiting Islamic and social establishments like charity associations, social service institutions, etc	1.30	.70	1.13	.40	1.05	.21	1.18	.56	*	**	n.s.	n.s.	n.s.	*
9. Using encouragement and threats way to explain some problems	3.32	1.28	2.78	1.32	3.11	1.35	2.48	1.32	**	n.s.	***	n.s.	n.s.	**
10. Asking one student to prepare and present the next lesson to his classmates	2.15	1.18	1.61	1.09	1.80	1.14	1.60	1.07	**	n.s.	***	n.s.	n.s.	n.s
11. Problem-solving method	2.08	1.12	1.77	.93	2.01	1.12	1.82	1.06	*	n.s.	n.s.	n.s.	n.s.	n.s
12. Inviting students to suggest subjects for discussion during the lessons	1.98	1.16	1.54	.74	1.94	1.17	1.51	.81	**	n.s.	**	**	n.s.	**
13. Using the method of good advice to give guidance	3.63	1.30	3.15	1.25	3.70	1.23	3.05	1.38	*	n.s.	**	**	n.s.	***
14. Assigning students to research Islamic topics	1.22	.47	1.22	.47	1.25	.46	1.37	.65	n.s.	n.s.	n.s.	n.s.	n.s.	n.s
15. Using question in the end of lesson to assess students' understanding	3.47	1.14	3.02	1.22	3.56	1.16	2.84	1.23	*	n.s.	***	**	n.s.	***
16. Using drills of role playing where students play the role of important Islamic characters	1.10	.46	1.08	.35	1.10	.37	1.07	.33	n.s.	n.s.	n.s.	n.s.	n.s.	n.s

Note: (\*\*\*) p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant



As seen in Table 7.28, the results indicated that there were significant differences between students from Riyadh and from Makkah in eleven methods (4, 5, 6, 7, 8, 9, 10, 11, 12, 13 and 15). Significant differences were found between students from Riyadh and Jeddah in three methods (5, 6, and 8). There were significant differences between students from Riyadh and Buraydah in ten methods (1, 3, 4, 5, 7, 9, 10, 12, 13 and 15). Moreover, the result indicated that significant differences were found between students from Makkah and Jeddah in five methods (3, 7, 12, 13 and 15). There were no significant differences between students from Makkah and Buraydah. Finally, the result for students from Jeddah and Buraydah indicates significant difference in eight methods (1, 3, 7, 8, 9, 12, 13 and 15).

Evidence gathered in this study indicated that there may be differences between cities. Why this may be so could form the basis for further research.

7.5.2 Difference between students in the Teaching Aids

Table 7.29 Comparison of students' views on the use of teaching aids according to different types of school building (n=348)

Teaching Aids	School Building				T-Test Result
	Government (n= 221 )		Rented (n= 127)		
	M	SD	M	SD	Sig.
1.Islamic Syllabus	3.68	.88	2.63	1.03	***
2.Islamic reference books	2.08	.99	1.04	.23	***
3.Islamic booklets and brochures	1.53	.90	1.02	.125	***
4.Blackboard and exhibition plates	3.82	1.16	2.39	1.07	***
5.Computer and internet	1.33	.64	1.00	.00	***
6. Over head projector	1.25	.59	1.03	.25	***
7.Tapes about Islamic lectures	1.91	.88	1.01	.09	***
8.Pictures and Maps	1.15	.44	1.01	.09	***
9.Articles taken from newspapers or magazines	2.28	.95	1.00	.00	***
10.School exhibitions	2.73	1.30	1.02	.12	***
11.School broadcasting	1.91	.98	1.00	.00	***
12. School library	1.25	.65	1.00	.00	***
13. TV and Video recorder	1.50	.80	1.01	.09	***

Note:  
\*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

Table 7.29 shows that type of building (governmental vs. rented building) was found to be a very important factor in relation to students’ perceptions towards use of teaching aids. More specifically, students whose schools were in governmental buildings gave higher scores to all teaching aids than their counterparts in rented building. The t-test results confirmed the differences between these two groups to be significant.



Table 7.30 Comparison between views of Students in the 4 Cities towards use of teaching Aids (n=348)

Teaching Aids	Cities								T-Test Result					
	Riyadh (1) (n=90)		Makkah (2) (n=86)		Jeddah (3) (n=87)		Buraydah (4) (n=85)							
	M	SD	M	SD	M	SD	M	SD						
1.Islamic Syllabus	3.45	1.13	3.26	1.08	3.32	1.06	3.16	.99	n.s.	n.s.	n.s.	n.s.	n.s.	
2.Islamic reference books	1.94	1.11	1.45	.66	1.87	.94	1.54	.94	***	n.s.	*	***	n.s.	*
3.Islamic booklets and brochures	1.57	1.01	1.08	.35	1.55	.90	1.17	.46	***	n.s.	***	***	n.s.	***
4.Blackboard and exhibition plates	3.30	1.25	3.25	1.28	3.59	1.19	3.06	1.40	n.s.	n.s.	n.s.	n.s.	n.s.	**
5.Computer and internet	1.47	.74	1.15	.36	1.13	.55	1.08	.27	***	***	***	n.s.	n.s.	n.s.
6. Over head projector	1.24	.63	1.16	.48	1.23	.54	1.06	.32	n.s.	n.s.	**	n.s.	n.s.	*
7.Tapes about Islamic lectures	1.83	.94	1.48	.82	1.74	.90	1.28	.45	n.s.	*	***	n.s.	*	***
8.Pictures and Maps	1.20	.55	1.04	.18	1.10	.34	1.06	.23	*	n.s.	*	n.s.	n.s.	n.s.
9.Articles taken from newspapers or magazines	2.07	1.25	1.79	.76	2.17	.94	1.22	.49	n.s.	n.s.	***	**	***	***
10.School exhibitions	2.40	1.42	2.25	1.29	2.62	1.41	1.15	.36	n.s.	n.s.	***	n.s.	***	***
11.School broadcasting	1.86	1.09	1.59	.97	1.60	.75	1.28	.62	n.s.	n.s.	***	n.s.	*	**
12. School library	1.26	.78	1.09	.36	1.26	.58	1.01	.11	n.s.	n.s.	**	*	*	***
13. TV and Video recorder	1.45	.68	1.22	.49	1.61	.98	1.00	.00	*	n.s.	***	***	***	***

Note: (\*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant.

Table 7.30 indicates that Riyadh's students achieved generally the highest scores regarding teaching aids, compared to students in other cities. Several t-tests were carried out to explore significant difference between students' responses towards these teaching aids. More specifically, the findings indicate that there were significant differences between Riyadh's students and Makkah's on 5 teaching aids (2, 3, 5, 8 and 13) out of 13 teaching aids. The findings suggested that Riyadh's students reported significantly higher scores on teaching aids on two (5 and 7) than Jeddah's. Riyadh's students achieved significantly higher scores on all teaching aids than their counterparts in Buraydah. The findings showed that there were significant differences between Makkah's students and Buraydah's on six teaching aids (7, 9, 10, 11, 12 and 13). The findings indicated that Jeddah's, students achieved significantly higher scores on five teaching aids (2, 3, 9, 12 and 13) than Makkah's. Finally, the result indicated that there were significant differences between Jeddah's students and Buraydah's on ten aids (2, 3, 4, 6, 7, 9, 10, 11, 12 and 13).



7.5.3 Differences between students' views about causes of their lack of interest in four cities

Table 7.31 Comparison between views of Students in the four Cities towards the causes of Lack of Interest in Islamic Education (n=348)

The Causes	Cities								T-Test Result					
	Riyadh (1) (n=90)		Makkah (2) (n=86)		Jeddah (3) (n=87)		Buraydah (4) (n=85)		Sig. 1-2	Sig. 1-3	Sig. 1-4	Sig. 2-3	Sig. 2-4	Sig. 3-4
	M	SD	M	SD	M	SD	M	SD						
1. Students lack interest in studying in general	4.03	1.04	3.86	1.10	3.91	1.12	4.03	.87	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
2. Teacher does not practise what he preaches	3.90	1.37	4.44	1.05	4.40	1.06	4.77	.54	**	**	***	n.s.	*	**
3. Teachers are not competent to teach	3.67	1.41	3.78	1.10	4.08	.87	4.20	.91	n.s.	*	**	*	**	n.s.
4. Teaching methods rely mostly on dictation	3.91	1.29	4.47	.87	4.22	.78	4.49	.78	***	n.s.	***	*	n.s.	*
5. Non-use or scarce use of teaching aids	4.11	1.09	4.17	.87	4.25	.78	4.46	.64	n.s.	n.s.	*	n.s.	*	n.s.
6. Harsh treatment of students	4.16	.97	4.36	.88	4.29	.73	4.61	.70	n.s.	n.s.	***	n.s.	*	**
7. Lack of use of interesting stories	4.18	1.08	4.57	.66	4.38	.85	4.62	.65	**	n.s.	**	n.s.	n.s.	*
8. Teachers may have little interest in their subjects	3.74	1.41	4.11	1.21	4.11	1.11	4.18	.76	n.s.	n.s.	*	n.s.	n.s.	n.s.
9. Some topics are unsuitable	4.41	.77	4.28	.95	4.46	.86	4.86	.38	n.s.	n.s.	***	n.s.	***	***
10. Does not deal with current issues relating to students	4.37	.88	4.56	.79	4.49	.85	4.76	.50	n.s.	n.s.	***	n.s.	n.s.	*
11. Does not meet the needs of students	4.41	.87	4.59	.71	4.46	.83	4.76	.55	n.s.	n.s.	**	n.s.	n.s.	**
12. The books are too difficult to be understood	4.14	.95	3.93	1.05	4.23	.86	4.37	.67	n.s.	n.s.	n.s.	*	***	n.s.
13. The text books are old fashioned	3.48	1.35	3.70	1.15	3.51	1.11	3.76	.83	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
14. School administration	3.74	1.41	4.11	1.21	4.26	1.01	4.10	.81	n.s.	**	*	n.s.	n.s.	n.s.
15. Lessons are set the end of the school day	4.14	1.26	4.11	.80	4.32	.84	4.67	.54	n.s.	n.s.	***	n.s.	***	**
16. Families do not bring up their children according to Islamic teachings	4.31	1.04	4.51	.71	4.20	.95	4.17	.72	n.s.	n.s.	n.s.	*	**	n.s.
17. There is a discrepancy between what is happening in the wide community and what the students are taught	4.57	.80	4.86	.35	4.71	.63	4.64	.55	**	n.s.	n.s.	n.s.	**	n.s.
18. Imported cultural and destructive ideologies distracting students' attention	4.75	.65	4.85	.52	4.61	.77	4.75	.46	n.s.	n.s.	n.s.	*	n.s.	n.s.
19. Technical subjects	3.90	1.29	3.85	1.21	4.57	.77	3.98	1.03	n.s.	***	n.s.	***	n.s.	***
20. Co-operation from community organisations	4.36	.88	4.64	.59	4.60	.66	4.53	.64	*	*	n.s.	n.s.	n.s.	n.s.

Note: (\*\*\*) p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant.

As seen in table 7.31, the results indicated that Buraydah's students achieved generally the highest scores regarding causes of their lack of interest in Islamic education, compared to students in other cities. Several t-tests were carried out to explore significant differences between students' responses towards these causes. Specifically, the result indicate that there were significant differences between Riyadh's students and Makkah's on six causes out of the 20 causes (2, 4, 7, 17.19 and 20). The findings suggested that Jeddah's students achieved significantly higher scores on causes than Riyadh's on five (2, 3, 14, 19 and 20). Buraydah's students achieved significantly higher scores on twelve causes (2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 14 and 15) than their counterparts in Riyadh. The findings indicated that Makkah's students achieved significantly higher scores on three causes of their lack of interest (4, 16 and 18) than Jeddah's, while Jeddah did so on three causes, namely causes (3, 12 and 19). The findings showed that Makkah's students achieved significant higher scores on two causes (16 and 17) than Buraydah's, while Buraydah did so on seven causes (2, 3, 5, 6, 9, 12 and 15). Finally, the result indicated that Jeddah's students achieved significantly higher scores on one cause (19) than Buraydah's, while Buraydah did so on eight causes (2, 4, 6, 7, 9, 10, 11 and 15).

Evidence in this section appears to suggest that students' lack of interest varies between cities. More research would be required to explore and explain this.



7.5.4 Students' view about Criticism and suggestions of Islamic Curriculum Content

Table 7.32 Comparison between Students in the four Cities in their views towards the Islamic Curriculum Content (n=348)

Criticism of Islamic curriculum content and suggestions	Cities								T-Test Result					
	Riyadh (1) (n=90)		Makkah (2) (n=86)		Jeddah (3) (n=87)		Buraydah (4) (n=85)		Sig. 1-2	Sig. 1-3	Sig. 1-4	Sig. 2-3	Sig. 2-4	Sig. 3-4
	M	SD	M	SD	M	SD	M	SD						
1. Disparity between what students are taught and their daily lives	4.10	1.10	3.80	1.26	4.20	.85	4.16	.90	n.s.	n.s.	n.s.	*	*	n.s.
2. Difficulty of Islamic education syllabus	3.29	1.36	2.15	1.12	2.48	1.22	2.47	1.04	***	***	***	n.s.	n.s.	n.s.
3. Disparity between the content and the aims	4.00	1.18	3.45	1.34	4.10	.93	3.76	1.31	**	n.s.	n.s.	***	n.s.	*
4. Syllabus does not satisfy the needs of students	3.40	1.31	2.93	1.35	3.39	1.26	3.25	1.39	*	n.s.	n.s.	*	n.s.	n.s.
5. Feeling bored during attending Islamic education lessons	2.48	1.36	1.70	1.02	3.07	1.44	2.48	1.45	***	**	n.s.	***	***	**
6. Theoretical knowledge base	3.85	1.14	3.14	1.45	4.08	1.17	3.85	1.23	***	n.s.	n.s.	*	n.s.	n.s.
7. Does not seem to improve students' conduct	4.56	.68	4.14	.98	4.41	.67	4.20	1.10	***	n.s.	**	*	n.s.	n.s.
8. Syllabus can not be covered during time allocated	4.47	.70	4.34	1.00	4.70	.67	4.64	.68	n.s.	*	n.s.	**	*	n.s.
9. Syllabus topics are unsuitable for student age groups,	3.89	1.32	3.13	1.64	4.08	1.25	3.93	1.38	***	n.s.	n.s.	***	***	n.s.
10. Lack of correlation between the topics of the Islamic education syllabus	3.18	1.22	2.60	1.22	3.05	1.35	2.99	1.32	**	n.s.	n.s.	*	*	n.s.
11. The content is suitable for students	2.86	1.29	2.59	1.33	2.68	1.32	2.49	1.33	n.s.	n.s.	n.s.	n.s.	n.s.	n.s.
12. Increased Weekly classes of Islamic education	3.07	1.52	3.24	1.54	3.80	1.39	3.67	1.51	n.s.	***	*	*	n.s.	n.s.
13. Lack of student feedback aiming to improve teacher performance	4.80	.40	4.70	.46	4.87	.33	4.80	.40	n.s.	n.s.	n.s.	**	n.s.	n.s.
14. Some of the topics are repeats	4.37	.81	3.98	1.10	4.53	.68	4.40	.72	**	n.s.	n.s.	***	**	n.s.
15. Lack of use of teaching aids in presenting Islamic education topics	4.69	.47	4.54	.50	4.61	.51	4.53	.64	*	n.s.	n.s.	n.s.	n.s.	n.s.
16. Muslim teachers use less teaching aids than teachers of other subjects	4.61	.72	4.55	.59	4.52	.70	4.71	.45	n.s.	n.s.	n.s.	n.s.	*	*
17. Methods used hinder student understanding	4.17	1.03	4.59	.62	4.40	.86	4.49	.83	**	n.s.	*	n.s.	n.s.	n.s.

Note: (\*\*\* p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

Table 7.32 shows that Riyadh's students reported generally the highest scores regarding items of Islamic content, compared to students in other cities. Several t-tests were carried out to explore significant differences between students' perceptions towards these items.

More specifically, the findings indicated that there were significant differences between Riyadh's students and Makkah's on 11 out of the 17 items. The findings suggested that Riyadh's students achieved significantly higher scores on one item (2) than Jeddah's while the latter did so on 3 items, namely, items (5,8 and 12). Riyadh's students gave significantly higher scores to items (2 and 7) than their counterparts in Buraydah, whereas the latter did so for items (12 and 17). The results indicate that Makkah's students had significantly higher agreement with 11 items (3, 4, 5, 6, 7, 8, 9, 10, 12, 13 and 14) than their counterparts in Jeddah. The findings indicated that there were significant differences between Makkah's students and Buraydah's on six items (5, 8, 9, 10, 14 and 16). The results suggested that Jeddah's students gave significantly higher agreement to two items (3 and 5) than Buraydah's, whereas the latter did so on item (16).

In general, Table 7.32 indicates that students in the four different cities shared agreement on the criticism of the content of the Islamic education curriculum. Specifically they agreed with criticisms of the current applied teaching methods and structure of the content, which does not support the frequent use of different types of teaching aids.



7.5.5 Students’ view about importance and fulfilment of Skills, Morals and Abilities of Islamic education curriculum

Table 7.33 Exploring differences in teachers’ views about the importance and fulfilments of Skills, Morals and Abilities

Skills, Morals and Abilities	Skills and Morals Importance n=348		Skills and Morals Fulfilment n=348		T-Test Result Sig.
	Mean	SD	Mean	SD	
1. Understanding the rules and laws of Islamic religion	4.89	.32	3.58	1.25	***
2. The deep thought about Islamic topics	4.00	.89	1.84	1.02	***
3. Formulation of solutions for behavioural problems	4.86	.35	3.98	1.15	***
4. Respect for the opinions of my parents and others	4.59	.70	3.82	1.19	***
5. Good manners with other people	4.54	.68	2.45	1.11	***
6. The ability to differentiate rate between righteousness and falsehood	4.72	.63	4.28	.82	***
7. Continuous learning and research	3.71	1.18	2.85	.99	***
8. Preparedness for familial and other social responsibilities	4.22	.94	3.46	1.18	***
9. Safeguarding against disruptive thoughts and ideas	4.62	.77	4.25	.81	***
10. Help and assistance to the needy and handicapped	4.31	.90	4.05	.81	***
11. Learn to deal with technological advances like satellite TV and the internet based on Islamic beliefs	4.88	.37	1.21	.46	***
12. Educating and developing your family and society in general	3.97	1.07	2.07	1.29	***
13. Development of skills of analysis and writing	3.46	1.22	1.45	.75	***
14. Observing Islamic teachings in ones behaviour and manners	4.20	1.00	3.25	1.4	***
15. Face up to daily life difficulties like ailment, work and education	4.03	1.02	1.90	.99	***
16. Discuss the Islamic issues in a balanced and logical manner	4.20	.89	1.71	.95	***
17. Learning of skills of constructing criticism	3.43	1.35	1.64	.95	***

Note: (\*\*\*) p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

As seen in Table 7.33, the results indicate that highly significant differences in sample means were found between the importance of skills, morals and abilities and their fulfilment, on all items. It can be said here the secondary school students indicated that the skills, morals and abilities of Islamic education were very important; on the other hand we found the students’ responses indicated only moderate or low fulfilment of the Skills, Morals and Abilities by the Islamic education curriculum and teachers.

## **PART THREE**

# **COMPARISON BETWEEN TEACHERS' AND STUDENTS' QUESTIONNAIRE RESULTS**

### **7.6 Introduction**

Data in this section deals with the second of the research questions; it explores teachers' and students' questionnaire results for any significant differences between the two groups, in four sections: Teaching Methods, Teaching Aids, Causes of Students' Lack of interest in Religious Education, and Criticism and Suggestions of Religious Curriculum Content

One type of t-test was used; the t-test for independent samples was used to test for significant differences between teachers and students in all sections of questionnaire. In each case, the significance level was set at 0.05.



7.6.1 Differences between the views of teachers and students about teaching methods

Table 7.34 Comparison between the views of Teachers and Students about teaching methods

Teaching Methods	Community				T-test Sig.
	TEACHERS (n=248)		STUDENTS (n= 348)		
	Mean	SD	Mean	SD	
1. lecture method	4.11	.85	4.39	.84	***
2. Using audio and video tapes like recordings of Qur'an to help students improve their recitation.	2.68	1.17	1.58	.86	***
3. The use of video tapes of teaching films discussing Islamic topics relating to the lesson.	1.90	1.05	1.38	.78	***
4.Use of stories/case studies	3.15	1.08	2.89	1.35	*
5.Visiting Islamic sites and other important historical places	1.65	.90	1.36	.79	***
6.Inviting visiting speakers specialized in Islamic education like Imams of a mosque, Muslim scholars or visiting lecturers	2.50	1.24	2.38	1.12	n.s.
7.Using the open discussion as a method of teaching	2.25	1.23	1.76	.97	***
8.Visiting Islamic and social establishments like charity associations, social service institutions, etc	1.75	.95	1.16	.51	***
9.Using encouragement and threats way to explain some problems	3.54	1.10	2.93	1.35	***
10.Asking one student to prepare and present the next lesson to his classmates	2.10	1.01	1.79	1.14	***
11 Problem-solving method	2.04	.97	1.91	1.05	n.s.
12.Inviting students to suggest subjects for discussion during the lessons	2.27	1.09	1.74	1.01	***
13.Using the method of good advice to give guidance	3.75	1.10	3.38	1.32	***
14.Assigning students to research Islamic topics	2.44	1.01	1.26	.52	***
15. Using question in the end of lesson to assess students' understanding	3.33	1.12	3.22	1.22	n.s.
16.Using drills of role playing where students play the role of important Islamic characters	1.81	1.03	1.09	.38	***

Note: (\*\*\*) p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

As seen in Table 7.34, significant differences were found between teachers and students in perception of use of teaching methods to teach Islamic education in secondary schools, in thirteen methods which were (1, 2, 3, 4, 5, 7, 8, 9, 10, 12, 13, 14 and 16). More specifically, teachers recorded higher scores for all teaching methods than students, except for method (1).

7.6.2 Differences between the views of teachers and students about teaching aids

Table 7.35 Comparison between the views of Teachers and Students about teaching aids

Teaching Aids	COMMUNITY				T-test Result Sig.
	TEACHERS (n=248)		STUDENTS (n= 348)		
	Mean	SD.	Mean	SD.	
1.Islamic Syllabus	4.70	.71	3.30	1.07	***
2.Islamic reference books	2.81	1.37	1.70	.95	***
3.Islamic booklets and brochures	2.35	1.37	1.34	.76	***
4.Blackboard and exhibition plates	4.30	1.08	3.30	1.29	***
5.Computer and internet	1.21	.69	1.21	.53	n.s.
6. Over head projector	1.62	1.01	1.17	.51	***
7.Tapes about Islamic lectures	1.40	.96	1.58	.83	*
8.Pictures and Maps	1.42	.94	1.10	.36	***
9.Articles taken from newspapers or magazines	1.26	.78	1.81	.97	***
10.School exhibitions	2.70	1.62	2.11	1.32	***
11.School broadcasting	1.92	1.14	1.58	.90	***
12. School library	1.56	1.07	1.16	.53	***
13. TV and Video recorder	1.32	.68	1.16	.56	**

Note: (\*\*\*) p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

Table 7.35 indicates that there were significant differences between teachers’ and students’ views toward teachers’ use of teaching aids on twelve items (1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 12 and 13). Teachers gave higher scores to eleven aids than students, but students gave higher scores to two aids (7 and 9).



7.6.3 Differences between the views of teachers and students about causes of students’ lack of interest in the religious education

Table 7.36 Comparison between the views of Teachers and Students about students’ lack of interest in Islamic Education

The Causes	COMMUNITY				T-test Result Sig.
	TEACHERS (n=248)		STUDENTS (n= 348)		
	Mean	SD.	Mean	SD.	
1. Students' lack interest in studying in general	4.35	.85	3.96	1.03	***
2. Teacher does not practise what he preaches	3.97	1.03	4.38	1.09	***
3. Teachers are not competent to teach	3.61	1.14	3.93	1.11	***
4. Teaching methods rely mostly on dictation	3.91	.98	4.27	.98	***
5. Non-use or scarce use of teaching aids	3.89	.94	4.25	.87	***
6. Harsh treatment of students	3.51	1.09	4.35	.84	***
7. Lack of use of interesting stories	3.64	1.01	4.44	.84	***
8. Teachers may have little interest in their subjects	3.69	1.11	4.04	1.16	***
9. Some topics are unsuitable	3.18	1.27	4.50	.79	***
10. Does not deal with current issues relating to students	3.22	1.34	4.55	.78	***
11. Does not meet the needs of students	3.07	1.29	4.55	.76	***
12. The books are too difficult to be understood	2.61	1.28	4.17	.90	***
13. The text books are old fashioned	2.94	1.22	3.61	1.13	***
14. School administration	3.25	1.37	4.05	1.14	***
15. Lessons are set the end of the school day	1.68	.90	4.31	.92	***
16. Families do not bring up their children according to Islamic teachings	4.22	.89	4.29	.87	n.s.
17. There is a discrepancy between what is happening in the wide community and what the students are taught	4.58	.63	4.71	.60	*
18. Imported cultural and destructive ideologies distracting students' attention	4.57	.71	4.74	.61	**
19. Technical subjects	4.25	.87	4.07	1.13	*
20. Co-operation from community organisations	4.39	.73	4.53	.71	*

Note: (\*\*\*) p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

Table 7.36 indicates that significant differences existed between teachers and students in their views on all causes of students’ lack of interest in Islamic education, except cause 16 where there was no significant difference. Moreover students had higher scores for all causes except causes 1 and 19, which teachers gave higher ratings.

7.6.4 Differences between the views of teachers and students about criticism and suggestions of Islamic Curriculum Content

Table 7.37 Comparison between the views of Teachers and Students about criticism and suggestions of Islamic Curriculum Content

Criticism and suggestions of Islamic curriculum content	COMMUNITY				T-test Result Sig.
	Teachers (n=248)		Students (n=348)		
	Mean	SD.	Mean	SD.	
1. Disparity between what students are taught and their daily lives	2.55	1.27	4.05	1.05	*
2. Difficulty of Islamic education syllabus	1.90	.86	2.60	1.26	***
3. Disparity between the content and the aims	3.10	1.33	3.83	1.22	***
4. Syllabus does not satisfy the needs of students	2.89	1.24	3.24	1.33	***
5. Feeling bored during attending Islamic education lessons	2.36	1.17	2.43	1.41	n.s.
6. Theoretical knowledge base	3.53	1.17	3.84	1.26	**
7. Does not seem to improve students' conduct	3.04	1.23	4.33	.89	***
8. Syllabus cannot be covered during time allocated	3.90	1.21	4.54	.78	***
9. Syllabus topics are unsuitable for student age groups,	3.00	1.32	3.76	1.45	***
10. Lack of correlation between the topics of the Islamic education syllabus	2.38	1.03	2.95	1.29	***
11. The content is suitable for students	2.51	1.16	2.66	1.32	n.s.
12. Increased weekly classes of Islamic education	4.01	1.23	3.45	1.51	***
13. Lack of student feedback aiming to improve teacher performance	4.60	.50	4.80	.40	***
14. Some of the topics are repeats	4.00	.96	4.32	.86	***
15. Lack of use of teaching aids in presenting Islamic education topics	4.48	.69	4.59	.54	*
16. Muslim teachers use less teaching aids than teachers of other subjects	4.01	.97	4.60	.62	***
17. Methods used hinder student understanding	3.10	1.25	4.41	.86	***

Note: (\*\*\*) p<.001, \*\* p<.01, \* p<.05, N.S Non-Significant

As seen in Table 7.37, significant differences were found between teachers and students in their level of agreement towards criticisms and suggestions about the Islamic curriculum content on fifteen items, and there were no significant differences on two items (5 and 11). More specifically, students had the highest mean scores for all items except item 12, where teachers had the highest mean.



### 7.7 Summary of the Chapter

This chapter presented the results from the quantitative investigation. A quantitative analysis was carried out in order to explore the research questions. Part one focused on teachers' responses to the questionnaire. Part two presented findings regarding students' views.

All teachers indicated that all aims and objectives of IEC were very important but most of them did not fulfil these aims and objectives, as indicated in Table 7.2. Most teachers used traditional methods of teaching and the evidence confirmed that most teachers did not use modern teaching methods such as problem-solving or discussion methods. The findings indicated that there was a lack of availability of teaching aids in the secondary schools included in the study, except for the textbook and blackboard, and most teachers did not use modern teaching aids. Most teachers agreed on the suggested causes of students' lack of interest in IEC lessons, especially external causes such as families and society. Moreover, teachers agreed with most of the criticisms of IEC content.

Analysis of the teachers' questionnaire revealed differences between teachers themselves in five factors. The first was training. Trained teachers had significantly and higher means than non-trained, on most aims and objectives, all teaching methods and most teaching aids. The second factor was experience. In relation to the importance of aims and objectives of IEC, there was no difference between teachers with little experience and moderate experience, but those with moderate experience had higher means on most of these aims. However, teachers with high experience were significantly different from others in seven aims and objectives. Regarding fulfilment of aims and objectives, teachers with moderate and high experience had significant differences in most of aims and objectives, with higher means than teachers with little experience. Moreover, teachers with moderate and high experience had significant differences in all teaching methods and higher means than teachers with little experience. Third, there were significant differences between teachers in relation to importance and fulfilment of aims and objectives, whereas teachers indicated very high importance of aims and they indicated low fulfilment of these aims. This indicates that most teachers did not fulfil aims and objectives during the teaching of IEC. The fourth factor was cities, whereas teachers from Riyadh and Jeddah scored significantly higher on use of most teaching methods, and on most of the causes of students' lack of interest in IEC lessons. The final factor was school buildings, teachers in government buildings scored significantly higher than those in rented buildings on availability of teaching aids, and their use.

As for students, most of them indicated that teachers of IEC used traditional methods during teaching and they ignored use of modern teaching methods. Students indicted that most teachers used the Islamic syllabus and blackboard as teaching aids. Regarding the causes of students' lack of interest, most students gave their agreement to the importance of most causes. In general, students agreed on all causes of their lack of interest, but they concentrated on causes related to content of IEC.

The result of students' responses indicated that most students gave their agreement to most criticisms of IEC content, and most students indicated that most skills and morals of IEC were very important. However, most students indicated that the IEC and teachers did not fulfil these skills and morals for students.

Analysis of the students' questionnaire revealed differences between students themselves in three factors. The first factor was cities, which was a very importance factor in relation to teaching methods and teaching aids. Students from Riyadh and Jeddah scored significantly higher on most items of use of teaching methods, aids and criticism of IEC content, than students in Makkah and Buraydah. However, regarding causes of students' lack of interest, students in Buraydah scored higher on most of the causes, than students in other cities. The second factor was school buildings. Students in governmental building had a significantly higher mean on all items for use of teaching aids. Third, students scored significantly higher on importance of skills and morals than on their fulfilment, and there was confirmation that teachers and the content of the IEC did not adequately fulfil skills and morals for students.

The third part of this chapter was about differences between teachers and students towards variables of the questionnaire. In teaching methods teachers scored significantly higher on 14 of the 16 methods than students and this result indicates that students perceived teachers as using traditional method during teaching, more than teachers. As regards teaching aids, teachers scored significantly higher on 10 out of 13 aids than students. Students in relation to their lack of interest and criticism of content of IEC scored high significantly higher on most causes of lack of interest and criticisms of content, than teachers. However, the quantitative results leave us with several unanswered questions. The qualitative investigation may be useful in answering these questions. The following chapter (Chapter Eight) presents the qualitative findings.



# **CHAPTER EIGHT**

## **QUALITATIVE INVESTIGATIONS**

### **8.1 Introduction**

#### **PART ONE**

### **8.2 Teachers' Interviews**

#### **8.2.1 Aims and Objectives of Islamic Education Curriculum**

##### **8.2.1.1 The extent to which the aims of Islamic education are achieved by its curriculum**

##### **8.2.1.2 The extent to which the aims of Islamic Education are achieved by the teacher**

#### **8.2.2 The content of Islamic Education Curriculum**

##### **8.2.2.1 The range of influence of the current content of IEC in amending the Students' behaviour.**

##### **8.2.2.2 The range of Support of the content of current IEC to the students to satisfy their daily needs**

##### **8.2.2.3 The extent of difficulty of understanding the subjects of current Islamic education by the students**

##### **8.2.2.4 The subjects which the teachers thought should be included in the current content of IEC**

#### **8.2.3 Teaching Methods**

##### **8.2.3.1 The effect and benefit of using varied teaching methods to help students.**

##### **8.2.3.2 The methods used in the teaching process**

##### **8.2.3.3 The teaching methods preferred by the teachers**

#### **8.2.4 The teaching aids**

##### **8.2.4.1 The utility of the teaching aids which are available in the studying classes**

##### **8.2.4.2 The causes which hinder variety in using the teaching aids for IEC**

##### **8.2.4.3 How these teaching aids help the students**

#### **8.2.5 Assessment**

##### **8.2.5.1 The assessment systems used**

##### **8.2.5.2 Assessment through examinations**

##### **8.2.5.3 The opinion of the teachers towards the examination method**

##### **8.2.5.4 Formative Assessment**

##### **8.2.5.5 Writing regular reports**

#### **8.2.6 Evaluation**

##### **8.2.6.1 Participation of the teachers in evaluating the content of IEC or one of its elements**

##### **8.2.6.2 The types of evaluation used**

#### **8.2.7 The school activities**

##### **8.2.7.1 The advantages in the school activities**

##### **8.2.7.2 The availability of the activities inside the school and the participation of the teachers in them**

##### **8.2.7.3 Teachers' evaluation of the activities held inside the school**

#### **8.2.8 Extent of students' interest in Islamic education curriculum lessons**

#### **8.2.9 Teacher's Training**

##### **8.2.9.1 The benefit of the training**

##### **8.2.9.2 The Attendance of the training courses**

##### **8.2.9.3 Teachers' evaluation of the training programmes**

#### **8.2.10 How satisfied are the Islamic education teachers with the teaching process?**

#### **8.2.11 The teachers' evaluations and suggestions for developing and improving the IEC in secondary schools**

##### **8.2.11.1 Teachers' suggestions for the aims and objectives of IEC**

##### **8.2.11.2 Suggestions about the content**

##### **8.2.11.3 Teaching Methods**

##### **8.2.11.4 The Teaching Aids**

##### **8.2.11.5 Teachers' Suggestions for evaluation and assessment**

##### **8.2.11.6 The school buildings, and activities**

##### **8.2.11.7 General Suggestions of the teachers for development of IEC**

#### **PART TWO**

### **8.3 Students' Interview**

#### **8.3.1 The content of the curriculum of Islamic education**

##### **8.3.1.1 The effect of the content of the curriculum on the students' behaviour.**

##### **8.3.1.2 To what extent does the curriculum content help students in their daily life to satisfy their needs?**

- 8.3.1.3 The difficulty in understanding the content of IEC
- 8.3.1.4 Students see that some topics should be available in the content of IEC
- 8.3.2 Skills, Morals and Abilities
  - 8.3.2.1 The skills, morals and abilities that students want to acquire
  - 8.3.2.2 The importance of skills, morals and abilities
  - 8.3.2.3 The extent of fulfilment by the Islamic education curriculum for skills, morals and abilities
- 8.3.3 Teaching Methods
  - 8.3.3.1 The teaching methods used by the teacher
  - 8.3.3.2 The preferred teaching methods among students
  - 8.3.3.3 The differences between the Islamic education teacher and other teachers in using the teacher methods
- 8.3.4 Teaching Aids
  - 8.3.4.1 The type of teaching aids provided inside the study classes
  - 8.3.4.2 The use of teaching aids by the teacher
  - 8.3.4.3 The benefit of teaching aids
- 8.3.5 Assessment
  - 8.3.5.1 The assessment system used by the Islamic education teacher
  - 8.3.5.2 Assessment through the examinations
  - 8.3.5.3 Writing regular reports
- 8.3.6 Evaluation
- 8.3.7 Extent of students' interest in Islamic education lessons
- 8.3.8 The school activities
  - 8.3.8.1 The importance and benefit of the activities
  - 8.3.8.2 The participation of the students in the activities
  - 8.3.8.3 The success of school activities
- 8.3.9 Suggestions and criticism of the students for IEC
  - 8.3.9.1 Suggestions related to the content of IEC
  - 8.3.9.2 Suggestions related to teaching methods
  - 8.3.9.3 Students' suggestions related to teaching aids
  - 8.3.9.4 Suggestions for assessment and evaluation
  - 8.3.9.5 Different suggestions from the students for improving and developing the IEC
- 8.4 Summary



## **CHAPTER EIGHT**

### **QUALITATIVE INVESTIGATIONS**

#### **8.1 Introduction**

The researcher conducted personal interviews with two samples in secondary schools, teachers and students, 20 of each, to find out their views of the curriculum of the Islamic education in secondary schools. Another aim was to obtain additional information from teachers and students to explain their answers to the questionnaire.

Themes for the inquiry were derived from previous research, from the personal experience of the researcher and from the results of the survey of students and teachers conducted previously.

The teachers' questions were divided into 11 major axes: the aims and objectives of the Islamic education curriculum; the content of the Islamic education curriculum; the teaching methods used; teaching aids used; assessments; evaluation; the activities held in the school; extent of students' interest in IE lessons; training programmes; teachers' satisfaction with the teaching process, and teachers' suggestions for the Islamic education curriculum.

The students' questions were divided into nine major axes: the content of the Islamic education curriculum; skills, morals and abilities; the teaching methods used; the teaching aids used; assessment; evaluation; extent of students' interest in IEC lessons; school activity programmes, and students' suggestions for the Islamic education curriculum. Students were not asked about the aims and objectives because they did not know them, as reported in chapter five.

The findings are presented in two parts. The first contains the teachers' answers, while the second contains the students' answers.

## PART ONE

### TEACHERS' INTERVIEWS

#### 8.2.1 Aims and Objectives of Islamic Education Curriculum

Teachers' views about the aims of the Islamic education curriculum were investigated in two questions. The first is about the extent to which the aims of Islamic education are fulfilled by its curriculum. The second is about how far the aims of Islamic education are fulfilled by teachers of Islamic education. The following paragraphs present the findings.

##### 8.2.1.1 The extent to which the aims of Islamic education are achieved by its curriculum

The purpose of this question is to recognize the actual state of the current curriculum of Islamic education and the fulfilment of its aims. All the teachers agreed that the subjects of Holy Qur'an and Hadith (the tradition of the Prophet) fulfil the aims of Islamic education completely, because they are the origin of these aims. Some of the teachers mentioned that some subjects of Tawhīd (Monotheism) and Fiqh (Jurisprudence) and Tafsīr (Interpretation of the Qur'an) do not fulfil the aims of education completely. The topics of confused themes in Tawhīd, obligations and divorce in Jurisprudence, and the arrangement of Ayats (Verses) in Tafsīr were said to fall in this category, because they are not appropriate to the interests and abilities of the students. They therefore fulfil the aims only partially.

One teacher said:

"The subject of holy Qur'an and Hadith fulfils the aims of Islamic education because it's the source and origin of these aims. The content of Tawhīd, Jurisprudence and Tafsīr fulfils only some of these aims, not all, because there are some topics which do not fulfil these aims, like the topics of the themes and creeds in Tawhīd, the topics of divorce and obligations in Jurisprudence, and the topic of Ayats in Tafsīr, which do not match the trends and needs of the students. These subjects may be appropriate in advanced stages like the university stage".

Another teacher added:

"The aims of Islamic education are very long and diverse. So it is different for the curricula of Islamic education to fulfil all these aims in one substance or in one stage of a limited period. One of the drawbacks of the Islamic education curricula is that they do not mention many aims of the Islamic education while discussing the subjects. Some aims of the Islamic education are to develop the skill of analysis and derivation of the student, but curricula like Jurisprudence do not fulfil this aim".



### 8.2.1.2 The extent to which the aims of Islamic Education are achieved by the teacher

The aim of this question is to identify how far teachers understand and achieve the aims of Islamic education in the secondary schools. The teachers' answers differed and can be divided into two categories: those who thought they did not fulfil the aims of Islamic education, and those who thought they did fulfil the aims of Islamic education. In the following, we give the details:

**A. The first group:** those who did not fulfil the aims of Islamic education. There were fifteen teachers, who gave some reasons for this. One teacher said:

"I do not achieve the aims of Islamic education because these aims are unclear. They are generalized and as a whole not in detail or arranged according to the subjects of the curriculum. Also the Ministry of Education did not put the aims of Islamic education at the head of each subject".

Another teacher added:

"The lack of achievement of the Islamic education aims is due to the quality of some subjects of the Islamic education curriculum, which do not fulfil the education aims, like the topics of Jurisprudence, as an example. Again, the Ministry of Education did not hold any training courses for the Islamic education aims".

Another teacher mentioned some causes for non-achieving the Islamic education aims. He said:

"I have not heard about fixed aims for Islamic education. I did not study them in the university, or attend courses on them. This may be due to my negligence and laziness".

Another teacher added some other causes for not achieving the aims of the Islamic education where he said:

"The cause of non-achieving the aims of Islamic education by the teachers may be non-adherence to the religion in some teachers. Some of them may smoke or lie. He does not keep his appointments. Their habits are against the aims of Islamic education so how can he fulfil them for his students? The Ministry of Education do not care for the aims of Islamic education, it is old without any development. It was set at the beginning of the education. It is still like before without any change, even though some changes have happened which was not known before, like the media, communication, the internet, the good understanding between the countries and the instant access to knowledge. The teacher has no say in setting these curricula, so he does not know the aims of these subjects clearly".

The rest of teachers answered this question in similar terms, so they will not be quoted here, to avoid repetition.

**B The second group:** Those who said that they fulfil some of the Islamic education aims. There were five of these. They agreed that the Ministry of Education does not mention the aims of Islamic education at the head of the curriculum, nor does it give them to the teachers separately. So one teacher said:

“Yes, I fulfil the aims of Islamic education, even though the Ministry of Education did not mention it at the head of the Islamic education curriculum. I revised them myself. I read and understood them so I started to fulfil them”.

One teacher said:

“During my teaching of Islamic education, I try to fulfil its aims in some subjects like Hadith, Tawhīd and Tafṣīr but Jurisprudence does not fulfil the aims of Islamic education in some of its topics. I have one remark about the Ministry of Education, that it did not mention these aims at the beginning of the Islamic education curricula”.

Another teacher added:

“In fact I fulfil some aims of Islamic education, but the listed aims of Islamic education in the general policy of education are very long and cannot be fulfilled in a limited period. There are more than 50 aims. But as I mentioned, I fulfil what is suitable to the daily subjects, like strengthening the association between the student and Allah, creating the religious motive in the students, and showing the importance of religious rituals like adherence to prayers”.

The rest of the teachers who said they fulfilled the aims of Islamic education gave similar answers. We deduce from the teachers’ answers that most of them are not fulfilling the aims of Islamic education. They attributed this to some causes like the lack of clarity of the aims of Islamic education for the teacher. The Ministry of Education did not put them at the beginning of school books and did not show them to the teachers. We will discuss this in detail in the next chapter.

## **8.2.2 The content of Islamic Education Curriculum**

### **8.2.2.1 The range of influence of the current content of IEC in amending the Students’ behaviour.**

When asked about the range of influence of the current IEC in correcting the students’ behaviour, teachers gave different answers, which can be divided into three groups. First, the researcher wants to show that all the teachers agreed that the content of the Holy Qur’an and Hadith has an effect in correcting the students’ behaviour. There are other factors apart from the content which hinder it from affecting the students’ behaviour. These factors are the media, the internet, family upbringing, bias in society, bad friends...etc. These causes will be discussed in detail later when



we speak about the causes which prevent the influence of content of IEC from correcting the students' behaviour.

**A. The first group** of the teachers thought that all the content of IEC effective in correcting the students behaviour in general from the subjects it contains. Two of the twenty teachers said that some factors hinder the content of IEC.

One teacher said:

“In fact I see the content of the IEC effects an amendment of the students' behaviour. I can give examples of this. The subjects of Hadith and Muslim culture teach the students the good morals and good dealing with others. Jurisprudence affects the students' behaviour in the aspect of honesty in selling and buying, prohibition of cheating, lying, and deceiving the people to take their money. It also shows the impact the crime had on the person, his family and society. These subjects helps the person to abide by the religion so he can amend the behaviour of his family”.

This teacher qualified his answer later, saying:

“There may be other external factors which affect adversely the behaviour of the students, like the media and the internet”.

The second teacher said:

“In general the subjects are clearly influencing the behaviour like the subjects of Al Tawhīd, like belief in Allāh alone without any partner. One pillar of faith is to obey Allāh's orders and to avoid what be prohibited. Also the subjects of Jurisprudence like selling and being honest in it. But there are external causes which hinder these subjects from having the proper effect, like some media such as the Television”.

**B. The second group** of teachers, seven in number, thought that 20 -50% of the content of IEC is effective in amending students' behaviour. They referred specifically to Jurisprudence in the second year of secondary school, like the topics of selling, banking deals and gambling; also the subject of Tawhīd in the third year secondary school, like the topics of witchcraft and divination, innovations, making jokes at the religion, or judging by anything except the Qur'an.

One teacher said:

“Yes it affects (behaviour) but at a percentage of 20-25% like the banking deals, cheating in sales. The problems of smoking and narcotics. These are the most important subjects which affect the amendment of students' behaviour. But this effect is associated with the scientific aspect (Knowledge). As for the practical aspect (application) it does not have any effect. This is attributed to the follow up of school for the students in general. Also bad friends, the weak influence of the family, and the foreign media”.

One teacher said:

“In general 45% of the subjects affect (behaviour), but there are some causes which hinder the effect of these subjects in the amendment of the students’ behaviour, like the media and bad friends. Some teachers are not serious in making these subjects influence the students’ behaviour. This may be due to lack of interest or improper preparation of the lesson”.

Another said:

“It is effective to some extent, its content is good but it needs to be put in action and application by the student and the teacher”.

One teacher details the range of the effect of the content of curriculum in amendment of students’ behaviour when he said:

“The subject of jurisprudence affects (behaviour) at a percentage of 40% and 60% has no effect. This is because it is either purely academic subjects or the students are not concerned about it at this stage. The subject of Tawhīd generally affects. Al Tafsīr affects in a clear way in the first year secondary school, like the story of Sabā. There is a problem in the third year secondary school where they start the Tafsīr according to the normal arrangements of Sūrahāt, An-Nisā, Al-Māidah, Al-An’ām, so they mention paragraphs of the Qur’an which do not suit the interests and abilities of the students, like the subject of the will”.

**C. The third group** of the teachers, whose number was 11, thought that the content of the IEC does not influence the amendment of the students’ behaviour. They differed about the cause of this. Some teachers attributed the problem to the IEC itself. Some of them attributed it to external causes of this curriculum. Among the teachers who attributed the lack of effect of the content of IEC on students’ behaviour to the content of the textbook itself, one said:

“There is dissociation between the actual practice of the student and the subjects of the curriculum content like the subject of lying and cheating. The student learns that they are forbidden and they are bad morals. However we see that the students lie and cheat and even find new ways to lie and cheat, so they are not affected by what they learn from the curriculum content. That is because the current curriculum does not deal with this subject effectively”.

Another teacher said:

“In fact, it is not effective because the content of these curricula are not related to the needs of the students. Also the way of displaying the content of the curriculum is not correct. We see the subjects of penalties and crimes in the subject of jurisprudence assigned for grade one secondary schools, although they are young. Their age is 15 years. It should be studied in the third year of secondary school when the students are older. Also most of the subject matter is definitions, so it is intended for memorization. The new change of the curriculum does not make any improvement of these curricula only it removes some topics like those dealing with Jihad”.



Other teachers attributed ineffectiveness both to some causes related to the curriculum itself and to external causes. One teacher said:

“In fact it does not affect (behaviour). This may be attributed to the content of the school curriculum itself. We find that the content prohibits cheating. However we find the students cheat. Content prohibits gambling. However we see many members of the society, including the students, are dealing with gambling. This is also due to the teachers themselves. There are some teachers who do not do their professional duty as they should. They have some negligence in their method of teaching on their way with their students. The teacher may teach his students that Islam prohibits lying, but he lies. He may teach his students the importance of time in the Muslim life, but he is not concerned about time or keeping to his appointments”.

When the researcher reminded him about the external causes that he had mentioned as hindering the effect of the curriculum content, he replied:

“Yes, one important cause which hinders the effect of the curriculum content is the negative effect of the media which destroys what we try to build in the minds of the students. The practice is a good proof as the students smoke, lie, steal cheat and speak immoral words, though they know Islam forbids these bad morals”.

Thus, all the teachers, irrespective of their view on the IEC itself, thought there were some external factors which undermined its influence on the students.

It can be concluded from the previous answers, that a majority of teachers, 11, thought that the curriculum content does not affect the student behaviour. This was attributed to various causes, like its being unrelated to the actual practice of the students, unsuitability for the age of the students, no available competent teacher... etc. Regarding those who said that even though the curriculum content is effective, some external factors counter this effect, this issue will be discussed in detail later.

### 8.2.2.2 The range of Support of the content of current IEC to the students to satisfy their daily needs

Teachers were asked how far the IEC supports the students to satisfy their daily needs. These answers were divided into two groups: One group thought that all the content of the IEC support the students and satisfies their daily needs. The other group thought that part of the content of the curriculum helps the students and satisfies their daily needs, but the other part does not.

The details of these statements are as follows:

#### A. The first group:

Four teachers said the content of IEC helps the students and satisfies their needs. One teacher explained how it helps the students:

“The content of IEC helps the students in their daily life and satisfies their needs, for example, the five necessities to keep the soul, the money the will, the siblings and the religion. These are the subject of the first year secondary school. Also the subjects of trade deals in the second year secondary school. The subjects of marriage, divorce and their related subjects in the third year secondary school.

The rest of the teachers in the first group expressed a similar opinion, but one teacher added:

“There are some subjects that are not needed by the students in the current stage but it is for future stages, like the subjects of marriage and Zakah (alms)”.

#### B. The Second group:

Most of the teachers said that the content of IEC helps the students in a small part of its subjects, but not all. The new things and the problems facing the youth nowadays are not supported by the content, which needs to be revised in order to cope with the students’ need. Although the Ministry of Education has introduced some modification and renewal of the curriculum, one teacher said that this renewal was only introduced to remove some topics related to Jihad.

The following are the teachers’ answers to this question.

One teacher said:

“The curriculum content helps the students in solving a small part of their daily problems like the satisfaction of food. So it helps in some daily needs of the students, not all. There are new affairs of the students which are not solved by the curriculum content, like their new problems of teasing, Laziness about going to pray, The way of dealing with the others, The new innovations which confuse the elderly, They do not satisfy their needs about dealing with the media which promote gambling from time to time. The Ministry of Education has only done one revision, to omit the subjects which tell about Jihad”.



Another teacher spoke in detail answering this question:

“Jurisprudence in the second year Secondary school helps and satisfies the needs of the students in the subject of selling, but in the 3<sup>rd</sup> year secondary school, the subjects do not help the students because they are not related to their current needs. They are still young for some subjects like marriage and divorce. The content is considered deficient as it neglects some important topics which need some time to be discussed, like the attitude of the Muslim towards the current events. The need to know the problems arising from the media and internet. The reason it does not help is because it is not suitable for the students’ age and some of them are old subjects”.

Another teacher pointed out that the curriculum content does not help the students in their daily life, and explained:

“This is due to some deficiency in the psychology of the student like weak belief, the weak influence of the family and community and (the topics) are not related to the actual practice of the students”.

One teacher mentioned that the content in general helps the students in their daily life, and specifically highlighted some of the topics of jurisprudence, like selling, and some topics of Zakah (Alms). But of the rest of the Jurisprudence topics, he said:

“They do not help the students in general because it depends on the knowledge aspect”

He mentioned that 50% of the Tawhīd topics helps the students, like belief in fate, but 50% of the subjects do not help. He gave an example:

“The Ministry syllabus requires us to teach about groups like Al-Jahmyah, and Al-Muatylah (who deny the names and characters of Allah), but these groups do not exist today and so the students don’t find this helpful”.

He added that the examples in the book are not related to the actual practice of the students. The rest of the teachers made similar points.

It can be concluded that most teachers thought that some content of the IEC does not help the students in their daily life, especially in the recent problems which affect the students. The subject-matter is removed from actual practice and not related to their life, or concentrates on theory and neglects other aspects. We will give the details of this.

### 8.2.2.3 The extent of difficulty of understanding the subjects of current Islamic education by the students

There were different answers to the question whether the students find any difficulty in understanding the subjects of Islamic education. Some teachers answered that the content of the new subjects is not difficult but simplified. Others thought that there is some difficulty in understanding the subjects of the current curriculum content. The researcher asked them to give examples and to specify the types of these difficulties and their cause. Here are the details of their answers:

**A. The first group**, who said there is no difficulty in understanding the content of the IEC, numbered two. They said any difficulty is in the teacher's way of explaining these subjects. One teacher said:

"There is no difficulty. The curriculum is simplified and explained in a simple easy way. The defect lies in the teacher who may not understand what he is explaining to the students. He cannot answer the questions of the student. This will be reflected in their achievements. One cause of difficulty is that the teacher of Fiqh (Jurisprudence) is not specialised in Sharyāh".

Another teacher pointed out that:

"There is no difficulty in student understanding for the content of IEC. Some students, although they understand these subjects, do not apply them because their families do not supervise them or warn them if they do not apply the religious rules".

**B. The second group**, the majority, said that there are difficulties in understanding these subjects, and gave examples. They also indicated the cause of these difficulties. One teacher said:

"Yes there is difficulty in some subjects like the subjects of patrimony, the terms and definitions of Hadith, the principles of Fiqh (jurisprudence). The terms are new for the students to understand. Also the content is not simplified and is displayed in a difficult way. This is because the Ministry of Education did not ask the teachers of the students before choosing the subjects of the content. Some teachers do not understand some of these subjects. Some cannot convey the information to the students because they did not participate in choosing the subjects of the content of IEC for the students".

Another teacher described these difficulties in another way:

"Some subjects have difficulty. This difficulty lies in some points: 1. Difficulty in the syllabus. 2. Some subjects are strange for them. 3. Many branches like marriage and penalties. The difficulty in understanding these subjects is because of: 1. The way of presenting the subjects in the school book. 2. These subjects are away from the actual practice of the students. 3. The authors of these books do not explain sufficiently some subjects of the content".



Another teacher added: "The Jurisprudence subject in the second year secondary school, like selling, is hard for students to understand".

Another said that: *"the subjects of Jurisprudence are difficult at all levels in the first year secondary school, the subjects of blood money and requital, and in the second year secondary school, selling and in the third year" patrimony*. He attributed this difficulty in a similar way to the first. He added that: *"these subjects lack explanatory examples"*.

Another added that: *"the cause for this, is that they are vague Jurisprudence terms"*.

One teacher answered in more detail:

"70% of the subjects are easy from the knowledge aspect but from the application aspect we found 70% are hard to be understood by the students".

He explains this in another way:

"Some subjects are considered difficult for the students from the aspect and the teachers from than other aspect, some subjects like penalties, selling, obligations, the principles of Jurisprudence and the terms of Hadith and discussion of the unorthodox groups. These are considered hard to be understood by the students who need more explanations and giving many examples".

The teacher mentioned the cause of these difficulties:

"The presence of language definitions, details which are not important but make the subject more vague. The way the teacher explains these subjects. The way of writing the book where vague and difficult subjects are mentioned without explanation".

One teacher added that:

"This is attributed to inadequate competence of the teachers. Also these subjects are not related to the actual practice of the students".

One teacher added that: *"the subjects exceed the mental ability of the students"*

In general we see from the teachers' answers that most teachers thought it is difficult for students to understand the content of the IEC. This difficulty lies in the presence of many difficulties and terms and vagueness of some subjects. These issues will be considered in details in the next chapter.

#### 8.2.2.4 The subjects which the teachers thought should be included in the current content of IEC

When asked about the inclusion in the content of the IEC of new topics rather than the present ones, some teachers said, it is necessary to add new subjects. Some of them called for replacement of the present topics by topics related to youth and their actual practice. They also called for increasing the time allocated for Islamic education.

About the subjects to be added, one teacher said:

“We have to include some topics related to the problems and practice of the students, like teasing, effeminacy, sleepiness, direct media channels and the Internet. There is a bad need of these subjects to protect the students against destructive subjects”.

Another teacher suggested adding some subjects related to the actual practice of the students like:

“The new banking dealings, the problems of Muslims, and present some explanatory examples from the practice which are deficient in the current content”.

One teacher thought that:

“The topic of Qiblah (*Direction to which Muslims turn in prayer*) should be reduced and replaced by some topics related to the people’s requirement like orienting the students about security, obeying the Muslim leaders. These subjects are practised in every day life. This will help in orienting the people about their actual practice”.

Another teacher added some subjects which should be included in the curriculum of IEC.

“The causes of weak adherence to religion and its impact on the society, how to deal with the media, good dealing with the others. The reason for these is the spread of destructive media which lead to evolving new problems”.

The teachers pointed out that new topics are needed because the current topics are deficient in solving youths’ problems. The students are ignorant of these matters and there is a need to spread awareness in society.

Some teachers called for adding special topics related to current issues, freedom of women, policy and some subjects which promote the skills of thinking and reacting in the students, and the importance of time.



### 8.2.3 Teaching Methods

In interviewing the teachers about the teaching methods in Islamic education, the questions were divided into three groups. In one, the researcher asked the teachers about the effect or the benefit of using different teaching methods to help the students, to find out the extent of the teachers awareness of varied teaching methods. In the second, the researcher asked about the teaching methods used, and if the answer was a single method, why. This was to find out the number of teaching methods used by the teachers. The third question raised was which method teachers preferred to use and why, in order to find out the extent of teachers awareness about the types of teaching methods. Here we list the answers of the teachers.

#### 8.2.3.1 The effect and benefit of using varied teaching methods to help students.

The teachers' answers showed varied levels of understanding and variety in using teaching methods. Those who used different teaching methods, explained clearly the benefits of variety in using different teaching methods for Islamic education. These who used only one teaching method could not see the benefit of variety, as was clear in their answers to the second question. There were five teachers who used different methods. One of these five teachers in answering for the first question, said:

“Variety in teaching methods alleviates the depression, monotony and boredom of the students. It helps them to concentrate more, motivates active participation in the class, promotes the skills of analysis and conclusion. It helps also to clarify and fulfil the aims of the Islamic education through the interaction and active participation inside the class, breaking the boring routine inside the class”.

Another teacher added:

“They get rid of the boredom and sleepiness from the class, the students will achieve scientific approaches and presentations. It give the student self-confidence so he will be proud of his view. It helps to reveal the deficient aspects of the students like weak reading. It promotes the spirit of leadership and competition. It helps the students to participate actively with the teacher”.

One teacher added:

“It helps to speed understanding of what has been explained. It promotes in them the process of exploring the books. Enforcement of the links between the teachers and the students. It helps the achievement of the curriculum aims, encourages them to pay attention and makes the subject attractive to the students by renewal of activity. It distinguishes the successful teacher from his colleagues. It helps the teacher to recognize the abilities of the students. It alleviates laziness and monotony inside the class. It helps the students to have an opinion and to participate”.

The other teachers mentioned similar arguments.

The other teachers who did not use different teaching methods, (15 in number) mentioned one or two benefits at most. Most said that variety helps improve concentration. One teacher answered, *“The benefit of variety is to avoid absent mindedness”*. Another teacher added: *“It helps more concentration and renewal of activity inside the class”*. Another teacher said that *“the benefit of variety is it helps to learn in a big scale”*. Another added that *“It regulates the time and to pay more attention”*.

### 8.2.3.2 The methods used in the teaching process

The answers for the questions about the methods teachers used in the teaching process were as follows:

- Five teachers out of twenty said that they use different teaching methods in teaching the Islamic education. The advantages and benefits they saw in using the teaching methods were reported in the previous paragraph.

One teacher said:

*“I try my best to use more than one method while teaching the Islamic education. The IEC is better understood by the students by using more than one method. I use the lecture method on a few occasions, but I often use the dialogue and discussion methods. I use the analytic and conclusion methods. From time to time, I invite an external lecturer from outside the school”*.

Another teacher said:

*“I use the desirable story and the sermon manner. The discussion method inside the class. Sometimes I ask one student to recite the lesson to his colleagues. I ask them to make researches related to the lesson topic. I seldom use the lecture method”*.

One teacher said:

*“I often use the discussion and dialogue method. I use the co-operative education method between the students, the story method. I ask the students to represent and show the role of Islamic and historical characters”*.

Another teacher added:

*“I use the discussion and story methods. I use the way of [giving a] good sermon. Sometimes I ask the students to explain the lesson instead of me. I make some visits to some places to show them to students to explain some topics of the Islamic education, like selling for example”*.

The fifth teacher mentioned the same methods.



The other 15 teachers used only one method, the lecture method. One of them said, *"In fact I use only one method which is the lecture method"*. Upon asking him why he used one method, he answered:

"I use the lecture method only because the IEC is very long, and the allocated time is short 45min. Each subject has one class a week, like Jurisprudence Tawhīd and Tafsīr".

Then the researcher told him that science teachers have one class of 45 min once a week, but use different methods like discussion, and story methods. He then replied: *"In fact this is due to my laziness and negligence"*.

Another teacher said:

"This is because I have not had any training from the Ministry of Education about the importance of variety in teaching methods. Also the lecture method is very easy and simple. Another cause is negligence".

One teacher added:

"I often use the lecture method, and seldom use the discussion method, that is because the academic level of the students is low in general. They are not concerned about study. Even me, I am not concerned. I avoid the embarrassing questions of the students, (that would arise) If I used the discussion method. There are many subjects and few lessons. The Ministry of Education has no training courses for us".

Another teacher added:

"I often use the lecture method. I use it because the psychology of the teacher and the students are not all right because the air conditioners are always shut off so we get a very high temperature in summer and the Islamic education lessons are at the end of the school day. This may be also because I do not know the best way of using the teaching methods because of lack of our training by the Ministry of Education".

Another teacher explained the use of lecture method:

"Because he does not prepare the subject properly and due to laziness. The books do not help variety because they are full of definitions and terms".

One teacher added that:

"I used only the lecture method because there are a large number of students in one class where the number may reach 50 students, so variety in teaching methods is difficult".

One teacher pointed out that:

"The lecture method is the best and most appropriate for teaching the Islamic subjects, because there is no way for discussion in it. The nature of its subjects suits the lecture method because it

includes the definitions and proofs so it depends mainly on memorization, not discussion”.

The other teachers explained the reasons for lack of variety in a similar way to their colleagues.

### 8.2.3.3 The teaching methods preferred by the teachers

There are several teaching methods. The questions about the preferred teaching method were intended to find out teachers’ awareness of different teaching methods, whether they understood them or not and whether they were content with the lecture method. Their answers were as follows: Eleven teachers preferred to use discussion and dialogue during teaching Islamic education. Five of them mentioned that they liked and preferred the discussion and story method and they used it. Their view is represented by one who said:

“We believe that the use of discussion and story method makes the students participate continuously with the lesson and the teacher. It helps the students to think and contemplate. It promotes the spirit of competition between them. The story method is characterized by the suspense element. Its way is easily understood by all the students, whatever their levels and abilities”.

Another six teachers said they preferred the discussion and story method but they did not use it and one teacher said.

“We prefer it because it removes depression and monotony. It helps more learning and concentrations. It regulates the time of the teacher and the student. It promotes the spirit of Co-operation and interaction between the students. It helps quick understanding”.

Despite this, they did not use these methods for various reasons. One teacher said:

“Yes this is the best method, discussion and story, but I do not use it. I have mentioned the causes but I will repeat them again. The allocated time for Islamic study 45 minutes a week, is very short compared to the long and branched curriculum. It does not help the use of discussion or story. The Ministry of Education does not give training courses about the teaching methods. Again the lecture method is simple and easy”.

When the researcher reminded him that the science subject time was 45 minutes, once a week but the teacher is using different teaching methods like the discussion and story, He replied *“In fact it is due to my laziness and negligence”*.

Another teacher added:



“The best is the discussion and dialogue method but I do not use it. This is attributed as I have mentioned - to putting the Islamic studies at the end of the school day when the teacher and students are exhausted. The teacher has less interest and the lecture method saves time in contrast to the discussion method”.

Another teacher said:

“I prefer the discussion and story although I do not use it. This is because the content of IEC does not help because it depends on memorization. It is full of definitions and elements which does not need the story method”.

Another teacher pointed out:

“I prefer the discussion and story method but I do not use it because there are too many students and they are crowded in the class, up to more than 50 students. The students also are not interested whether I use different teaching methods or not”.

The rest of the teachers, 9 out of the 20, thought that the preferable method is dialogue only. One teacher explained why he preferred this method.

“It promotes the spirit of activity and leads to more concentration between the students. But I do not use it due to lack of enough time”.

One teacher said:

“I prefer the dialogue method because it promotes in the student the spirit of conclusion. It helps him to understand the lesson. But I do not use it because the Ministry of Education do not encourage the active teacher. It is also due to my laziness and negligence”.

One teacher of those using the lecture method said:

“I prefer the dialogue method because it removes the monotony and fixes the information, but I do not use it because the Islamic curriculum contains definitions and terms so there is no need to use dialogue”.

One teacher indicated that:

“I use the lecture method but I prefer the dialogue method because it helps the students to ask and attract their attention. It helps more to explain the subjects. I do not use it because of lack of training and psychologically, I am not ready to use varied methods due to bad preparation of the class. It lacks the features of a good successful class. This may be also due to my laziness and negligence”.

The rest of the teachers answered in a similar way.

Through exploring the teaching methods used in teaching IEC in the secondary school, it was found that most of the teachers, 15 out of 20, used the lecture method. They did not know the

benefits and advantages of using diverse teaching methods. More details will be given in the next chapter.

#### **8.2.4 The Teaching Aids**

The researcher divided the questions about teaching aids into three. The first was about the use of the teaching aids available in the classes, to find out the extent of availability of these aids. The second was about the lack of variety in the use of these teaching aids, to find out their use by the teachers. The third was about how these teaching aids help the students, to find out the effects of their use on the students and their achievement. Here are the details:

##### **8.2.4.1 The utility of the teaching aids which are available in the studying classes**

Responses on the availability of teaching aids varied considerably, and can be divided into two groups:

1. The first group of teachers, consisting of just two, said that their classes were equipped with teaching aids like the projector, computer, blackboard, posters, video tape, microphone and cassette tape player for the holy Qur'an. One said:

“(we operate) the halls system inside our secondary school Palestine secondary school in Jeddah. Every teacher has his own hall”.

They pointed out that the Ministry of Education had provided only the blackboard and the school book, but the rest of the teaching aids had been provided by teachers at their own expense.

2. The Second group, containing most of the teachers, answered that the blackboard and textbook are the only available teaching aids. Those are provided by the Ministry of Education. Other teaching aids are not available either in the classes or in the school. One teacher said:

“The blackboard is the only aid available. I use it to write the subject of the daily lesson. I do not use anything else, because they are not available”.

Another teacher said:

“The only available aid is the blackboard. I use it for writing the lessons. There is no other aids because the headmaster does not ask the education administration to provide teaching aids for the subjects of Islamic education”.

The rest of the teachers said the same.



It can be concluded from the answers of the teachers that the only aids normally available are the blackboard and the school book. Most teachers therefore do not use anything else. The two teachers who reported the availability of other aids had purchased them at their own expense as an individual effort, although the Ministry of Education is the body responsible for providing aids for I.E.

#### 8.2.4.2 The causes which hinder variety in using the teaching aids for IEC

When asked about the reasons for not using other teaching aids, all the teachers who did not use other aids agreed that the cause was that the Ministry of Education did not provide them. Another factor was the negligence of teachers, who were not interested. Some teachers mentioned other causes which led to non – use of these aids:

“I do not use other aids because of the negligence of the teacher, there is no room for the teachers to keep teaching aids, and the Ministry of Education does not provide these aids”.

Another teacher added:

“*There is no available time to use them and the IEC is long*”. He also mentioned some causes like those mentioned by the previous teachers.

There was a prevailing idea among some teachers that Islamic education does not need teaching aids because of their lack of training to use different types of teaching aids.

One teacher attributed the use of one teaching aid to frustration. He said:

“I use only the black board and the school book because the frustrated teacher has no desire to create and use other aids, because there is no co-operation from the head master or the education administration with the teacher to encourage him if he makes too much effort. The teacher becomes bored. Encouraging the good teachers and rewarding them would increase their productivity and creativity”.

Another teacher added to what the others said:

“This is due to lack to training of the teachers in how to use these aids and their importance in the teaching process. There are many rented schools which have no rooms for the teaching aids. The classes are very small and overcrowded with the great number of students, so it is difficult to put teaching aids in the schools”.

Many teachers answered in a similar way.

It can be concluded from the above that there were several factors hindering use of teaching aids for IEC, in teachers’ view.

### 8.2.4.3 How these teaching aids help the students

Most teachers agreed that students enjoy and like lessons of Islamic education when the teacher uses teaching aids to teach the IEC, and get very interested in it. When asked about the cause of this, their answers showed that most teachers in general knew the importance of these aids. They knew aids can help students to understand the content of IEC. Those who used teaching aids mentioned several advantages of these aids. Those who did not use or know about teaching aids mentioned just one or two benefits. To show this, one teacher who used many teaching aids said:

“When I use teaching aids, the students like this and enjoy them. It helps in understanding the lessons. It removes monotony, sleepiness and loss of concentration. It increases their scientific event. They have active participation, and the students always ask questions during the class. It promotes in the students the process of analysis, thinking and conclusion. It shortens the time of writing on the blackboard and gives variety in delivering the information in one class through different ways”.

The second teacher who used different teaching aids added:

“It has an attractive element for the students. It attracts attention. It fixes the knowledge in their mind. It promotes the respect of the teacher in the student’s psychology. It shows the difficult problems”.

The teachers who used only two teaching aids, the blackboard and the school book, as mentioned before, said that the benefit of variety in teaching aids is that it helps in understanding. It removes monotony and loss of concentration. Some of them added that it helps develop thinking, brings renewal and change, induces respect for the teacher providing the information, enriches the academic content and promotes good use of time.

Those who did not know the types of teaching aids to be used for teaching the Islamic education, did not know the benefits or the effect of variety of teaching aids on the psychology of the students.

It should be concluded that most of the teachers (18) did not use different methods except the blackboard and the school book, and mentioned some reasons of not using other methods, yet most recognized the benefits of variety of methods on the students’ psychology. Two of them, however, knew nothing about the different types of teaching aids, so they could not judge the effect of these aids on the psychology of the students. In the next chapter (chapter nine) we will discuss this matter in detail.



### 8.2.5 Assessment

Here we will discuss the questions on the assessment used in the education system in K.S.A.

This section is divided into 5 divisions:

- a. In the first part, the researcher asked the teachers about the assessment rules they used to assess the students. This was to find out how the teachers understood the assessment methods.
- b. The second division concerns assessment through the examination.
- c. The third concerns whether teachers were content about assessment through tests and if so why; are they suitable and comprehensive?
- d. The fourth concerns formative assessment
- e. The fifth concerns assessing the students through writing regular reports. The details are below:

#### 8.2.5.1 The assessment systems used

The answers of the teachers about this question were divided into two. One group of teachers, five teachers out of twenty, said that they used several methods to assess the students. They assessed the degree of understanding of the students through asking questions at the beginning and end of the lesson, directly monitored students' participation, on a daily basis, used observations, personal interview and tests. So one teacher said:

"I use several ways to assess the students. First, I monitor daily the participation of the students during the lesson, whether positive or negative. I have to assess the extent of their understanding by giving questions at the beginning and the end of the lessons. I use the way of observations for my students along the school year through several aspects. The aspect of their understanding and achievement their behaviour and activity inside and outside the class. I use some tests like the articles and objectives, so I use a continuous assessment method, because it reveals the real level of the student. It motivates the student to participate understand these lessons".

Another teacher who used different assessment methods said:

"We have to use different assessment methods continuously. I do the assessment according to the quality and ability from the scientific and moral aspects. I give general and special questions during the lesson to ensure that the students have understood the lesson. I do not criticize any student who answers wrongly. In contrast, I thank him for participating. I use the method of reward and punishment. I put the mark (v) for those who do their homework and give them marks. The one who does not do this homework, I put the mark (X) in front of his name. I promise to

remove it if he participates and does his homework. I assess my students by tests every end term”.

Another teacher added:

“I make follow up for my students by the daily follow up record. It consists of two lists, one list to follow up the subjects which need continuous assessment like the Qur’an subject which counts for 50 marks. The second list is for the rest of subjects. There are five marks for participation. I assess them also through observation, especially the level of the students in Qur’an, where most of them have a very low level, even 90% of students cannot master reading the Qur’an in a good way. I use also the effective assessment during the school semester”.

The rest of the five teachers who used different methods for assessment reported similar practices.

The second group, consisting of the remaining 15 teachers, assessed their students through written exams, except for the Qur’an, where they assessed them orally.

The following examples were given by the teachers to explain the use of one method. One teacher said:

“I assess my students through the written exams in all subjects except Qur’an. I assess them in this subject orally. I do not use other methods because of negligence and loss of interest”.

Another teacher said:

“I assess my students by written exams for 15-20 minutes once in the first semester and another time in the second semester. I give them written questions on one paper and ask them to answer on another paper. This is apart from the test at the end of each semester which takes 45 min. I think this is enough for assessing the students. This is the only way I know”.

One teacher added:

“I use the test method only. I do not know any other method. This is the guidance of the Ministry of Education”.

Another teacher pointed out that:

“I use the written examination method to assess the level of my students. This is the available and easy, accurate method to know the level of the students”.

The rest of the teachers mentioned the same way of assessing the level of their students, they are not quoted, to avoid repetition.



### **8.2.5.2 Assessment through examinations**

Examination is approved by the Ministry of Education in the Kingdom of Saudi Arabia as a way of measuring the extent of student achievement in theoretical aspects. However, it neglects other aspects of assessment, such as behaviour, activities and students' relations.

It can be concluded from the previous paragraph that all the teachers used the examination method to assess the extent of achievement of their students. Some of them, however, were not satisfied with this type of assessment and used other methods like observation, interview, and discussion inside the class. As mentioned, there were five such teachers. Here, we want to know whether those who use the examination type of assessment are content with it, whether it is the only method used whether it is suitable and comprehensive. This will be explained in the following section.

### **8.2.5.3 The opinion of the teachers towards the examination method**

Teachers differed in some of their attitudes towards this type of assessment, as follows:

- 1- Eleven teachers out of twenty did not like this type of exam. They were not satisfied with it, although they used it.

One teacher said, to explain his views:

"I use the examination method but I do not prefer it and am not content with it because it makes a burden on the teacher, and is not accurate in measuring the achievement of the students. It is unjust for the students because if a good student was unready on the exam day due to some circumstances like sickness for example, so he will not do well. Again it covers only one aspect of education aims: that is the knowledge aspect. It does not cover the others aspects like skill, behaviour, motion... etc. The examinations are inclusive for all parts of the curriculum. It is not enough above to assess the students".

One teacher added, to explain his dissatisfaction with the exam method:

"I do not like this assessment, the so called examination. That is because it is compulsory. It does not measure the student's achievement in the proper way. You have to perform the follow up of the students continuously. It leads to negligence and loss of interest. The student will be lazy and absent minded during the classes. He begins to study just a few days before the exam and after the exam he forgets all that he had studied. That is because he did not exert any effort in studying".

Another teacher added:

"I do not like this assessment by examination, for many reasons. It is compulsory from the Ministry of Education. It is not a true measure. It does not help the teacher to know the participation of his students during the whole year".

Another teacher said that:

“The examinations are not proper, although comprehensive. I do not like it, because it causes the students to neglect the studying curriculum all over the year. There is too much cheating among the students. The graduated students are weak in the knowledge, skill and behaviour aspects. It makes the teaching process as a passport to pass from one stage to another, not for knowledge and information”.

2- The second group of teachers like this type of assessment, examinations:

However, they differed as to whether these exams are inclusive and suitable. One teacher said:

“I like this type of assessment we are used to it; there is no other substitute and is easily applicable. Continuous assessment cannot be applied properly, so this type of assessment is inclusive and proper”.

Another one added:

“I prefer examinations, it is proper and conclusive. It is a strong proof to know the extent of student achievement”.

One teacher added:

“I like the examination because the teacher knows the actual level of the students. I tend to explain the way of the teacher before the assessment by giving experimental tests to give the students chance to understand this method. The examinations should be accurate. It is not inclusive nor proper”.

Another teacher said in answering this question:

“I like this because it is easier, more accurate and avoids injustice, but it is not comprehensive or proper because it does not include some parts of the subjects. It does not apply the ways and conditions of written questions in a good way, as it does not include discussion, dialogue, comparison and analysis”.

Those who used only one method of assessment, examination, did not use continuous assessment method, even though they admitted, it is more effective than the examinations. They gave reasons to explain why they did not use the continuous assessment or varied assessment methods.

“I do not use the continuous assessment because I have not mastered it, even the students do not understand it”.

Another one added:

“I do not use the continuous assessment because the Ministry of Education do not hold any training courses for the teachers to train them in good and proper assessment methods. Many supervisors do not understand this method. The allocated time for the I.E.C, 45 minutes for each subject, which is one class per week, does not help the teacher to use continuous assessment. It is exhausting for both the teacher and student. Both teacher and students are not interested in education for knowledge and



information. The big concern of the student is to get the certificate of graduation and the concern of the teacher is the monthly salary”.

#### 8.2.5.4 Formative Assessment

This section covers this question into two elements. The first is about the awareness of the teachers of formative assessment, in order to check the presence of this assessment in Saudi schools. The second is about whether teachers use of this type of assessment and why.

In fact, the teachers’ answers were negative in response to both parts of the question. None of the teachers had any idea about formative assessment. They were finding out about it for the first time. One teacher said that the formative assessment is continuous assessment, but the researcher explained to every teacher the definition and how it is applied. However, they said that the Ministry of Education did not give them any idea about this assessment, so they did not use it because they did not know it. Here are some examples of their answers. One teacher said:

“In fact I have not heard before about this assessment. I think it is similar to continuous assessment. The Ministry of Education did not provide us with information about it, about your definitions for it. I did not know it before. I have not used it before”.

Another teacher added:

“I hope the Ministry of Education will hold orientation courses about this type of assessment, because I see it has good benefits because the teacher’s concern will not be to put the marks for each student but to know the achievement of each student and to assess his level and to suggest the proper treatment at that time”.

#### 8.2.5.5 Writing regular reports

Regular reports means that the teacher writes up the participation of the students, their behaviour and abilities in a special note book, for follow up of his students and to solve their problems. He will submit a copy for the supervisor of the school, the director and the parents of the students. This aims to achieve co-operation between the teacher, school and family to raise their children in a good way. The researcher investigated teachers’ understanding of the importance of these reports.

Teachers were classified into three groups: those who wrote regular reports and submitted them to the school guidance, the director and the parents; those who wrote regular reports about the students and kept them for themselves, and those who did not write regular reports.

1- The first group consisted of two teachers. One teacher who wrote reports about his students said:

“Yes. I write daily reports about the achievement and participation of the students. I observe their behaviour weekly. I always submit these reports to the school guide and the director, especially students who have problems of attendance, not doing their homework, or bad behaviour. I give some reports to the parents to show them the achievement of their sons. I show the reports to the students to encourage the lazy pupils to study hard, and reward the active students with good morals”.

Another teacher added:

“I write regular reports about my students daily. They differ, one part I write in a follow up notebook. This is about the participation of each student daily, and the homework. Another part is about the follow up of the morals and behaviour of all the students. I have to inform the school guide and director about any problem. To solve a problem of behaviour for a certain student, I ask the parents of students, especially those who have major problems, to discuss with them and find out the causes to solve it secretly”.

2- The second group: Those who wrote regular reports about their students, but did not submit them to anybody. These reports were for their own use only, to solve any problem they faced with their students. There were five teachers who answered along these lines.

One teacher said:

“I write regular reports about my students even though they are many. Their number is 650 students. I write about their participation, the behaviour, but I keep this for myself because I am the best one to know the problems of my students and I can solve them myself”.

Another teacher added:

“I write reports about my students for follow up of their cases as regards the participation, behaviour, and attendance in a special follow up notebook, but I keep this for myself”.

One teacher said:

“I write regular reports about my students. I do not show them to any body. I write about their participation I make a mark (√) for those who participate and mark (X) for those who do not participate, to follow up their academic and educational achievement”.

3- The third group of teachers: Those who did not write any reports about their students, who numbered 13. They had various reasons.

One teacher said:

“I do not write any report about my students, because no one asked us to write reports. These reports are only for troublesome



students. The IEC is long and the allocated time is short. There are too many responsibilities and problems of the teacher. I have to give 24 classes per week. I have some problems being away from my family, there are many students in the class which exceed 50 students”.

Another teacher added:

“I do not write reports about my students, because they are not considered by the students’ parents. Some parents, 4 years ago, when I told one father about the problems from which his son suffers, asked me not to interfere, because I am not authorized to do so. There is no specialized counsellor who co-operates with you to solve a certain problem. Most counsellors nowadays are teachers, not qualified teachers for the guidance process. They are originally teachers who work for 3–4 years then they become counsellor without any standards or criteria. Those who want to have a rest, they work as guides”.

One teacher added:

“In fact I do not write any report about my students because it is of no benefit. I do not want to add more burden on the teacher who has 24 classes per week, which is too exhausting for the teacher”.

So it can be concluded from the previous paragraph that most teachers did not use different methods of assessment.

We saw also that most teachers were not content about the test method, for reasons expounded in the previous paragraphs. Also we saw most teachers did not write regular reports about their students, for the reasons we have mentioned.

### **8.2.6 Evaluation**

In this part of the interview questions, the researcher asked the teachers two questions:

- The first was about the extent of participation of the teachers to evaluate the IEC in the secondary school or one of its elements and the effort of the Ministry of Education to take this evaluation from the teachers.
- The second question was about the types of evaluation used by the teachers to evaluate the IEC or its elements. Here are the details:

#### **8.2.6.1 Participation of the teachers in evaluating the content of IEC or one of its elements**

The teachers were divided into two groups in their answers:

- The first group consisted of most of the 19 teachers. They said they did not participate in evaluation of IEC or one of its elements. One teacher said:

“In fact, I did not participate in evaluating the IEC the Ministry of Education did not ask us to do so. The role of the teacher nowadays is neglected or subsidiary. He has no active role in evaluating and amending the curricula. He does only the teaching part without any active participation to develop the IEC, although he is the nearest one to the education process. The evaluation is limited to some supervisors only”.

Another teacher added:

“As for evaluation, nobody asked me to evaluate the IEC whether the director of school or the Ministry of Education. So, I did not participate in any process of evaluation of the IEC. This is because there is no concern about the teacher's opinion. I heard from my colleague that they were asked to evaluate a certain school from some aspects. Their evaluation was not considered by the education administration. The condition of the school was not corrected. Even the teachers did not get any feedback about this evaluation”.

Another teacher mentioned, regarding participation in evaluating the IEC:

“I did not participate in evaluating the IEC or its elements, no one asked me to do so. I know that my evaluation is not important to the Ministry of Education. When I was a teacher in the intermediate stage, I did the evaluation of IEC by myself. I submitted it to the director of the school who forwarded it to the Ministry of Education. I was surprised that the Ministry of Education did not show any interest but I know the Ministry of Education gathered the suggestions and evaluation of the teachers in neglected stores. It did not thank teachers who participated in evaluation of the curriculum and did not take their suggestions into account”.

2- The Second group: Those who did the evaluation of IEC. Only teacher out of 20 teachers did so:

“I participated in evaluating a school in our district through an order of the education administration. The administration asked one eminent teacher from each school; we were seven teachers. The evaluation included the curricula, the teachers, the director of the school and the available facilities. We sent the evaluation to the education administration, who sent it to the Ministry of Education. We received a letter of thanks from the Ministry, but we were very surprised that our evaluation and suggestions were not considered, so the school is still as it was, without any correction or amendment”.



### 8.2.6.2 The types of evaluation used

It can be concluded from the previous discussion that most teachers had not participated in evaluating the IEC or its elements so they did not answer this question. But the teacher who did the evaluations said:

“We used the Diagnostic Evaluation system and the Summative Evaluation system through the questionnaire, interviews and observations method”.

### 8.2.7 The school activities

This section was divided into three questions:

The first question was about the benefits of the available activities in the school. The second question was about the participation of the teacher in these activities. The third was about the teacher's evaluation of the effect of activities in the school and whether they are satisfactory in the current state. The aim of these questions was to find out the understanding and participation of the teachers in their activities. This would lead to stressing the importance of these activities in the school for the students, especially the religious activities.

#### 8.2.7.1 The advantages in the school activities

The first question was about the benefit and importance of the activities for the students. We found that all the teachers had reasonable knowledge about the advantages of the activities inside the school. This could be seen through their answers to this question:

“The benefit of the activities is to discover the talent of the students, to satisfy the students' needs which are not satisfied by the curricula, to give new skills for the students, renewal and change and giving the spirit of activity among the students. Also it is a chance to correct the students' behaviour”.

One teacher added:

“The benefit of these activities is to achieve some aims and objectives not gained by the school curricula. It also alleviates monotony and routine work. It creates a social atmosphere of a co-operative nature among the students which is not available in the class or outside the school. It makes good relations between the teacher and the student which is not present in the class, but it is not obligatory”.

Another teacher added:

“Activities have many advantages, like strengthening the talent of the students, discovering their abilities, utilizing their time in

good things. It is a chance to stimulate them and strengthen their inter-relations”.

### **8.2.7.2 The availability of the activities inside the school and the participation of the teachers in them**

Through the teachers’ answers we saw that they knew the advantages of activities and they were oriented towards them. This led us to the second question about the availability of these activities and the participation of the teachers in them. Four teachers admitted they had activity classes in the school, as their schools were governmental. They participated in the school activities held in the school, but their participation was weak or intermittent. The causes of this are clear from their answers:

“I have activity classes in my school. I participate in them. But my participation is weak or scarce because of limited time as the teacher of Islamic education has to give 24 classes per week. He was asked for activity classes but this is impossible. How can I allocate the time for them both”.

Another teacher added:

“Yes, there is an activity class in the school, but my participation is weak, because these activities are weak and not effective so I was disappointed”.

-The rest of the teachers were divided into two groups:

1. The first group: Five of them said we have activity classes which were held in the school but they did not participate in them. I asked them why they did not participate. One teacher said:

“In fact, my school has activity classes, but I do not participate because I have no separate time for these activities. So I’m not willing to do these activities with no separate classes”.

Another added:

“I do not participate because the students and the school are not concerned about these activities. They neglect them and regard them as without any importance. My job is teaching and education not to participate in school activity. People nowadays are concerned with their daily life, not with education or activities”.

Another teacher added:

“Honestly, I do not participate because of my negligence I do know the importance of the activities for the students. In the future, I may participate”.



2- The second group of teachers, who numbered 11, said they did not participate because there were no activities.

I asked them why there was no activity in their schools.

One teacher said:

“We have no activity classes because our school is rented so there are no rooms or halls to set any activity in them. The Ministry of Education does not support any activity programme. Also it does not provide enough time for the activities for financial reasons, as I know, despite their benefit for the students”.

Another teacher pointed out the lack of activity classes in his school, and mentioned a different reason:

“Seven years ago my school had activity classes. But the teachers did not activate this class – I did not participate in this class because it was not beneficial for the students. It raised many problems between the students, so it destroyed instead of building. Nowadays it is not available because of its bad history. If they are going to fix an activity class, so, it should be effective, checked well, and have beneficial programmes for the students”.

One teacher added:

“In fact we do not have classes for activities because we do not have a suitable place. Our school is rented. It is very narrow, so we do not have activity classes”.

The rest of the eight teachers cited the same reasons as their colleagues. They either taught in rented schools where there was no place for holding activities, or there were other problems which prevent holding such classes. Some of them said that the Ministry of Education did not provide them with activity classes.

### **8.2.7.3 Teachers’ evaluation of the activities held inside the school**

The third question about the activities concerned the teachers’ evaluation of these activities. The aim was to find out the status of activities inside the school, from the perspective of Islamic education. Here are their answers.

One teacher said:

“The activities in their current state are a failure for several reasons. There are no funds from the Ministry of Education. This indicates that the Ministry of Education is not concerned about the activities. It is not organized to give the most benefit. The student and the teacher do not know the aims of these activities. They feel it is a burden on them. It is more than the allocated time because it is not organized in its time and not correctly implemented”.

One teacher added:

“My evaluation of the available activities is that they do not work properly because the financial support of these activities is weak. There is no special guide for the activity to supervise them”.

Another teacher points out:

“The current activities do not affect the psychology of the students. It creates some problems as they quarrel. It is neglected in the school so the students and teachers do not want to hold them”.

The rest of the teachers, especially those who had activity classes, said the same, as they criticized the activity classes held in the school.

So it is clear from the above analysis that eleven teachers had no activity classes in their schools. Seven teachers of nine had activity classes, but they do not participate in them either due to laziness or negligence. All the teachers who have activity classes, admit that the activity classes were a failure because they were not beneficial for the students. They thought the Ministry of Education is not concerned about such activities, and the teachers and students were not interested in them. Moreover, some problems were caused by them. In the next chapter we will give more details.

### 8.2.8 Extent of students' interest in Islamic education lessons

When the researcher asked teachers about the extent of students' interest in IE lessons, all the teachers stated that students lack of interest in IE lessons and they referred that to many reasons.

One teacher said:

“At the present time I find most of students do not care about Islamic education curriculum lessons. Most of them attend Islamic education lessons are lazy and they come just to pass year by year and they do not care about development themselves. This may be referred to school administration, as the headteacher insists on students passing the Islamic education curriculum exams, regardless of the level of understanding of the subject, and students are less interested in education in general and not just Islamic education”.

Another teacher said:

“There is a lack of interest in Islamic education curriculum lessons among more than 85% of students and that is referred to many reasons: some teachers of Islamic education do not lead by example and do not practise what they preach when it comes to Islamic teachings; Islamic education teaching is for the most part based on lecturing and does not involve students; families do not bring up children according to Islamic teachings and students realize the disparity”.

One teacher indicated more reasons and he said:



“Most students have a lack of interest in IE lessons and that is attributable to many reasons: 1- prevalence of destructive and unislamic ideologies that divert students from Islamic education; 2- students notice the gap between the society at large and what Islamic education teaches; 3- society is more concerned with applied and technological subjects”.

Another teacher added that:

“In the fact, the students do not like Islamic education lessons because the content of Islamic education curriculum does not meet students’ daily needs; and some topics in the Islamic education curriculum are inappropriate for students’ age; and because there is a problem of lack of employment for Islamic subject; and the development of technology and present life”.

It can be concluded from the previous answers of the teachers, that students have a lack of interest in Islamic education lessons for many reasons.

### **8.2.9 Teacher’s Training**

The researcher asked the teachers about the courses held by the Ministry of Education to train teachers in the methods of teaching, teaching aids, evaluation and activities, and others. The questions covered three main axes: the first was about the benefit of the training courses. The second concerned whether teachers had attended such courses. The third was about whether the courses were satisfactory or not. Here are the details:

#### **8.2.9.1 The benefit of the training**

In this section, the researcher asked the teachers about the benefit gained from the training courses set by the Ministry of Education, to check whether the teachers were fully aware of the importance of the training courses. This will be shown in their answers.

One teacher said, regarding the benefit of training:

“I expect that the training should include the following benefits, to show the teacher the new changes in the teaching process, to raise the level and efficiency of the teacher, to check the weak points in the teachers and to treat these points to break the routine and make refreshment in the teacher’s life”.

Another teacher added:

“The training should contain the following benefits: increasing the percentage of achievement in the teacher, showing and strengthening the positive aspects of the teacher, and checking the negative aspects to treat them. It will re-enforce the teacher in several aspects like teaching methods, using teaching aids, good methods of assessment and evaluation, the best utility of the school activities”.

One teacher added:

“Good training has several advantages like showing the teachers new experiments, showing the teacher’s state in teaching through indirect ways. Developing his performance which will reflect positively on the students. Good training includes assessment of the teacher’s ability to increase his activity and productivity”.

The rest of the teachers mentioned similar benefits which should be derived from the training courses held by the Ministry of Education for teachers.

So, we see that all the teachers were aware of the advantages of good training. This leads us to the second issue, whether the teachers had participated in training programmes set by the Ministry of Education.

### 8.2.9.2 The Attendance of the training courses

Teachers were asked whether they had attended training courses held by the Ministry of Education, and if so, in what year, and the type of the courses they attended. Here are their answers.

1- Ten teachers had attended training courses set by the Ministry of Education.

The first training course attended by one teacher was in 1994, two of them attended their first training in 1998, four teachers in 2000, three in 2001 and in 2003. ALL ten teachers had attended only once. These courses were very late, because the teachers had taught for more than 15 or 20 years but had received training only recently.

One teacher said:

“In 1994, I attended the first training course held by the Ministry of Education. It was about comprehensive assessment, for one week. It was on assessment of one school in the area from all aspects, the students, the teachers, administration, and activities. I attended this course after my experience in teaching for 12 years”.

Another teacher added:

“Yes I attended a training course in the Ministry of Education in 1998. This was my first training course since I became a teacher in 1986. It was about computers”.

One teacher added:

“I attended my first training course in 2000. I have been a teacher since 1993. This course was about the method of teaching the Qur’an”.

One teacher added:

“I attended the first training course about the criticism of the jurisprudence curriculum, one of the subjects of Islamic



education. It was for three days in 2000, and there was a workshop about students' behaviour for two days in 2001. I have worked in education since 1994".

Another reported:

"The first course I attended was 3 months before this interview, in 2003. I have been a teacher from ten years. This course was about nervous language programming".

Ten teachers had never attended any training course although some of them had taught for 15 years. When asked why he had not attended any courses, one teacher said:

"I did not attend any training course because it is not obligatory and their dates are not suitable because they are held during the school days".

Another teacher added:

"Anybody by nature does not want to attend any optional courses. In fact this is due to my laziness and lack of interest".

Another teacher added other causes to explain his not attending training courses:

"I did not attend because, I heard that these courses are not organized, not beneficial. The supervisors there are not qualified, and lack strong background in training. They are teachers like us".

After checking the answers of the participants and non-participants in the training courses held by the Ministry of Education, we shift to the last question on training, which is teachers' criticism and evaluation of the current training programmes.

### **8.2.9.3 Teachers' evaluation of the training programmes**

The researcher asked the teachers about the success of training courses held by the Ministry of Education.

Most of the teachers saw these training courses as not useful or successful, and achieving no benefit. One teacher spoke about the training courses:

"These courses held by the Ministry of Education are not achieving the targeted benefit. This is due to lack of qualified trainers, the supervisors are lacking information. These courses are not applicable, they are concerned with the quantity not the quality. Also they are not obligatory".

Another teacher added:

"There are many criticisms of these courses: Lack of good academic substance, it is held at an unsuitable time. Those who attend the courses have no points or certificates to be added to the teacher's file. These courses are not serious in their subjects and

their supervisors are not concerned about the teachers' suggestions to develop these courses".

Another teacher added:

"The current state of training is not beneficial. This is because the quality of the subjects of the training is far removed from the actual practice of education. These subjects are either about the computer and how to introduce data in it, or about administrative affairs. They seldom speak about training teachers in teaching methods, using teaching aids or assessment aids".

Another teacher added:

"It is noted that the training courses are very few-sometimes the training programme is held once a year. Most training courses are held at an unsuitable time for the teacher. They are not properly organized".

So we see that all teachers were aware of the potential advantages of training, and ten had attended a course, but ten teachers did not attend any course, despite having had more than 15 years experience in the teaching field. All teachers criticized the training programmes.

#### **8.2.10 How satisfied are the Islamic education teachers with the teaching process?**

Teachers were asked about their satisfaction with the teaching process of Islamic education. This was to find out the efforts and productivity of the teachers in the teaching process. It is well known that if teacher is comfortable in the teaching process, he will exert more effort, produce more and be more loyal to his work. Here are the answers of the teachers:

1- First: All the teachers answered that they were not relaxed in the teaching process because of the big number of classes. Islamic education teachers have 24 classes per week, whereas other teachers, like the Arabic language and mathematics teachers, have only 18 classes per week. This is unfair to the Islamic education teacher. Moreover, teachers were asked to participate in activities and some administrative affairs. One teacher said:

"I am not content with the highly concentrated allocation for the teacher with 24 classes per week. This leads to diminishing my teaching productivity. It also leads to my abstinence from participation in the activities of the school".

Another teacher added:

"In fact I am not comfortable with the teaching process in many aspects: the big allocation where I have 24 classes per week, there is weak supervision from the director and supervision of weak teachers. They do not reward the active teacher. There is direct threat from the students to attack the teacher. There is no action from the school to stop this violation".



One teacher said:

“Teaching is a tough job. All teachers join this job for its salary. The community has no proper respect for the teacher. Even the Ministry of Education has no interest in the teacher or his training. I am not comfortable because of exhaustion in many classes. Despite this, the teacher is asked to participate in some administrative affairs. Also there is big number of students, as each class contains fifty students”.

Another teacher added:

“I am not comfortable with the teaching process because there is injustice towards the teacher for the director of school, and the educational supervisor. They do not reward the teacher. All my suggestions are not considered by them. There is no respect for the teacher from the students or their parents”.

### **8.2.11 The teachers’ evaluations and suggestions for developing and improving the IEC in secondary schools**

Teachers proposed several suggestions to improve and develop the IEC in secondary schools. These suggestions are based on some criticism and assessment of the IEC. They divided these suggestions according to the curriculum elements like the aims and objectives, content, teaching methods, teaching aids and assessment. They included also the school buildings, activities and training programmes.

#### **8.2.11.1 Teachers’ suggestions for the aims and objectives of IEC**

The teachers had some suggestions for the aims and objectives of Islamic education, to improve them. One teacher said:

“I suggest adding the aims and objectives of the Islamic education in the beginning of each subject of the Islamic education. Each subject should have its own aims, and linked to the general aims and objectives of education”.

Another teacher suggested:

“I suggest that teachers should attend training and cultural courses about the aims and objectives of Islamic education. I suggest that the aims and objectives of Islamic education should be clarified because they are vague. This will help the student to understand them and teachers to achieve them”.

The rest of the teachers suggested that the Ministry of Education should explain the aims and objectives of the Islamic education for the teachers and put them at the beginning of the syllabus of Islamic education.

### 8.2.11.2 Suggestions about the content

Teachers made several suggestions for the content of the IEC, to raise the level of IEC and to make it more suitable for the students. Here there are some suggestions mentioned by the teachers during the interview:

One teacher said:

“They should review the subjects and content of the IEC because they are not organized, not suitable for the ages of the students. Lessening the amount of memorization of the students. It is preferred to collect all the subjects of Islamic education in one curriculum which will include all parts of Shariyāh (*Islamic study*) with 400 marks, except the subject of Holy Qur’an. We can do without the school book. We can replace it by computer disc like Al-Dawalej program for example. I suggest that the Ministry of Education give a role to the teacher to participate in writing and choosing the subjects of the IEC”.

When I asked him about the reason for these suggestions, his reply was:

“The reason for these suggestions is the existing lack in the curricula of Islamic education. It should cope with the current time, and the substance will have more effect on the students’ psychology”.

Another teacher suggested:

“I suggest increasing the IEC classes where they become 3 classes is weak for Holy Qur’an subject for example encouraging the students of Islamic education and offering good media by the Ministry of Education. Incorporating the subjects of Islamic education where the Holy Qur’an is incorporated with the explanation (*Tafsīr*) as one subject. So the student when he reads a Sura in the Qur’an (*Chapter of the Holy Qur’an*), can instantly know its meaning. Memorization should be omitted. Hadith (*Traditions of Prophet*) can be incorporated with Fiqh (*Jurisprudence*) where the students learn the Jurisprudence Hadith which is related to the Judgment Hadith. For example, he can deduce from it the Fiqh Judgments. Tawhīd (*Islamic Creed*) would be separate, without incorporation. The reason for these suggestions is the insufficient number of classes for Islamic education, which is one class per week for each subject. The combination of the subjects will help in passing the information to the student”.

Another teacher suggested:

“I suggest adding a subject called the morals of the learner. This subject would discuss the science regulations and morals. How to deal with the teacher. Rearrangement of some Islamic education subjects especially in the 3<sup>rd</sup> grade secondary school. Dividing the subjects over the whole school semester. They have to fix the Islamic education classes so that they will not be at the end of the



school day. The suggestions aim to improve the formulation of the school book of Islamic education because its current formulation is not to the same standard as other curricula. Also the Islamic Education curricula are not well distributed and vague for the students. Some of its subjects are not well arranged. These suggestions also aim to develop the education to the best grade and to be sure that the student gains useful knowledge without wasting his time".

Another teacher suggested that:

"I suggest increasing the explanation of some subjects like the selling and patrimony. Abbreviating some long subjects in Islamic education. Giving the teacher a special book. This book should mention in detail the aims of Islamic education. Making some links between subjects and the actual practice of the students. The reason for these suggestions is the presence of some problems in the curriculum in general, such as some subjects are different and far away from the actual practice of the students".

Another teacher suggested:

"I wish the school book would contain explanatory examples from actual practice. Adding new subjects which have actual link to the students' practice. New reformulation of the school book in the form and in its way of explanations. Putting into action the suggestions and criticisms of the teachers towards the school books by the Ministry of Education. These suggestions aim at raising the level of education in general".

Another teacher suggested some proposals for developing and improving the I.E.C:

"For developing the IEC, I suggest increasing the classes of Islamic education per week. Some subjects should be highlighted more, like the subjects of unorthodox groups. Abbreviating some subjects like the subject of Kiblah. Repetition of some subjects which have been studied before in previous stages because of their importance, like the subject of Salah (*Prayer*) because the students do not adhere to it lately. These suggestions aim to correct some problems in the content of the curriculum, also to raise and develop the level of IEC".

Another teacher added:

"The teacher should be given oral questions specific for him, adding some examples in the school book related to the practice. They should reduce the excessive definitions inside the content of the curriculum. Adding new subjects related to the actual practice the media, youth problems. These suggestions are proposed because the current Islamic education curricula do not cover youth problems or discuss the problems of the media".

The rest of the teachers made similar suggestions to their colleagues.

### **8.2.11.3 Teaching Methods**

Teachers had some suggestions for developing and improving the IEC through the teaching methods which are very important. Here there are some of them. One teacher suggested:

“I suggest setting obligatory training courses for all teachers in the teaching methods. Encouraging the teacher who uses different teaching methods by lowering his class from 24 to 18 classes, for example, or by increasing the annual increment. On the contrary the teacher who does not use different teaching methods should be deprived of the annual increment until he changes his method and becomes active. These suggestions will encourage variety of teaching methods due to its importance for students’ understanding. It would also promote activity and renewal in the class”.

One teacher added:

“The school director and the educational supervisor should follow up the teachers in their way of teaching. They can distribute brief booklets to the teachers, explaining the teaching method to be used and the teaching aids. The teacher will refer to them continuously to use them. That is because most teachers are not fully oriented to the teaching methods”.

Another teacher suggested:

“There must be some arrangement for visits and mutual meetings between the teachers to exchange knowledge and experience in teaching methods and teaching aids. The universities from which the teachers are graduated should teach them about teaching methods and ask them to apply these as a drill, then upon graduation, they will have a good knowledge about the teaching methods. There must be some advantages for the good teacher who varies his teaching methods”.

### **8.2.11.4 The Teaching Aids**

Upon being asked his suggestions in relation to teaching aids, one teacher said:

“The Ministry of Education should provide teaching aids. The teachers should attend training courses about the use and importance of teaching aids. Providing one hall for each teacher. Establishing school theatres. This will make the school curriculum more impressive for the students. It will help the students to understand the subjects of IEC”.

Another teacher suggested:

“Teaching aids for Islamic education should be provided by the Ministry of Education, otherwise they should give us a chance to buy and provide the teaching aids then reimburse us. Making some courses for Computers. The reason for the suggestion is that Islamic education is the curriculum which uses teaching aids least. These aids help students to like the subject, they make the classes very active”.



One teacher added some suggestions that:

“I would like the Ministry of Education to take care of special aspects of the Islamic education. One aspect is to provide the teaching aids. It should set training courses for the teachers about using the teaching aids. Students can understand some subjects by these teaching aids like video devices and T.V. They should replace those old chalk black board which causes harm to the students by modern black boards. Exhibitions in schools should be encouraged because they have a positive effect on the students. A lab should be allocated for the Holy Qur'an subject so that the students can practice recitation and Tajweed (*Intonation*) of the Holy Qur'an. Teaching aids should be kept in special rooms. The director of the school should follow up the teachers' use of teacher aids”.

All the teachers in general asked for provision of teaching aids, and for training courses to be held by the Ministry of Education to orient the teachers about their importance and how to use them.

#### **8.2.11.5 Teachers' Suggestions for evaluation and assessment**

Teachers proposed some suggestions for the development of IEC. One teacher proposed some suggestions to develop the evaluation:

“Evaluation of students' achievement should not be limited to the examination. It should be varied. Evaluation of students is not specific to the knowledge aspect but also the behaviour aspect. It should follow up the process of teaching follow up of the school director, the school in general, the family and the community. So the Ministry of Education should hold training courses for the teachers to orient them about the ways and types of assessment and evaluation and its importance”.

Another teacher added:

“The teacher should use continuous assessment for his students. He should be serious in his application. He should not be satisfied with the semester examination only. In continuous assessment he will know the actual level of the students. He should observe their behaviour in the school. The teacher should write regular reports about the students to show them to the guide and the school director. They in turn will show these reports to the parents for continuous follow up by the teacher, school and the family, to graduate distinguished students”.

Another teacher suggested:

“Weak teachers should be observed and assessed. Either they must improve themselves or they can be replaced. The Ministry of Education should evaluate the curricula, the teachers and the students twice a year at least. It should show them this evaluation.

The examination system should be replaced by a new system, which is the continuous evaluation of the students, because the examinations have many drawbacks for the students”

The rest of the teachers thought that the Ministry of Education should show the teachers the ways of assessment, and follow this up with them. Evaluation should be executed continuously

#### **8.2.11.6 The school buildings, and activities**

Some teachers’ suggestions involved the school buildings and activities. The building, as the site of studying, should be comfortable for both the teachers and students. Spacious schools with modern equipment are conducive to the establishment of exhibitions, activities and libraries. However, in small schools without modern equipment, there is less chance for activities exhibitions or libraries

One teacher suggested:

“The Ministry of Education should have its own governmental schools which are well equipped and ready for studying. They can leave the rented schools which lack the fundamental requirements to be a school. There must be field study about the validity of the rented and governmental schools. Many governmental schools are old without any periodic maintenance. Most air conditioning devices are old, not fit for use. Most school theatres are neglected and broken. There is no allocated place for activity. The rented schools are very narrow, because they were designed as residences for families. The Ministry of Education got them to be schools. They lack the school requirements. Students are missing the places and classes for activities. The rented schools do not provide any activity”.

One teacher criticized the rented buildings which were used as schools:

“The rented schools have too many defects to be schools. Among these defects: The classrooms are narrow, there is not enough ventilation, no halls for activities, no playgrounds for the students, there are no teaching aids, there are no libraries or theatres. The governmental schools have some defects also. No maintenance, many problems of air conditioning, the general appearance of the classroom is not good, there is over crowding of students in the class. Some schools put more than 50 – 60 students in one class. The Ministry of Education should have good schools fit for the students and the teaching process”

Another teacher added:

“The rented schools do not help the process of education and teaching properly, sometimes they hinder it. The classes in rented schools are not suitable for the big number of students. There are no courts inside the school. There are no labs, no activities. Lack of lights may endanger the lives of the students, also because of the narrow corridors, limited ventilation. So the Ministry of



Education should get rid of all the rented schools and replace them with ideal schools which contain all the facilities”

#### **8.2.11.7 General Suggestions of the teachers for development of IEC**

One teacher suggested:

“The education administrations should benefit from the activity of the Islamic orientation centres which help the teacher. Calling for establishment of specialized centres of Islamic education for development of the teacher and the curriculum. The media in school should participate in orientation and development of the students and curricula. They should not spoil the students. There must be active participation by the family”.

Another teacher suggested:

“The Ministry of Education should pay attention to the types of students who want to join the religious stream and set a certain percentage for acceptance. The role of the school should be activated together with the participation of the community and its organizations to serve the education process completely. Activating the role of the education supervisor properly. He should make managed visits to check for the efficient teacher. I suggest that the regulations in the education field should be studied carefully, taking into consideration the opinions and suggestions of the workers in the education field, like the teacher, for example”.

Another teacher suggested that:

“The teacher should be asked to assess the teaching process in general. His suggestions should be taken into account because he is very close to the students and the teaching process. The relationship between the director of school and the teachers and students should be developed. The director should supervise the school, taking care of the students and teachers. He should forward their suggestions to the officials in the Ministry of Education”.

Now, the analysis of the interview of the teachers is finished. It has covered many themes, including the aims, content, teaching methods, teaching aids, evaluation and assessment, the school activities, extent of students’ interest in IE lessons, the training of teachers, the satisfaction of teachers with the teaching process, and lastly, the suggestions of the teachers to develop and improve the IEC. Teachers’ comments will be explained and discussed in the next chapter. In the following part, is an analysis of the students’ interviews.

## PART TWO

### Students' Interview

The students' questions in the interviews cover nine main axes: the content of the IEC, skills, morals and abilities, the teaching methods used by the teacher, the teaching aids used, the evaluation, the assessment of the IEC, extent of students' interest in IE lessons, school activities, and students' suggestions (for more details see the student interview schedule in appendix number 3). Here are the details of the students' answers.

#### 8.3.1 The content of the curriculum of Islamic education

Four questions are included. First, students were asked about the effect of the content of IEC on their behaviour. If they answered no effect, they were asked about the reason for this. Second, they were asked about how the content of IEC helps them to satisfy their daily needs. Third, whether there is any difficulty in understanding the subjects of the curriculum of Islamic education and why. The fourth question, asked what subjects of the content of IEC the students thought should be available in the content of the IEC. This was to get their perspective on the validity of the subjects included in the IEC. Here are the details:

##### 8.3.1.1 The effect of the content of the curriculum on the students' behaviour.

Students were divided in their answers into two groups. One group thought that the content of the IEC did not affect their behaviour, the other group thought that it affected some aspects but not others.

**A. The first group:** Sixteen students said that the content of the IEC had no effect on their behaviour. They attributed this to several causes. Some of them concerned the curriculum content, where topics were not related to the actual practice of the students, some were outside the curriculum content, like the teacher's way of teaching, the time factor, foreign media, the community and the family. One student said:

"The content of IEC is not effective properly in amending our behaviour. This is because the teachers do not apply what they teach the students themselves, so the example is lost. Education was not taken for knowledge and practice but for the examination and the job. The media and the community are concerned with scientific subjects and neglect the aspect of Islamic education, so the students are not interested in these subjects, which do not influence students' behaviour. Some subjects are not related to the actual practice of the students. Students are bored by repetition of these subjects especially in Al Hadith and doctrine, so it has no effect. The way teachers explain and teach makes their subjects without effect".



One student gave these details:

“The content of the curriculum of the third year secondary school as for the jurisprudence has no effect on correcting my behaviour because it is away from my interest. Also, the topic of selling in the second year has no effect. The topics of Jurisprudence in the first year are not related to my practice. Tawhīd has no effect on amending the behaviour because it is not related to the actual practice. The topics of Hadith are good, but the teacher’s way makes it with no effect. The study semester ends before the teacher finishes the curriculum. Tafsīr is vague, and I cannot get any benefit from it. In general the reasons which hinder the effect of the content of IEC are that these subjects are above the level and orientation of the students. The subjects are not arranged according to the age of the students. The subject of prayer and its importance was studied in the primary school but it is quick and superficial. Now we do not know much of its rules, but we do not study it in the intermediate or secondary school. Many subjects are not related to the daily life of students, like marriage in the third year secondary school, selling in the second year and the penalties in the first year. So many subjects are not related to the students’ practice”.

One student pointed out the same issues as his colleague, but he added:

“The content of the curriculum does not affect the students’ behaviour because the students are not interested in these subjects so it is not effective. The subject of the Islamic education has too short a time so the students cannot understand it. It needs longer time to affect the students’ behaviour”.

Another one said:

“Most topics of Islamic education do not affect me because they are future subjects, not suitable for my age now”.

It can be seen from these students’ answers, the curriculum content did not affect them because of its irrelevance to their practice, the teacher's way of teaching, or the teacher not applying what he taught the students himself.

**B. The second group:** There were four students who said that 50-60% of subjects affect the students’ behaviour, and 40-50% has no effect. Here are the details of the students’ answers. One student said:

“50% of the subjects of Tawhīd, Hadith, and Tafsīr have an effect in amending the students’ behaviour. The topics are cheating, lying and back biting. The topics of Jurisprudence have no effect because some topics such as the patrimony are very difficult and above the level and mental abilities of the students. Most of them are written collectively not in details. The approach of the Jurisprudence teacher does not help in this domain”.

Another student disagreed with the first. He thought that Jurisprudence helped in amending his behaviour, but Tawhīd had no effect, he said:

“My answer is the details. Jurisprudence helps to convert my behaviour it protects me from committing crimes, or violation against anything prohibited. Hadith also helps because some subjects affect me, like teaching one to be clean, asking to seek knowledge, follow up the Prophet (*peace be upon him*) in his sayings and doings. Tafsīr also affects my behaviour because we can deduce from the Qurʾān some rules which help to correct my behaviour. Tawhīd does not affect my behaviour, because it speaks about topics which are not present in our daily life”

The third student agreed with the first, and said:

“70% of the Islamic education subjects help to correct my behaviour. The Jurisprudence subjects do not affect it because they are rules subjects. It depends also on the way of the teacher”

The fourth student agreed with the third one but he fixed the percentage as 60 – 80%. He added that Tawhīd included some topics which did not affect or correct his behaviour, such as the details of problems in replying to opposing schools of thought.

The students’ answers in general show that most students thought the curriculum content does not affect their behaviour, for various reasons, and only four students admitted that most subjects affect their behaviour but some of them have no effect.

### 8.3.1.2 To what extent does the curriculum content help students in their daily life to satisfy their needs?

The curriculum content should help the students and satisfy their needs. To see whether this is achieved, students were asked their views. Their answers were divided into 3 categories

**-The first group:** Three out of twenty students thought that the curriculum content in general helps them in their daily life. One student said:

“Yes the content of the IEC helps us in our daily life. The topic on selling in Jurisprudence in the second year of secondary schools helps me in the field of selling and its conditions, and duties. As for the topics of Jurisprudence in the first and third grades secondary school, they do not help in our daily life, such as the topics of retaliation, Marriage, Divorce and patrimony. The topics of Hadith in general in all levels help in our daily life, also the topics about good morals, dealing with others, respecting people, like the topic of Hadith. In Tawhīd, it protects Muslims from innovations, polytheism affairs and doctrinal bias. Tafsīr helps by telling stories, and examples of sermons and rules to show what is permitted and what is prohibited (*Halal and Haram*)”.

One Student said:

“It helps me in my daily life and satisfies my needs. I can set examples: Jurisprudence topics like penalties, adultery and retaliation help to protect us from them also Hadith where it speaks about cleanness and respecting others”



One student added more details:

“The curriculum content in general helps us in our daily life and satisfies our needs. Some subjects of Hadith which speak about the morals of the prophet, *peace be upon him*. Also the Tawhīd subjects like the types of polytheism and innovations in the Islamic religion”.

**-Second:** Three students said that some topics in the content of IEC help them in their daily life, but others do not. They mentioned the reasons for this. Here is the list of their answers. One student said:

“The content of IEC helps to some extent. How is this? The topic of devotion and denial, and some other violations which are common among people, like innovation and polytheism affairs in Tawhīd. Hadith is one of the most comprehensive subjects and can help the students, like the topics of advice, good dealing with others. Tafsīr helps me in my daily life. Jurisprudence subject does not help me in my daily life. It tells about future things which should not be mentioned now”.

Another student disagreed with the first about the subject of Hadith. He thought that it did not help. He agreed with him about all other subjects. He said:

“Jurisprudence does not help us in our daily life because it contains some subjects not needed in our daily life. There is no interest in Hadith because it has no topics which address our problems. Tawhīd helps us in our daily life like the Muslim doctrine. Also, the subject of Tafsīr helps us and is related to the daily life”.

Another student gave more details in his answer. He agreed with the first and the second about Jurisprudence. He disagreed about Tawhīd. He agreed with the first on Hadith and Tafsīr He said:

“The curriculum content helps us in our daily life in some subjects only. For example, Jurisprudence in the first grade secondary school speaks about penalties and retaliations, in second grade it speaks about selling. In the third grade it discusses marriage, divorce and patrimony. These subjects are not helpful in our daily life. At the end of the school year we do not get any benefit from the subjects of Jurisprudence. Some topics of Tawhīd speaks about sects which have bias and innovations which no longer exist. It neglects to discuss the current sects. The subject of Tafsīr helps and satisfies the needs from the aspect of topics but the problem lies in the way of teaching or explanation by the teacher, and how to get rules from it. Hadith in general has excellent topics which are helpful in our daily life, but it needs extra time. Teachers should pay more attention to the subject of Hadith and vary their teaching methods”.

**-Third:** The rest of the students, 14 students, thought that the content of IEC did not help them in their daily life or satisfy their needs. They mentioned the following reasons:

One student said in answer to this question:

“In fact the content of IEC does not help at all in our daily life. This is because it is not related to our daily practice. Some bad companions persuade their friends to give less interest to the subjects of Islamic education. Students nowadays make the books of Islamic education as a décor. The media lead the students to pay less concern to the curricula of Islamic education. It is obvious from the actual situation of the students nowadays”.

One student added:

“The content of the curriculum does not help us in our daily life. It does not satisfy our needs. This is because: The subjects are future subjects. The presentation of these subjects is hard, difficult to be understood. It does not address our current problems so we are not concerned about it”.

One student added some reasons:

“I think that the content of IEC in general does not help us in our daily life. The causes are: It depends on the theoretical and knowledge aspect, it is not concerned about the application aspect. Most of these subjects are repeated. It was taught in the intermediate stages. Some of them discuss future issues unrelated to current practice. The spread of destructive media. The teaching methods used do not help us”.

Another student stressed:

“The content of the IEC does not help me in my daily life because its subjects are not related to my daily needs. It speaks about subjects which should not be taught in the current stage. It discusses the subjects of patrimony, murder marriage, and selling. I am still young to understand these subjects. Also the reply to deviant sects and discussing their beliefs. The teacher does not speak or ask about our daily life”.

It can be noticed that most students said that the content of IEC did not help in their daily life. In particular, the students in general thought that the content of the Jurisprudence curriculum was not relevant to their daily life, being too remote from their actual practice. Also the media do not help. More details will be given in the next chapter (discussion chapter).



### 8.3.1.3 The difficulty in understanding the content of IEC

Students were asked about the extent of difficulty in understanding the content of IEC they were asked to give examples of the type of difficulty and the reasons for it. Students' answers were of two groups:

- Three students said there was no difficulty in understanding the subjects of content of the IEC at all and they said it is clear and simple.
- The second group, which consisted of 17 students, said yes, there is difficulty in understanding the content of IEC and they gave examples for this.

One student said:

"Yes I find some difficulty in understanding some subjects like the subjects of Jurisprudence (*Fiqh*) like the subjects of selling, and patrimony. Also the subjects of Tawhīd especially the subject of religion and the current doctrines. The cause of difficulty is the sentences of the book and its style are difficult and vague. The subjects are remote from the actual practice".

One student said:

"Some subjects are too difficult to understand. Even sometimes we memorize them without understanding, like the Jurisprudence subjects, marriage and divorce in the third grade, the selling in the second grade and the penalties in the first grade secondary schools. Also the Tawhīd subjects like discussing the sects. Tafsīr subjects are difficult where it speaks about Tafsīr Sura Al-Baqara, and Al-imrān. Hadith subjects are difficult because of too much memorization. The difficulty in some subjects is that they are not applicable. It is not present in our practice and contains too many definitions to be memorized".

Another student agreed with the first and second in stating the difficult subjects but he added other types of subjects and mentioned new causes. He said:

"Yes there is difficulty in understanding the subjects of Jurisprudence and Tawhīd. Also the subjects of the principles of Jurisprudence and terms of Hadith. The cause is that it is over the mental and cognitive levels of the students. Many details and branches like the available definitions of terms. The main concern of the students is to get marks, regardless of understanding. The difficulty lies in the way of the teacher and his method of teaching".

Another student gave details:

"The difficulty lies in the teacher and his way of explanation. It is related also to some subject-matter like Jurisprudence in the subjects of selling relations, patrimony. Hadith in the subjects of terms of the Hadith tellers, the degrees of Hadith. The cause of this 1. It is long and too much 2. There is not enough time to explain it properly. The style of the school book is difficult and complex".

Another student mentioned other types of subjects which he found difficult and explained this:

“The difficulty is in some subjects, not all. It is in the subjects of insulting, *Al-Zihar* (*solemn abjuration likening wife to mother and hence regarding her equally preposterous carnally*), selling especially cheating, selling the sample, or *riba* (*usury*) also some subjects of *Tafsīr* are difficult, and some parts of *Sura*. The cause is that these subjects are not explained completely. Also because there are no explanatory examples for these subjects. There are no questions and answers at the end of each topic”.

Another student pointed out the difficulty of some topics for various reasons:

“The causes of difficulty of some subjects are: the style of presentation is complex. The teacher puts the students off at the beginning of the school semester. The teacher always repeats that the subjects of Jurisprudence and *Tawhīd* are very difficult. The teacher did not get enough training to explain some of these subjects clearly. He wants to finish the school curriculum rapidly before the end of the school semester. This is because the allocated time for the subjects of Islamic education is short compared to the long big content. Some subjects are too old and are not updated”.

Most students found difficulty in understanding the content of IEC. Most of the difficult topics are the topics of Jurisprudence and *Tawhīd*. The cause of the difficulty is that they are not linked to the actual practice of students. The style of presentation of the school book, and the way the teacher delivers information to the students, and the large number of definitions and terms were also criticised.

#### **8.3.1.4 Students see that some topics should be available in the content of IEC**

All students said that there should be interesting topics related to their practice inside the content of IEC. They asked to remove some old subjects, and replace items with topics related to their practice and daily problems.

One student said:

“I asked them to add important topics which deal with our daily practice. Topics dealing with the media. It would show us the good channels and warn us about the channels which promote immorality and fornication. That is because these subjects impress my behaviour and now they are widespread. Also the youth now think that these problems are spreading”.

Another student said:

“I prefer that there are topics related to our daily practice like the problems of the youth, like smoking narcotics, teasing and their risk, reckless driving, spread of destructive satellite channels. These topics are more interesting to us and would help to correct my behaviour directly. These subjects would satisfy my daily needs because I see and live with them in everyday practice”.



Another student said:

“The curriculum should include some topics related to the problems of the youth, like the invasion by satellite channels, the importance of time, spare time, cheating, deceiving, the morals of science and learner, narcotics. We can omit some current subjects in the IEC and put other topics instead. The reasons for this is that the problems are existing, the students do not feel the problems which they indulge in, they are ignorant of the penalties for these problems and violations”.

Another student thought that some other subjects should be included in the content of IEC. He said:

“The Ministry of Education should consider some problems occurring to the students nowadays. Among these problems, some students neglect to pray, spending the time in too much sleep or staying without sleep late in the evening or wandering in the street, annoying people. They have no respect for people, especially their teachers. They do not abide by the religion nowadays. The social problems. I suggest adding these topics because they exist in practice. They are very important and we want to get a community free of problems and strays”.

The rest of the students made similar suggestions. So we conclude that the Islamic education curriculum lacks many subjects which are important for youth and related to their practice. We found also that the curriculum of the Islamic education contains topics which are not related to the actual practice of the students.

### **8.3.2 Skills, Morals and Abilities**

This subject was divided into 3 axes. The first axis was about the skills, morals and abilities that students want to acquire from Islamic education curriculum and its teachers. The second question was about the importance of these skills and morals. The third was the extent of fulfilment by the Islamic education curriculum and its teachers of these skills and morals.

#### **8.3.2.1 The skills, morals and abilities that students want to acquire**

Students were asked about the skills, morals and abilities that they wanted acquire from IEC and teachers. They answered this question as follows:

One student said:

“I want to acquire from IEC and teachers many things such as: the ability to decide between what is right and what is wrong, and a strong sense of commitment to the laws of Islam; the skill to argue against religious opinions that I regard as wrong; Concern for the well-being of my fellow human-beings”.

Another student said:

“I would like to acquire a thoughtful and creative attitude towards my own experiences, the ability to discuss issues of religious interest in an informed and balanced way, the ability to cope with ‘life events’ such as birth, death, illness etc., educating and developing my family and society”.

Another student added:

“I hope to obtain from IEC and from our teacher many skills and morals and abilities such as: good following for Prophet Muhammad, the knowledge needed to live my life in accordance with the Islamic morals, the ability to cope with ‘life events’ such as birth, death, illness etc., respect for the opinion of my parents and teachers, learning of skills of constructive criticism”.

The rest of the students said mentioned the same issues.

### **8.3.2.2 The importance of skills, morals and abilities**

All students saw any skills and morals and abilities from IEC are as very important. One student said:

“All skills and abilities acquired from the Islamic education curriculum are very important because the Islamic religion gives very important skills and morals for every Muslim, so we must respect these skills and morals and we must pay attention to them”.

### **8.3.2.3 The extent of fulfilment by the Islamic education curriculum for skills, morals and abilities**

Students were divided in their answers into two groups. One group thought the IEC fulfils some skills, morals and abilities for students. The other group thought the IEC does not fulfil any skills, morals and abilities for students.

**A- Group one:** Twelve students thought that the Islamic education curriculum fulfils some skills and morals but that most of the skills and morals are not suitable for the present time, and pertain more to the future, or that the skills and moral covered are a repeats of those covered in the intermediate school. So one student said:

“The Islamic education curriculum fulfils some skills and morals, such as the ability to decide between what is right and what is wrong in Tawhīd (Monotheism), and a strong sense of commitment to the laws of Islam in Jurisprudence. There are some skills and morals that are not suitable for us, such as marriage skills in Jurisprudence”.



Another student said:

“Most of the skills and morals in secondary school repeat what was provided in intermediate school and I do not know why they repeat it here, such as, respect for the opinion of my parents and teachers, a compassionate attitude towards people who are less well off than I am. They should teach us new skills and morals, such as learning to deal with technological advances like satellite TV and the internet based on Islamic beliefs, development of skills of analysis and writing”.

Another student added some skills and morals and he said:

“We learned some skills and morals from Islamic education curriculum such as educating and developing your family and society in general, the ability to cope with life events such as birth, death, illness, the knowledge needed to live my life in accordance with the Islamic morals, the selling skills. However, some morals are not suitable for our age, such as divorce and nursing”.

**B- Group two:** Eight students said the Islamic education curriculum does not fulfil any skills and morals in the secondary school. One student said:

“The Islamic education curriculum does not fulfil any skills and morals and this is due to the content of IEC where most of the Islamic subjects deal with a theoretical knowledge base only”.

Another student said:

“There is no skill and moral fulfilment from IEC and that is attributable to Islamic education teachers and their teaching method, the teacher does not help us to acquire any skills and morals from IEC”.

It can be concluded from the previous answers of the students, that the Islamic education fulfils some skills and morals, but most of these skills and morals were very old and repeated from the past stage of school or were not suitable for students' age. Eight students mentioned that the Islamic education curriculum does not fulfil any skills and morals and they blamed the curriculum content and teachers.

### 8.3.3 Teaching Methods

The students' questions about teaching methods were divided into three axes. The first was about the advantage of variety in the teaching methods used by the teachers. This was to see if the students were aware of the importance of variety of teaching methods. The researcher found that the students were more aware than the teachers of the advantages of variety in teaching methods.

Here some of the student answers. One student said:

“The advantages of variety are: 1. It eliminates boredom. 2. It strengthens the principle of discussion and dialogue among students. 3. It increases concentration and understanding among

students. 4. strengthens the relations between the students and the teacher. It is based on mutual respect because the teacher is keen to teach the students by any means. 5. The students acquire the skills of analysis and thinking. 6. It helps the fast understanding of subjects”.

Another student added some advantages and benefits for the variety in using teaching methods:

“The benefits of variety are: 1. Renewal of activity. 2. It increases the desire and love of the student for the subject. 3. It gives the teacher a clear assessment about the academic level of the student. 4. It promotes courage in students. 5. It teaches the students about their practice and lets them acquire new skills”.

One student added:

“The benefit of variety is that the knowledge will be delivered by several means, so it is easily understood. the students will like more to attend Islamic subject classes. It structures the time of the class. The school class will interact more. It helps the teacher to use teaching aids which promote the research process in the students”.

The answers of the rest of students were similar to the previous answer. We can see that all students were well aware of the benefits of variety in teaching methods

### 8.3.3.1 The teaching methods used by the teacher

Students were divided into two groups in their answers

**A. The first group** contained sixteen students. They said that the teacher used only the lecture method. One student said:

“The Islamic education teacher uses only one method, that is the lecture method. The reason for my opinion is that: 1. Maybe some negligence or loss of interest by the teacher. 2. It is an easy and comfortable method for him. 3. The teacher who has practised teaching for a long time has no intention to renew himself, he has no concern and has lost his loyalty to work. 4. Teachers think there is no supervision of their work, so their financial income will not be affected”.

Another student added:

“The teacher uses the lecture method because he is not trained to use another method. One teacher may know other methods of teaching but he does not use them because it may embarrass him or the students during discussion”.

Another student added more reasons:

“The teacher uses the lecture method because the subjects of the content of IEC do not help variety of teaching methods because the students do not understand them, as they are not related to



their practice. The teacher's concern is to recite the lesson. We do not ask any question during the class, because the subjects of Islamic education are not interesting for us".

Another student added:

"The Islamic education teacher only uses one method. It is the lecture method. It is very easy for him. It suits the long curriculum of the Islamic education. It suits the allocated time of Islamic education, which is 45 minutes. A part of this time is spent to check the attendance of the students. Many teachers of Islamic education may have graduated from universities and work in teaching without any training".

One student said:

"I noticed that all Islamic education teachers use the lecture method only, unlike other teachers. In fact I do not know why they use only one method. I think they are not keen about the students".

The rest of the students in this group mentioned similar reasons for the lecture method being the only method used by the teachers.

**B- The second group** of students, consisting of four, gave detailed answers to this question. They said that most Islamic education teachers use only the lecture method but some teachers in some schools use other methods together with the lecture method, like discussion, dialogue and the story.

One student said:

"Most teachers use the lecture method, except the Tawhīd teacher who sometimes uses the story method. Also the teacher of Hadith uses the discussion method in some of his subjects".

When I asked him why they do not use it regularly he answered:

"The cause is related to the subject. Some subjects require only one method, the lecture method. The teacher may be not interested or it is easy for him. The teacher may not be completely aware about the importance of variety".

Another student added:

"The dominant method is the lecture method, except the teacher of Tafsīr uses the method of discussion. He asked us to prepare and read the lesson in front of our colleagues".

When I asked him why the other teachers do not use other methods, like the teacher of Tafsīr, He answered:

"In my opinion they think it is easier for them, or they do not know other methods or the teacher is not concerned about students".

The third student agreed with the first in his answer, the fourth agreed with the second in his answer.

### **8.3.3.2 The preferred teaching methods among students**

The researcher asked the students about the preferred teaching methods which they thought helped them more. The students were divided in their answers into two groups:

**A. The first group:** Five students preferred the story method only to the lecture method. They attributed this to several reasons which were mentioned before in the context of discussing the advantages of variety in teaching methods.

One student said:

“I prefer the story method. I found enthusiasm in the students, so it increases their productivity. It makes them pay more attention more than the lecture method. They can understand more quickly than by the lecture method”.

One student added:

“I prefer the story method. I can be more active more comfortable and concentrate more if the teacher uses the story method”.

The rest of the students gave similar answers.

**B. The other fifteen students** preferred the method of dialogue and discussion. They attributed this to the advantages of variety but it is useful to highlight them.

One student said:

“I prefer the dialogue method because it suits us at this stage. It reduces boredom and monotony. It helps us to understand more rapidly”.

One student added:

“I prefer the dialogue and discussion method because it makes an atmosphere of interaction inside the class. It corrects the wrong concepts which I understand during the lecture method. During the dialogue, I ask questions, so I get the information through explanation and understanding. It helps for more concentration”.

One student added:

“I prefer the method of dialogue and discussion, because it sets a relation based on mutual respect between the teacher and students. It makes the students feel that the teacher is committed to his work. Also the student will be awake all the time. It increases the experience of the student in learning by the method of discussion and dialogue”.

The rest of students gave similar answers.



### **8.3.3.3 The differences between the Islamic education teacher and other teachers in using the teacher methods**

Most students thought the teaching style of other teachers is better than that of teachers of Islamic education. One student said:

“There is a difference. The teachers of other subjects use the dialogue and discussion method, and the analysis. They vary in using the teaching aids. But the Islamic education teacher as I have mentioned uses only one method, the lecture method, so I prefer the method of scientific subject teachers”.

Another student said:

“Yes there is a difference, the biology teacher uses varied teaching method. He uses the dialogue and the teaching methods. He always uses reference books”.

Another student mentioned that the teaching style of the Arabic language teacher is better. He said:

“There is a big difference between them, the grammar teacher uses attractive methods and the good sermon so the students like him and his subject. Sometimes he discusses a problem related to us apart from the lesson text. Sometimes he uses the discussion and story method. It is better because this teacher eliminates monotony and promotes activity. It helps rapid understanding”.

Another student said:

“Yes, there is a difference. The teachers of the scientific subjects like physics, mathematics, chemistry and computer use the dialogue, analysis and discussion method. They also use teaching aids. I prefer this rather than the lecture method. The way of the scientific subjects causes more attention and interaction in classes”.

Another student thought that the teachers of social studies, English language and computers are better, and he said:

“There is a big difference between them. The teachers of social studies, English language and computer use teaching aids and use several methods of the teaching process. They vary between discussion and dialogue from one aspect and stories and analyses from the other aspect. I prefer their method rather than the method of the Islamic education teacher who uses only the lecture method”.

The answers of the rest of the students were similar. It can be seen from the students' answers that most teachers used the lecture method. This matter will be discussed further in the next chapter.

### 8.3.4 Teaching Aids

There are several questions under this section. The researcher asked the students to answer the following questions: What are the aids provided in your class by the Ministry of Education?. How does your teacher use the teaching aids? These two questions were asked to check the availability of these aids from the Ministry of Education and their use by the teacher, and the degree of variety in using them.

How satisfied are you if you found your teacher uses different teaching aids? How do these aids help you like the subjects of Islamic education? These were to find out how they viewed the importance of teaching aids. Here are the details:

#### 8.3.4.1 The type of teaching aids provided inside the study classes

When asked about the types of teaching aids provided by the Ministry of Education, all the students answered that the Ministry of Education provided the classrooms with a blackboard only, and distributed the textbook. The Ministry of Education did not provide computers, TV, newspapers, recorders... etc.

Here are some of the students' answers:

“The Ministry of Education only provide us with a blackboard and the school book in the classroom”.

One student said:

“In contrast to some private schools, we found the governmental schools only provided the blackboard for writing and the school syllabus book to fix the subjects. The classrooms in some private schools contain other aids like computers, projectors, graphics, magazines and wall magazines and others”.

Other students also mentioned that the Ministry of Education provided only the blackboard and textbook.

#### 8.3.4.2 The use of teaching aids by the teacher

Students' answers fell into two groups:

**-The first group:** three of the students said that their teacher used the blackboard, the school book, the microphone and the recorder but nothing else. They said:

“The teacher of Qur'an sometimes uses the microphone and the recorder, when we ask him. But he uses the blackboard and the school syllabus book frequently”.

One student added:



“The teacher uses the blackboard for writing and he uses the school book. Sometimes he displays slides by the PowerPoint and he uses the recorder for Qur’an”.

**-The Second group:** The rest of the students (17), unlike the first group said that their teachers used only two teaching aids: Writing on the blackboard and the school syllabus book. The reasons for this are in their answers. One student said:

“The teacher uses only the blackboard and the school book. The cause of this in my opinion is the lack of interest from the teacher, or the Ministry of Education did not provide other teaching aids or there is no place to store these aids, or the teacher is not trained to use them”.

One student added, to explain the lack of variety in using the teaching aids:

“I did not see the teachers of Islamic education use teaching aids than the blackboard. This may be due to negligence from the teacher. I heard one teacher saying that the students do not deserve the interest of the teacher. Some teachers believe that television and video are prohibited”.

#### 8.3.4.3 The benefit of teaching aids

The researcher asked the students whether they liked the classes of Islamic education if the teacher used teaching aids. All of them answered that they liked the lessons and felt comfortable with them if the teacher used different teaching aids. When asked how they were helped by these teaching aids, all the students' answers were like these two:

“Yes I like the Islamic education lessons when the teacher uses a variety of teaching aids because it helps to deliver the information, stays longer, it helps discipline and quietness, it eliminates boredom and monotony, helps us to pay more attention”.

One student added:

“No doubt the teacher who uses variety in teaching aids, makes the student pay attention and like the subject and increase his productivity. Teaching aids help us to understand more, it helps an atmosphere of questions and discussion. It makes the student focus more on the lesson and activates our memory”.

#### 8.3.5 Assessment

This section is divided into three categories to cover the assessment from several aspects:

1. The first question was about the assessment system used by the Islamic education teaches to evaluate the students, students' view of it.

2. The second was about assessment through the examinations. This was divided into several elements: the types of examination, the time for these examination, the satisfaction of the students with these examination, i.e. whether they liked or disliked these examinations whether these examinations are suitable and comprehensive and their evaluation of these examinations.
3. The third was about the regular reports written by the teacher about the students. This was to check the assessment of the Islamic education teachers for their students. Here are the details.

#### 8.3.5.1 The assessment system used by the Islamic education teacher

When students were asked about the assessment system used by the Islamic education teacher to assess their achievement and participation, their answers were divided into three groups.

Some said that the teacher of Islamic education assessed them by examination only. Other said that the teacher of Islamic education used a variety of methods of assessment, from continuous assessment up to questions and discussion. The third group explained in detail that some teachers set discussion and questions during the lesson, at the end of the week and month, while others were satisfied only with the examinations. Here are the details:

**A. The first group:** Fourteen students said that the teachers of Islamic education evaluated them only by examinations at the end of every school semester. They set the examinations and put the marks. They did not know the level of achievement of their students except by the examinations. When asked why they thought teachers did not use other methods of assessment they mentioned some reasons.

One student said:

“There is no assessment during the school days, the assessment is only at the end of each school semester by the examinations. They do not use other types of assessment during the explanation and before the final examinations to check their own levels and behaviour. The teacher looks to take rest. Negligence and lack of interest by the teacher. There is a defect in the relation between the students and teacher; no one encourages each other. The classes for Islamic education subjects are too few”.

Another student added:

“All Islamic education teachers use the examination method to assess our achievement but they neglect the assessment of our behaviour. The reason for this is the teacher does not know other ways for assessment other than the examinations. The teacher is not trained by the Ministry of Education. It is easier and more comfortable for the teacher”.

Another student added other reasons to explain why the teacher did not vary the assessment methods:



“The assessment method used in measuring and monitoring our achievement is only the examination method. I have not seen the Islamic education teacher using another method. This is because of over crowding of the class, so he cannot make continuous assessment and discussion during the lesson, or the teacher may not be trained on the types of assessment”.

Another student added:

“The Islamic education teachers depend on the examination only. The reason for this is the content of the Islamic education curriculum is very long compared to the allocated time for it. The teacher may not like to assess the achievement of his students. There is no strict control from the Ministry of Education, so the teachers get neglectful and lose interest”.

These are representative of the rest of the students in this group.

**B. The second group:** Two students said that the teachers varied the assessment methods. They used more than one method, such as continuous assessment, assessment during the class, observing behaviour and academic achievement, and semester examinations. One student said:

“The assessment system is the continuous evaluation process of the student, weekly and every lesson he should discuss with us the previous lesson. It is an oral discussion. He should observe our behaviour to check our achievement and to detect our defects to correct them”.

Another student said:

“The assessment system used by the Islamic education teachers is to give students oral questions about the previous lessons. He should use the continuous assessment of the holy Qur'an subject and make written tests at the end of every month and the end of the study semester”.

**C. The third group:** Four students said that some teachers used several methods for assessment like giving questions about what had been studied at the beginning of each lesson and giving marks for it. They used the observation method. However, other teachers used only one method, the examination at the end of every school semester

Here are the details: One student said:

“The assessment system used by the teacher is wide. Some teachers evaluate the students through the participation in the class and give marks for participation. They use the continuous assessment method and the examination method. Other teachers use only one method, assessment through examinations. The reasons for lack of variety is that some teachers have no concern whether students understand or not. As Islamic education has one class per week, they have no time for variety”.

One student added:

“Only the Tawhīd teacher varies the assessment methods. He allocates 10 minutes at the beginning of the class to ask us about the previous lesson. At the end of the lesson he questions us to check whether we understand or not. He observes our behaviour and makes a report about it. The rest of the teachers do not assess us except through the examination. This may be due to their laziness and negligence”.

Another student said that the teachers of Tawhīd and Jurisprudence used only the examination method and the Tafsīr and Qurʾān teachers used more than one method in the assessment process. He said:

“The teachers of Hadith, Jurisprudence and Tawhīd do not use any assessment during the lesson. They do not observe our behaviour. They make only the final examination at the end of every study semester. The teachers of Tafsīr and holy Qurʾān assess our understanding by oral questions at the beginning and the end of each lesson. They always notify us about any remark, whether a negative remark to correct it or any good remark to encourage us. They use the method of semester examinations. The reason that some teachers do not use some methods of assessment is due to their ignorance of the modern assessment methods or due to their laziness or negligence”.

#### **8.2.5.2 Assessment through the examinations**

The question was divided into several components, as mentioned at the beginning of the section. First, students were asked about the types of examinations used for their assessment and the period of these examinations.

Second, they were asked about their satisfaction with these examinations, and third, they were asked how comprehensive and suitable these examinations are for the students. Here are the details.

##### **A. The first component: The types of tools used and their period.**

All students agreed that the teachers of Islamic education used the examination method for assessment of their students. They agreed that there were written examination set at the end of every semester, except for Qurʾān which was assessed through oral examination. The types of questions were: define the following; what are the causes of; mention one or two benefits. The period of the examination ranges from 45-130 minutes for each subject.

##### **B. The second component: The students' opinion about the examination.**

The students were divided in their answers into two groups. One group did not like this type of examination and the other group did. Both explained why. Here are the details:



**1. The first group:** Seventeen students out of the twenty said they did not like assessment by examination, and were not comfortable with it. One student said:

“I am a successful student. I do not like this type of assessment by examination. The student may be sick or have any circumstance during the examination, so he will not get high marks in the exam although he has worked hard all over the year. The teachers during correcting the papers depend on the answer literally without considering the meaning. The examination causes worry for the students. Also it does not differentiate between the hardworker student and the weak student. The students are not keen about the subjects, their concern is the examination only, not the knowledge or information. There is no way for discussion during the examination”.

Another student who did not like the examination said:

“In fact I did not like this type of examination. Its purpose is only to pass the exam and to get the marks. It is not concerned with the understanding of the students. It concentrates only on memorizing the subject without understanding it. It is boring. There is too much cheating among students during the examination”.

Another student added:

“I do not like the examination method because it is not interesting or interactive like the continuous assessment and discussion inside the class. It does not measure the students’ achievement accurately. If the student fails in the exam, he cannot compensate, contrary to the continuous assessment. If he fails one day he will do well the next day”.

**2. The second group:** Three students said they loved this type of exam.

One student said:

“Yes I like the written exams only, not the oral ones. During the written exam you have time to think, contrary to the oral exam. Also you are not scared in the written exam. It is easier. But the examinations in general do not measure the students’ achievement properly”.

One student added to the answer of his colleague:

“Yes I like these examinations because the percentage of marks of these examinations is higher. There is enough time to answer. It pushes the student to study to avoid failure”.

Another student added:

“Yes I like examination because it arranges the information for the student. There is a wider range of thinking. It measures the actual level of the student”.

### C. How suitable and comprehensive are the examinations?

The students were divided in their answers into three groups. One group thought that the examinations were not suitable, and not comprehensive. Another group thought that they were comprehensive but not suitable. The third group thought they were comprehensive and suitable. Here are the details:

**1. The first group:** Fourteen students thought that the examinations are not comprehensive and not suitable. They mentioned the reasons for this. One student said:

“Examinations are not comprehensive because the Islamic education teachers do not put comprehensive questions of the curriculum to differentiate the successful and supereminent student from the weak student. They concentrate on very special topics. Sometimes we found the Islamic education teachers repeat some subjects every year and neglect many subjects. The examinations are not suitable because of the reasons I have mentioned, because it does not measure the achievement of the students accurately. It concentrates on the memorization aspect and neglects the understanding aspect”.

Another student added as a reason for this:

“It is not suitable or comprehensive. It is not comprehensive because of the short times set for the examination. It ranges between 45 minutes and one and a half hours. Teachers put brief questions because the examinations are meant to get marks and pass from stage to another. It is not meant to graduate an understanding generation. It is not suitable because it does not differentiate between the eminent student and weak student. The latter may study two days before the exam, and memorize some subjects which he answers in the exam and get high marks. It does not measure the academic and intellectual level of the student. It concentrates only on the knowledge and neglects the skills and behaviours aspect”.

Another student mentioned other reasons. He said:

“Examinations do not cover all the subjects and all the aims of the curriculum. It is limited to the knowledge aspect without any understanding. That is because it is easier for the teacher to prepare and easier to correct the answers. He chooses the easier part of the curriculum which is not difficult for him during correcting the answer sheets. He is not concerned to differentiate between the students. It is not suitable because it is unjust for the eminent student. It creates fear in the students. The graduated students are weak. Their only concern is to succeed, not to learn”.

The other eleven students mentioned the same reasons.

**2. The Second group:** Four students said that the examinations are comprehensive but not suitable. One student said:

“I think that the examinations are comprehensive because the Islamic education teachers put the questions from all parts of the curriculum. It differentiates between the student who studies from the beginning of the semester and the weak student who studies



one or two days before the exam. It is not suitable because it does not measure the achievement of the students accurately and it has only a short period”.

Another student added:

“It is actually comprehensive but from the knowledge aspect only, not the behaviour or skill aspects. The teacher sets the questions from all the subjects of the curriculum. It is not suitable because it does not measure the achievement accurately. It does not allow any chance for the student who had special circumstances which hinder him from studying, like illness. It does not lead the students to be concerned with the curriculum. Also there is too much cheating in it”.

**3. The third group:** Those who said that the examinations are comprehensive and suitable (two students) explained their views as follows. One said:

“Yes, examinations are suitable and comprehensive because as I mentioned previously, there is enough time to think and the marks are very high. It includes all parts of the curriculum to differentiate between the hardworker student and the lazy student”.

The other said:

“Examination are comprehensive and suitable. The Islamic education teacher makes the questions cover all subjects of the curriculum. It is suitable because it measures our understanding accurately. It is just because you get your mark according to your answer”.

### 8.3.5.3 Writing regular reports

Reports include the academic achievement of the student, his behaviour, activity and attendance. The students’ answers were different, divided into three groups.

#### 1. The first group:

Sixteen students said the teachers of Islamic education do not write any reports whether regular or otherwise. They mentioned some reasons for this. One student said:

“The teacher does not write any report about us. The reason in my opinion is due to: 1. The negligence of the teacher or lack of concern. 2. The teacher may have many classes, so he has no time to write reports”.

Another teacher added:

“The teacher never writes reports. This may be due to lack of training about the types of assessment so he is not aware about that. The content of the Islamic education curriculum is too long compared to the allocated time, so it is difficult for the teachers to use different methods of assessment”.

The rest of the sixteen students mentioned that the causes for not writing reports were the negligence of the teacher and lack of concern.

### **2. The second group:**

Two students said that the teacher of Islamic education wrote regular reports only for attendance and absenteeism. Academic achievement, and behaviour and activity were not reported.

One student said:

“Yes they write reports daily about attendance and absenteeism. They do not write any report about the academic achievement and monitoring the behaviour”.

### **3. The third group:**

Two students were in this group. One said:

“Only the teacher of Tawhīd is the one writing regular reports about our achievement and programme from the knowledge and intellectual aspects. He writes reports about our behaviour and daily activities. He gives a copy of the report to the school guide and our parents for follow up. The other teachers do not write any report. This is in our opinion due to the negligence of the teachers and lack of concern”.

The other student described the same scenario.

So it can be seen that all students agreed that the Islamic education teachers use the examination system to assess the students' achievement. Most students said that the teachers use only one method for assessment, the examination method. They do not vary their methods. The important reasons for this were thought to be negligence and that the teacher did not know of other methods to use.

Moreover, it can be seen that, most of the students did not like this type of assessment, the examination because they thought it was not suitable and not comprehensive.

### **8.3.6 Evaluation**

During the interviews with the students, I asked them about their participation in evaluating the IEC of its elements or the evaluation of the teachers.

This question was divided into two parts. The first was about the participation of the students in evaluating the IEC in the secondary schools and how the school administration and the Ministry of Education deal with evaluation from the students. The second was about the types of evaluation used by the students to assess the IEC or its elements. Here are the details:

#### **1- The participation of the students in evaluating the content of IEC or its elements or the evaluation of the teachers:**

The students agreed in their answers that they did not do or participate in evaluation of the IEC or its elements, or in evaluating the teachers. One student said:



“I did not make any evaluation of the IEC or its elements. I did not participate in elevating the teachers. I was not even asked to do so. The student’s role in the teaching process is the memorization of the lessons and daily attendance”.

## **2- The types of evaluation used:**

It can be seen that the students did not participate in the evaluation of IEC or teaching process, so they did not answer this question.

### **8.3.7 Extent of students’ interest in Islamic education lessons**

All students interviewed admitted that they had a lack of interest in Islamic education lessons and they thought their colleagues also lacked interest in IE lessons. They mentioned many reasons for why students did not care about IE lessons.

One student said:

“I do not feel comfortable in Islamic education lessons; the content does not help me to fulfil our daily needs; teaching methods rely mostly on dictation; some topics are unsuitable for my age. imported cultural and destructive ideologies distract students’ attention”.

Another student said:

“All students including me have a lack of interest in Islamic education lessons for many reasons: bad manners and harsh treatment of students by Islamic education teachers; society is more concerned with applied and technical subjects; schools feel unsupported by other organizations and society in the Islamic upbringing youngsters; our families do not bring up their children according to Islamic teachings”.

One student added:

“I do not like attending IEC lessons; there is a discrepancy between what is happening in the wide community and what the students are taught; teaching aids are not used or used very little in Islamic education compared to other subjects; and because there are on Islamic activities; some Islamic education teachers care very little about the subjects they teach”.

Another student added some reasons in addition to what his colleagues had said:

“Most students are not interested in the Islamic education curriculum lessons, because the Islamic education curriculum does not address students’ interests, concerns and the reality of their lives; and because students find it difficult to use and understand Islamic education curriculum books; and anyone who graduates in Islamic education will not get a job in the future and he will stay at home”.

It can be seen from above quotations that all students lacked interest in Islamic education lessons, for a variety of reasons.

### 8.3.8 The school activities

This subject was divided into 3 components. The first was about the benefits of the available activities in the school. The second was about the student's participation in them. The third was about the effect of activities in the school and whether they were satisfactory in their current state. The aim of these questions was to find out how students understood and participated in these activities, in order to stress the importance of the activities in the school, especially the religious activities.

#### 8.3.8.1 The importance and benefit of the activities

Students were divided into two groups on answering this question. One group were convinced of the benefits and importance of the school activities and the other group were not aware of the benefits of the importance of the school activities.

##### A. The first group:

Four students knew the benefits and importance of the activities. One student said:

“Activities have many benefits for the students. Of these benefits, are training the students to be courageous, exchange of opinions between the students, renewal and change in the daily routine, promoting the culture of the students, promoting the talent and abilities of the student. They have a chance to meet good educational and scientific characters from outside the school”.

Another student added:

“Activities are important for refreshment of the student, strengthening the spirit of love for the school. The school visitors give their advice and information to the students”.

Another student perceived these benefits:

“It promotes the students' abilities, develops their experiences. They are attractive and now they encourage the students for participation and creativity”.

Another student added to the statements of his colleagues:

“School activities have some benefits like: breaking the barrier between the student and the teacher, adapting the student to face the others, showing the skills of the students. There is competition and enthusiasm. They help to solve some problems of the youth”.



**B. The second group:**

Those who did not know the importance and benefits of activities were 16 in number. They did not attend or participate in any activity. The teachers, school administration and the Ministry of Education did not show the benefits of the activities to the students. These activities were not available.

**8.3.8.2 The participation of the students in the activities**

Students were divided in their answers into two groups. One group did not participate in any activity, another group participated in some activities.

**a. The first group:**

Those who did not participate in any activity numbered eighteen. They attributed their lack of participation to the lack of activities in the school.

One student said, to explain why he did not participate in school activities:

“I did not participate in activity due to its absence from school. The defect is the school administration because it does not hold any activity in school”.

Another student said:

“I did not participate in any activity. The causes are: 1. No activity is available, 2. The school or the Ministry of Education of education have no concern about the students. I have asked the school several times to set up some activity classes for us, but no response”.

The rest of the students' answers were on similar lines: no activities in the schools, no effort from the school administration due to laziness, or lack of interest from both the school administration and the Ministry of Education.

**b. The Second group:**

Two students had attended school activities before.

One student said:

“There was no activity class in the second grade secondary school, nowadays. Last year, when I was in the first grade secondary school, I participated in one school activity”.

Another student said:

“I participated in one school activity two years ago in the intermediate school, where there were activities for the students. In the secondary stage, there is no school activity”.

### 8.3.8.3 The success of school activities

The students who had not participated in any activity could not evaluate the activities because there were none in the schools. They asked the school to set up activity classes inside and outside the school.

Those who attended school activities evaluated the activity. One student said:

“The activities I attended were not well planned or organized. I did not get any benefit. The teachers, especially Islamic education, have no participation in these activities”.

Another student added:

“The current state of activity is very bad, it is more boring than the school classes themselves. The aim of the activity class is activity and renewal, but these activity classes were boring, held at random without any aims. These activities were not attended by the teachers. They were supervised by the students themselves”.

We conclude from this section that sixteen students out of twenty had no knowledge about the benefits and importance of the activity because they did not attend any activity due lack of opportunity. Those who attended activity classes thought that these classes were poorly organized, and there was no involvement or leadership from the teachers.

### 8.3.9 Suggestions and criticism of the students for IEC

Students suggested some ideas for developing and improving the content of the Islamic education curriculum. The suggestions were divided according to the questions of the interview: the content of the IEC, the teaching methods used, the teaching aids, the assessment and the evaluation of the Islamic education curriculum, the school activities. Here are the details of the suggestions:

#### 8.3.9.1 Suggestions related to the content of IEC

One student suggested that:

“The content of the school book should be revised and its subjects changed. The school book should be revised by the experts to correct its faults, they should add subjects related to our actual practice. The shape of the book should be improved. They should clarify the text of the book for the sake of renewal and change. That is because the current curricula do not satisfy the daily needs of the students. Some subjects are far away from the actual practice of the students. Change should not be limited to eliminate the topic of Jihad”.

Another student suggested:



“I suggest that school books should be related to the practice of the students. It should contain some subjects which deal with the students’ problems and treat them. The curriculum should be amended every 5 years, especially in some subjects. It should be formulated better to raise the education level. I suggest this to overcome the problems which require renewing the school book”.

Another student suggested:

“They should have applicable examples in the curriculum, reduce the number of topics, increase the classes of the Islamic subjects. I ask the teachers to concentrate on all the curriculum and not on a part of it. The subjects should be suitable for the age of the students to raise the level of the teaching process better”.

Another student suggested that:

“The subjects should be re-arranged and formulated because some of them are repeated, like the topics of selling and instalment. You may find the subject of the agent in one topic on selling, then it is mentioned in another topic separately. This will lead to confusion of the student. The questions and their answers should be written in a clear way”.

Another student suggested:

“The subject of Tafsīr should be through question and answer. The benefits should be clarified better. The content of Tawhīd should be linked to the practice and adding subjects about the current sects. I ask the Ministry of Education to consider the students opinion on the choice of subjects: because the current subjects have no effect in correcting the students’ behaviour”.

The rest of the students made similar suggestions. All the students agreed that the current topics should be changed. They should have new topics related to their daily life, that would improve their behaviour.

### 8.3.9.2 Suggestions related to teaching methods

One student suggested that:

“The person who teaches the Islamic education curriculum should be of good personality. He should be an example to his students, applying what he teaches to himself. The teacher should vary the use of teaching methods. The Ministry of Education should hold training courses for the teachers about the teaching methods”.

Another student suggested:

“The teachers should vary their teaching methods because most teachers use only one method, the lecture method. The relation between the student and the teacher should be based on mutual respect. I am astonished at some teachers who vary their teaching

methods only in the presence of a supervisor from the Ministry of Education. In the absence of this supervisor, he uses only one method”.

Another student suggested:

“The director of the school should monitor the teachers, especially in the teaching methods, because it is the way through which the teacher delivers the information to the student. The teacher who does not vary in the teaching methods should be punished, like making a penalty on the negligent student. Field visits should be activated”.

#### **8.3.9.3 Students’ suggestions related to teaching aids**

The students suggested that the Islamic education curriculum could be developed by using teaching aids.

“References to the Islamic books from which the curriculum was derived should be provided. Providing one room specific for teaching aids. I call for providing teaching aids for Islamic education like TV, Video, Computer, guiding boards, Projector and distributing brochures and booklets”.

Another student added:

“The teachers should be obliged to use the teaching aids. The Ministry of Education should provide the teaching aids. The Ministry of Education should provide exhibitions inside the school. They should build school theatres. They should hold training courses for the teachers about how to use the teaching aids and their importance, because teaching aids are not available”.

#### **8.3.9.4 Suggestions for assessment and evaluation**

There were some suggestions for development of the assessment and evaluation.

One student said:

“The method of continuous assessment should be activated and given most of the marks. The Ministry of Education should ask the students to use the curricula of the Islamic education and evaluate the performance of the teacher considering this evaluation seriously”.

Another student suggested:

“They should apply the test of capabilities. It is a written exam which does not depend on memorization but on understanding. I suggest they use the continuous assessment method to measure the achievement of the students. It is fair for the students if it is applied evenly and honestly without any personal bias”.



Another student suggested:

“They should vary the evaluation methods: The teacher should not be satisfied with the examination but he should use observations and writing reports. The assessment should depend on measuring the achievement of the students and their behaviour. Also it should measure the validity of the curricula for them and the relation of the students with their teacher and their school”.

#### **8.3.9.5 Different suggestions from the students for improving and developing the**

##### **IEC**

The students suggest some proposals which include the activities, the school buildings the relation of the community to the school and other suggestions:

One student said:

“The Ministry of Education should hold activities inside the school for renewal and change to attract students to the school. They should provide governmental buildings suitable as schools, not a family of residential buildings like my school. The maintenance should continue in the holidays”.

Another student suggested:

“I call for cancelling the rented schools. They are very bad. Classrooms are narrow and over crowded by students. The classroom is about 4 x 4 metres. The desks are not clean, also the walls. The illumination is bad. The establishments of the community should support the schools. The activity classes should be activated”.

Another student suggested:

“I have a suggestion to eliminate the warnings if you are late by a few minutes. I suggest that the students should not be punished by deprivation from attendance. The aim of teaching is to learn, not to punish. The schools should be built away from the houses, to avoid the problems of parking and the noise for the inhabitants of the houses”.

#### **8.3.10 Summary**

In this chapter, we analysed the results of interviews with teachers and students. There were 40 interviews 20 teachers and 20 students. The questions for the teachers were divided into ten axes [the aims and objectives, the content of the Islamic education curriculum, the teaching methods, teaching aids, assessment and evaluation, school activities, teacher training the teachers’

satisfaction with the teaching process lastly the teachers' suggestions for developing and improving the Islamic education curriculum].

And the students' questions were divided into seven major axes [the content of the Islamic education curriculum, the teaching methods, teaching aids, assessment, evaluation, school activity, and suggestions for developing and improving the Islamic education curriculum].

In the part on the aims and objectives, it could be concluded from the answers of the teachers that the Qur'an and Hadith achieve the aims and objectives of Islamic education, as all the teachers agreed. However, other subjects like Jurisprudence, Tawhīd and Tafsīr were thought to achieve some of the aims and objectives, not all. Teachers did not mention many aims and objectives which the Ministry of Education mentioned as defined in the 3<sup>rd</sup> chapter, because it contain rough terms and definitions.

In the second question, about how the teachers fulfil these aims and objectives, some teachers (13) said that they did not fulfil these aims and objectives during the lesson. They mentioned various reasons, notably that the aims and objectives were not clear for the teachers. They were given as a whole, not in detail. They were not mentioned at the beginning of the school book. The second group (7) said they fulfil the aims and objectives of Islamic education but they all agreed that the Ministry of Education did not mention them at the beginning of the school books.

Regarding the content, most teachers and students thought that the content of the Islamic education curriculum has little effect in amending the students' behaviour. The reason for this according to them lies both in the content itself and in external factors. The topics are not relevant to students' daily life, not complementary, but separate and not organized. Some respondents mentioned external factors like the media, the effect of the family, friends and the time factor. The students add another reason, not mentioned by the teachers was that the teachers did not apply what they taught to themselves, which had a negative impact on the students. Also the teacher's way of teaching and his explanation did not help the content to affect the students' behaviour.

Fourteen teachers and students said that the content of the IEC does not help the students in their daily life especially in the daily problems and the new events like the media and the appearance of new innovations which confuse older people. It cannot help the students in this domain. Some of them said that a few topics help, but most of them do not help. This is because they are not suitable for the students' age, are old-fashioned, or deal with theory only and neglect the other aspects. Most of them are topics that will be more relevant in the future. The media are corrupting the students. Student's added two other causes: that the teaching method used did not make the



content of the curriculum help them, and also the teacher did not help them to satisfy their daily needs.

Most of the teachers and students admitted that there is difficulty in understanding the content of the Islamic education curriculum. The cause of this is the existence of many definitions and less explanatory examples. The text of the book is difficult. There is no application of these subjects. The teachers are not capable of delivering the subjects to the students who do not understand them. The students added that the teacher is always stressing that the subjects are difficult, so this is reflected on the students' psychology. The process of abbreviating the curriculum in order to finish early before the examination time was unhelpful. The training of some teachers was so deficient that they could not explain the subjects clearly. All teachers and students agree that the content of the curriculum should include new topics which cope with the needs and tendencies of the students, apart from the current books. There should be some subjects which deal with problems more prevalent among the students nowadays.

Most teachers and students admitted that the teachers used the lecture method. The teachers were less aware of the value of variety of teaching methods than the students, who showed good knowledge about the benefits of such variety. Most students and teachers agreed that the teachers did not vary their teaching methods, because of the long content of the IEC with little allocated time, teacher's laziness, or wanting to avoid embarrassing questions from students. Classrooms are badly equipped and overcrowded. The lecture method was seen by some teachers as more suitable to the subjects of Islamic education. Teachers lacked training in teaching methods. The students suspected the lecture was more comfortable for the teacher, that teachers had spent a long time in the job and lost interest, or there was no supervision from the Ministry of Education.

With regard to teaching aids, most teachers and students said the teachers only used two teaching aids: the blackboard and textbook. They were, however, aware of the benefits of variety in teaching aids. Some thought the problem was lack of interest. Also, teaching aids are not provided by the Ministry of Education, and there is no time to use them. Some teachers thought that Islamic education does not need teaching aids. Also, teachers may not know how to use them.

Most teachers and students said that teachers did not use a variety of assessment methods. They used examinations only. This may be due to negligence or ignorance. The students suspected the teacher was looking to take a rest. Other suggested reasons were a defect in the relation between the students and teachers and deficient training of teachers. Classrooms are overcrowded and there is little supervision from the Ministry of Education. Students were not content with the current examinations. Teachers did not write regular reports about their students, because nobody asked them to do this or they had lost of interest, as the students thought, or did not know how. Most of

the teachers do not participate in evaluation of the IEC and none of the students participated in evaluation of the curriculum or the teachers.

In the part on school activity, we saw that all the teachers knew the advantages of the school activities, but most of the students did not because such activities were not available in their schools. Most teachers had no activity classes in their schools. This may be because their schools are in rented buildings or because of financial reasons. Seven teachers said they had activity classes but they did not participate because there was no time or because it is not activated or because of their negligence. Most teachers criticized the current school activity because of lack of funds for it.

All teachers knew advantages of the training programmes. The teachers who attended training courses, did not do so until late in their career, after teaching for 15 or 20 years. Eight teachers had not attended any training course, although some of them had more than 15 years in education. This was because courses are not obligatory, and not held at a suitable time. It may also be due to negligence from the teachers. Courses may be not beneficial, as some mentioned. Teachers thought the training programmes are not successful because they are not well organized, infrequent and not obligatory.

On asking the teachers about their satisfaction with the teaching process they said they were not satisfied because of the workload, which is about 24 classes. The Ministry of Education does not support or encourage the active teacher. The directors and supervisors of the schools are unjust towards teachers, and students and their families do not respect the teacher.

Finally, teachers and students made some suggestions related to the aims and objectives, the content, teaching methods, teaching aids, the activity programmes training programmes, and school buildings, is to improve and develop Islamic education.

It is time to interpret and discuss the findings of the quantitative and qualitative. This interpretation and discussion is in the next chapter (chapter nine)



## **CHAPTER NINE**

### **DISCUSSION OF FINDINGS**

#### **9.1 Introduction**

#### **9.2 Level of teachers and students' scores on the study variables**

##### **9.2.1 Importance of Aims and Objectives of Islamic Education**

##### **9.2.2 Fulfilment of Aims and Objectives of Islamic education**

##### **9.2.3 Content of Islamic Education Curriculum**

##### **9.2.4 Teaching Methods**

##### **9.2.5 Teaching Aids**

##### **9.2.6 Students' lack of interest in Islamic education lessons**

##### **9.2.7 Skills, Morals and Abilities acquired from the Islamic education curriculum**

#### **9.3 Differences among teachers and among students, and between teachers and students, in their scores on the study variables**

##### **9.3.1 Differences among teachers**

###### **9.3.1.1 Importance and Fulfilment of Aims and Objectives of IEC**

###### **9.3.1.2 Teacher Training**

###### **9.3.1.3 Teachers' Experience**

###### **9.3.1.4 The Cities**

###### **9.3.1.5 School building**

##### **9.3.2 Differences among students**

###### **9.3.2.1 The Cities**

###### **9.3.2.2 School building**

###### **9.3.2.3 Importance and Fulfilment of skills and morals of IEC**

##### **9.3.3 Differences between teachers and students**

#### **9.4 The difficulties and factors that influence the effectiveness of IEC**

##### **9.4.1 Aims and Objectives of Islamic Education Curriculum**

##### **9.4.2 Content of Islamic education curriculum**

##### **9.4.3 Teaching methods**

##### **9.4.4 Teaching aids**

##### **9.4.5 Assessment**

##### **9.4.6 Evaluation**

##### **9.4.7 Students' lack of interest in Islamic Education Curriculum Lessons**

##### **9.4.8 Skills and Morals**

##### **9.4.9 Teachers Training**

##### **9.4.10 School activities**

##### **9.4.11 The time allocated**

##### **9.4.12 School building**

#### **9.5 Summary**

## **CHAPTER NINE**

### **DISCUSSION OF FINDINGS**

#### **9.1 Introduction**

The previous two chapters presented the quantitative and qualitative findings of the research and this chapter discusses these findings in relation to the research questions and the literature reviewed earlier. This chapter examines and seeks to integrate the quantitative and qualitative findings. The quantitative investigation (as presented in Chapter Seven) was carried out using a set of statistical tests to test the research questions. In this chapter, the results of the tests are discussed. As indicated in Chapters Five and Six, the qualitative investigation was conducted in an attempt to deepen our contextual understanding of the relationships between concepts in hand, and therefore to enrich the ultimate findings of the research.

In our effort to achieve meaningful integration between the quantitative and qualitative findings, the discussion of each question starts with a presentation and an explanation of the quantitative findings. Where possible, these points are followed by reference to the most relevant qualitative findings so as to achieve this integration. This enables the researcher to apply a form of triangulation so that the qualitative and quantitative work can be mutually supportive in methodological and conceptual ways, as discussed in Chapter Five. In addition, the discussion briefly refers to the key studies from the literature.

The second section of the chapter presents a discussion of level of teachers and students' scores on the study variables. The third section is concerned with differences among teachers and among students, and between teachers and students, in their scores on the study variables. The fourth section discusses, the difficulties and factors that influence the effectiveness of Islamic education curriculum in terms of the aims and objectives, content, teaching methods, teaching aids, and evaluation, school activities, teacher training programmes, and school buildings.



## **9.2 Level of teachers and students' scores on the study variables**

### **9.2.1 Importance of Aims and Objectives of Islamic Education**

As shown in Chapter Seven, section 7.2.1, the teachers ascribed very high levels of importance for all aims and objectives of the IEC, because these aims and objectives covered all sorts of aims and objectives as indicated in the result of factor analysis in Chapter Six, such as Skill objectives, Behavioural objectives, Affective objectives and Cognitive objectives, as mentioned by Bloom (1979) and Al-Shafeay (1989) (see Chapters Three and Four). This result supports Al-Bedaiwi (1998). In his study, 12 aims and objectives were considered of high importance with mean ratings 4.0 and above, 8 had mean ratings 3.50 to 3.99 and 2 were considered less important, with mean rating 2.89 to 3.44. The latter were a sensitivity towards the 'non rational' aspects of experience, e.g., beauty, wonder, awe; and detailed knowledge of the work and functions of religious institutions. Al-Bedaiwi explained that teachers may have given less importance to those two aims because they felt unable to do justice to these aims in their teaching of religious education. However, these two aims included by Al-Bedaiwi are not cited in the Ministry of Education's objectives, or in the literature and it is not clear where these aims came from.

### **9.2.2 Fulfilment of Aims and Objectives of Islamic education**

Regarding the result of the new scale 7.2 of aims and objectives fulfilment, teachers indicated three levels of fulfilment: high, moderate and low, whereas they indicated a high level of importance for all aims and objectives of IEC. This result indicated that teachers did not completely fulfil all aims and objectives. They explained this situation in interviews, where teachers gave many reasons for incomplete fulfilment of aims and objectives.

1. Aims and objectives of IEC are unclear.
2. They are generalized and as a whole not in details of arranged according to the subjects of the curriculum.
3. The Ministry of Education did not put the aims of Islamic education at the head of each subject.
4. The lack of achievement of the Islamic education aims is due to the quality of some subjects of the IEC.

5. The Ministry of Education has not held any training courses for the Islamic education aims.
6. Teachers had not heard about fixed goals for Islamic Education. They did not study them in university.
7. Incomplete fulfilment of aims may be due to negligence and laziness.
8. Some teachers may not be rigorous in their religious objectives, some of them may smoke, lie or not keep appointments.
9. The Ministry of Education has given little attention to the aims of Islamic education. The curriculum is old, without any development. It was set in the early days of education, and has not been reviewed and updated.

The first reason cited is consistent with the claims of Yaljin (1989), Education Office of Arabian Gulf Countries (1980), Mousawari (1993) and Al-Azemi (2000). Reason two, that the aims are general and not detailed is supported by the Education Office of Arabian Gulf Countries (1980) and Sakran (1991). Reason nine, that the objectives are old and not developed, is confirmed by Al-Sharaf (1993).

However, six reasons why teachers did not fulfil these aims, namely 3, 4, 5, 6, 7, and 8, were emergent themes because these are very new reasons and have not been directly discussed, as far as researcher is aware.

### 9.2.3 Content of Islamic Education Curriculum

As shown in Chapter Seven, section 7.2.5 and 7.4.4, teachers' and students' responses about content of Islamic education curriculum were distributed across high, moderate and low levels of agreement. The majority of teachers and students gave high agreement on most of the criticisms of the content of IEC. Teachers and students gave low agreement to three criticisms (nos. 10, 5 and 2) as indicated in Tables 7.7 and 7.24. The findings from interviews as reported in section 8.2.2 and 8.3.1, confirmed the findings of the questionnaire in that the majority of teachers and students perceived the content of IEC as not influencing students' behaviour and as not sufficient for students in their daily needs. These responses of the majority of teachers and students towards the content of IEC were consistent with the concerns expressed by Al-Saif (1996) who distributed his questionnaire to students only. The present findings support his results, except for item six (students get only theoretical benefits), which the majority of students in Al-Saif's study did not agree with.



However, the majority of teachers and students in the questionnaire did not indicate agreement with item 2. "Difficulty of Islamic education syllabus" whereas the majority of them did agree on that item in interview, and they mentioned examples and reasons for difficulty of content of the IEC as reported in section 8.2.2.3. and 8.3.1.3. For example, one teacher said:

"Yes there is difficulty in some subjects like the subjects of patrimony, the terms and definitions of Hadith, the principles of Fiqh (jurisprudence). The terms are new for the students to understand. Also the curriculum is not simplified and is displayed in a difficult way. This is because the Ministry of Education did not ask the teachers of the students before choosing the subjects of the curriculum. Some teachers do not understand some of these subjects. Some cannot convey the information to the students because they did not participate in choosing the subjects of the content of IEC for the students".

One student said:

"Yes I find some difficulty in understanding some subjects like the subjects of Jurisprudence (*Fiqh*) like the subjects of selling, and patrimony. Also the subjects of Tawhīd especially the subject of religion and the current doctrines. The cause of difficulty is the sentences of the book and its style are difficult and vague. The subjects are remote from the actual practice".

The researcher did not find any evidence for this inconsistency between responses in the questionnaire and the interview. In general, however, the result of this section confirms that there are problems facing IEC, and these will be discussed later on, in section three.

#### 9.2.4 Teaching Methods

From teachers' responses regarding the use of teaching methods, Section 7.2.2 Table 7.3, it appeared that the methods most used (approximately 85% of teachers) in the teaching of Islamic education curriculum were traditional methods, while modern methods were less used. This distribution of traditional and modern is suggested by Cohen, Manion and Morrison (1994). This result of the questionnaire confirms Al-Bedaiwi's (1998) result, where he pointed out that traditional methods of teaching are widely used in teaching the curriculum of Islamic education, and there is a complete absence of modern teaching methods. However, he did not mention any reason why teachers used traditional methods.

because he used a questionnaire only in his study. The result is also consistent with Al-Saif (1996) who reported that:

“The majority of teachers interviewed reported using only one teaching method which was the lecture method....Some teachers also felt that the lecture was the most appropriate method for teaching the Sharyāh Sciences” (p. 295).

Al-Saif mentioned four reasons why the majority of teachers used traditional methods: These were, length of IEC, class sizes, most appropriate method for IEC and lack of appropriate training. Al-Hakami (1999) also concluded that teachers depend mainly on traditional method, especially in Islamic Education. However, he mentioned one reason, namely, that there is not enough time to cover the curriculum.

Alanazi (2004) clarified that traditional teaching methods affected thinking skills method and students did not use memorizing to understanding the content of IEC, he reported that:

“....students were not actively and seriously involved and engaged in exploratory and discovery methods of learning in the theory and practice of Islamic Education.....Weakness of the traditional teaching methods have prompted the research to implement, in addition to the lower thinking skills: memorizing, understanding” (p. 259).

The result of teachers' interviews supported and confirmed the result of the questionnaire. Most teachers said they used traditional methods, but they explained their reasons in interview (see section 8.2.3.2). These are summarised below:

- 1- The IEC is very long, and the allocated time is short, 45min, each subject has one class a week.
- 2- Laziness and negligence.
- 3- Teachers do not get any training from the Ministry of Education about the importance of diversity in teaching methods.
- 4- The lecture method is very easy and simple.
- 5- The ability of the students is low in general; they are not concerned about study.
- 6- Students ask embarrassing questions of the students.
- 7- There are many subjects and too few lessons to cover them.
- 8- The psychology of the teacher and the students is not conducive to effective study because the air conditioners are always switched off, despite the very high temperature in summer.
- 9- The Islamic Education lessons are at the end of the school day.
- 10- The textbooks do not help diversity because they are full of definitions and terms.



11- There is a large number of students in one class.

12- The lecture method is the best and most appropriate for teaching the Islamic subjects

All these reasons will be discussed in details. Reasons one and seven were previously stated by Al-Saif (1996) and Al-Hakami (1999) who as mentioned above said that the content of the IEC is very long. Regarding reason two, laziness and negligence, the researcher did not find any direct link to the literature. Reason 3 is confirmed by Al-Salloom (1996) as reported in Chapter Two. Many researchers such as Al-Azemi (2000) have reported reason 4. Reasons 5, 6, 8, and 9 were emergent reasons because these are very new reasons and have not been directly discussed, in the researcher's knowledge. Reason 10 is confirmed by Al-Jabr (1992) who reported that:

“Traditional method (lecture) is most used in the teaching because the textbook is not suitable to use modern methods”  
p. 184).

Reasons 11 and 12 as reported by teachers in interview are confirmed by Al-Saif (1996).

The use of traditional methods is not consistent with the diversity and revitalization of teaching advocated by Al-Laqani (1989). He explained that teaching in the same way in all teaching situations and to all classes, will lead to monotony that will dishearten students so they will not concentrate on or be attracted to the subject. They will tend to forget, and be distracted by weariness and depression.

The findings of interviews support the claims of Al-Laqani (1989) and Al-Shafeay et al (1996) that most teachers did not know the advantages of diversity and revitalization of teaching because they used traditional methods such as lecture method. However, those who used more than one method and diversified of teaching methods knew many advantages of diversity. Therefore, they listed many advantages of diversity of teaching:

1. It removes boredom, monotony and depression.
2. It helps students to concentrate.
3. It motivates the active participation of the students.
4. It promotes the skills of analysis and conclusion.
5. It helps students to express themselves.
6. It gives them self-confidence.
7. It promotes the process of search and achievement.

8. It promotes the spirit of competition.
9. It helps renewal of activity.
10. It helps to use the teaching methods.
11. It helps rapid understanding.
12. The students will like the subject.
13. It reveals the abilities of students.
14. It strengthens the bond between the teachers and the students.
15. It demonstrates the teacher's ability.
16. It helps the achievement of curriculum aims.
17. It delivers the information in different ways.
18. It facilitates effective time management.
19. It breaks the monotony of studying.

All above advantages of diversity of teaching methods are confirmed by many researchers and educators, as mentioned in Chapter Three and Four such as Abu Saleh (988) and Al-Shafeay et al. (1996).

Students' responses regarding using of teaching methods, Section 7.4.1 Table 7.21 supported teachers' responses, since students confirmed that most teachers used traditional methods. As well, the result of student interviews supported the result of teacher interviews, and the students mentioned the same reasons as teachers for the use of traditional methods. However, the students mentioned two more reasons to explain why teachers used only traditional methods. These were:

1. Teachers who have been teaching for a long time have no interest in self-development. They have lost their commitment to the work.
2. Teachers become neglectful because they do not feel under scrutiny and think their income will not be affected

These reasons are consistent with the claim by Al-Hamid et al (2002), reported in Chapter Two, that teachers are not sufficiently closely supervised and assessed so they usually pass without any problems and the second year goes also without teachers being assessed to make sure that they are competent in teaching. It looks as if everybody is capable to work as a teacher. The failure to assess new teachers is based on a misguided notion of courtesy, so as not to be the cause for dismissing anybody and because of the lack of accuracy regarding following the rules and the regulations. Consequently, the number of



people who are employed as teachers though not suitable to teach increases and the level of performance decreases further.

### 9.2.5 Teaching Aids

Teaching aids are very important for teaching IEC, as reported in Chapters Three and Four. Regarding availability of teaching aids, as shown in Table 7.4, the majority of teachers indicated that some traditional teaching aids were available in schools, such as the Islamic syllabus, blackboard, Islamic reference books, Islamic booklets and brochures and school broadcasting. However, they indicated a lack of availability of some traditional teaching aids, such as school library and a lack of modern teaching aids such as computers, TV and video.

This result of the questionnaire contrasts with the result of Al-Saif (1996) who reported total unavailability of teaching aids in secondary schools in Saudi Arabia, but it is congruent with the results of Al-Hakami (1999) and Al-Shafeay (1989) in secondary schools and Al-Gamdi (1991) in intermediate schools in Saudi Arabia, who reported a shortage of teaching aids in IEC.

The result of the interviews supported the result of questionnaire, but teachers and students in interviews mentioned that only two teaching aids were available, the Islamic syllabus and the blackboard. Teachers and students attributed that to Ministry of Education, saying that they the provided only Islamic textbook and blackboard.

Moreover, this result is in line with Baqharsh and Al-Ancy's (1996) report that of the non-availability of some teaching aids needed by teachers to transmit information to the students. However, they added many reasons more than mentioned in this study. These reasons are:

1. Insufficient financial resources are allocated for some activities like providing the raw material for the aids.
2. The teacher is unacquainted with the importance of teaching aids and does not produce them in the school.
3. The students are not encouraged to make teaching aids in the school.
4. Teachers lack knowledge of how to use teaching aids, and lack experience in managing and making such aids.

5. There are no special places to keep every aid separately so that it can be readily accessed when needed.
6. Some teaching aids sent by the teaching authorities are missing some of their parts and instructions.
7. There are no local companies or establishments that specialize in the production, formation or import of some important and sophisticated teaching aids which cannot be produced by teachers or students.

Table 7.5 showed teachers' and students' perceptions of extent of use of teaching aids by teachers. The result of this table indicated that the majority of teachers always used Islamic syllabus and blackboard and seldom or never used modern teaching aids, despite availability of teaching aids. In the interviews, teachers and students explained that this is due to the following reasons:

1. The negligence of the teacher.
2. There is no rooms for the teachers the trails system.
3. There is no available time to use them and the HEC is long.
4. Islamic education does not need teaching aids.
5. Lack of training to use different types of teaching aids.
6. No co-operation from the head master or the education administration to encourage teachers who exert particular effort.
7. There are many rented schools.
8. The classes are very small and overcrowded by the great number of students.

Students' responses were the same as teachers' responses, but students mentioned some additional reasons more to those given by teachers, for why teachers did not use teaching aids. These are:

1. Some teachers believe that the television and video are prohibited.
2. Teachers think the students do not deserve the interest of the teacher.

These results from the questionnaire and interviews regarding use of teaching aids are confirmed by many researchers such as Al-Shafeay (1989); Abu Rasin (1994); Al-Bedaiwi (1998), and Al-Hakami (1999). However, all researchers asked teachers about use of teaching aids and they did not ask about availability of teaching aids. So this study asked teachers two questions, first is about availability of teaching aids, and second about use of teaching aids. This revealed that even when some modern teaching aids are available



(Table 7.4) teachers did not use them (Table 7.5 and 7.2.2). Teachers and students in interview mentioned the reasons why teachers did not use the modern teaching aids in despite of availability of them, the main one is the negligence of the teacher and lack of training of the teachers to use them.

### **9.2.6 Students' lack of interest in Islamic education lessons**

As shown in Chapter Seven, Section 7.2.4 and 7.5.3, the teachers' responses about students' lack of interest in IEL were distributed into high importance, moderate and low or not importance, while students indicated two levels, high importance and moderate importance. In both answers, the majority (more than 50%) of teachers and students attached high importance to the various causes. However, students concentrated on content of IEC, as an important reason for lack of interest, more than teachers. The results of interviews (see chapter eight, sections 8.2.8 and 8.3.6), confirmed the results of the questionnaire but the finding of interview indicated that all teachers and students perceived students as lacking interest in Islamic education lessons and they mentioned similar reasons to those in the questionnaire. These perceptions of high importance of causes of students' lack of interest in IEC lessons are consistent with the concerns expressed by Al-Shafeay (1984), as reported in Chapter Three. However, the result of Al-Shafeay indicated that the majority of teachers gave high importance to six causes only (causes 1, 4, 16, 18, 19 and 20) and he distributed his questionnaire to teachers only.

### **9.2.7 Skills, Morals and Abilities acquired from the Islamic education curriculum**

Section 7.4.5 showing the students' perceptions of the skills, morals and abilities they wanted to acquire from Islamic education curriculum. The majority of students (88.8%) gave high importance to all suggested skills, morals and abilities. This result is supported by the result of the interviews, section 8.3.2.2, where all students saw any skills and morals from IEC as very important.

The findings on importance of skills and morals are supported by Al-Bedaiwi (1998). He reported that all students indicated high importance of all skills and morals. However, Al-Bedaiwi distributed his questionnaire to ask about the importance of suggested skills and morals and he used only a questionnaire.

In this study, the researcher asked students not only about the importance of suggested skills and morals, but also about the extent to which those were fulfilled by the IEC and teachers, as indicated in section 7.4.5.1. In this section, the students gave three levels of fulfilment, high, moderate and low, but, the majority rated fulfilment as low, albeit with no evidence. The results of interviews gave some evidence. In the interviews, eight students expressed the view that there is no skill and moral gained from IEC and they attributed this to the content and topics of IEC and methods of teaching. Even those who said there are some skills and morals said these skills are not suitable for their age or were repeated from the previous stage of schooling.

### **9.3 Differences among teachers and among students, and between teachers and students, in their scores on the study variables**

#### **9.3.1 Differences among teachers**

##### **9.3.1.1 Importance and Fulfilment of Aims and Objectives of IEC**

Teachers scored significantly higher on importance of all aims and objectives than fulfilment of them (Table 7.10), and this is a clear indication that the teachers of IEC did not fulfil these aims, despite their importance. This confirms the problem facing IEC which is lack of fulfilment of aims, discussed further in section three. Moreover, most teachers in interview said they did not fulfil these aims and objectives but they mentioned some reasons why they did not do so. For example, one teacher said:

“I do not fulfil the aims of Islamic education because these aims are unclear. They are generalized and as a whole not in details of arranged according to the subjects of the curriculum. Also the Ministry of education did not put the aims of Islamic education at the head of each subject”.

##### **9.3.1.2 Teacher Training**

Trained teachers scored significantly higher on most items of importance and fulfilment of aims and objectives of IEC than non-trained (Table 7.8 and 7.11). Moreover, trained teachers scored significantly higher on use of teaching methods than non-trained (Table 7.13). Finally, trained teachers scored significantly higher on six teaching aids more than non-trained (Table 7.18). Trained teachers had the highest mean on all aims and objectives of IEC and teaching methods and teaching aids except the lecture method and blackboard and exhibition plates, where non-trained teachers had the highest mean. This



confirms that non-trained teachers did not know about the benefit of variation of teaching methods and aids. Training, as indicated in Chapter Two, is a very important factor for teachers as it helps them to develop their knowledge about the aims and objectives of IEC, helps them to fulfil these aims and objectives, and encourages them to use modern methods and aids. This result was supported by the interview result, where all teachers said they did not fulfil aims and objectives of IEC and did not use modern teaching methods and aids because they had not attended any training programmes. For example, one teacher said:

“The lack of achievement of the Islamic education aims is due to the quality of some subjects of the Islamic education curriculum, which they do not fulfil the education aims, like the topics of Jurisprudence, as an example. Again, the Ministry of Education did not hold any training courses for the Islamic education aims”.

Moreover, teachers who fulfilled the aims and objectives and use a modern teaching method and aids they had attended training courses. Ifode (1987) in a study of Comparative Analysis of Pattern and Trends of Teacher Education in Nigeria claimed that good teacher training programmes are often the key to the achievement of educational goals. He emphasised that the supply and training of teachers lies at the very heart of the educational process.

The result of this study is contrary to the claim of Al-Mufadda (2003) who found that training programmes did not contribute to fulfilment of aims and objectives of IEC and did not lead to more use of teaching methods and aids. Moreover, he found that non-trained teachers had the highest mean in most of aims and objectives of IEC and teaching methods and aids.

### **9.3.1.3 Teachers' Experience**

It is noticeable that for experience, there were no significant difference between teachers with little experience (0-7) years and with moderate experience (8-15) years towards the importance of aims and objectives of IEC, but teachers with little experience had the lowest mean. The researcher did not find direct evidence in the literature to explain why less experienced teachers did not differ from moderately experienced teachers. However, in the researcher's view, the lack of significant difference between teachers with no experience and those with 8-15 years of experience could be because of lack of training.

since the interviews revealed that some teachers had 12 years experience but had never received training.

However, teachers with high experience (more than 15) years scored significantly higher on seven aims and objectives of IEC than teachers with little experience, and a five aims, higher than teachers with moderate experience (Table 7.9). Moreover, moderately and highly experienced teachers scored significantly higher on most items of fulfilment of aims and objectives of IEC than those with little experience (Table 7.12), and they scored significantly higher on all use of teaching methods items than those with little experience (Table 7.15). Experience was found to be a very important factor in relation to teachers' responses about fulfilment of aims and objectives and using teaching methods and it could be said that moderate and high teaching experience appeared to have a strong effect on the fulfilment of aims and objectives and use of teaching methods. This result is supported by many researchers and education specialists in the literature, for example, Ashry (1994) and Berliner (1997).

However, this result is contrary to the claim by Al-Mufadda (2003) who said that:

“length of teaching experience appeared to have little effect on the importance that they attached to their various role functions. .... Over the years of teaching, teachers become less sensitive to the demands of the job and concentrate more on the basics” (p 232-233).

#### 9.3.1.4 The Cities

Teachers from Riyadh and Jeddah scored significantly higher on the use of teaching methods than those of Makkah and Buraydah (Table 7.14). City is very important in terms of utilising various teaching methods. This is probably because the Ministry of Education Headquarters is located in Riyadh, and Jeddah is the second main city in Saudi Arabia, which facilitates the supply of teaching aids in schools. Also the Ministry of Education holds more training courses in Riyadh than in other cities. Moreover, the system in KSA experiences the problem of centralization. All the processes related to decision making are in the hands of the central authority. Also all issues related to education i.e. school building, furnishing, employing teachers and deciding curriculum and school books, are in the hands of central authority, the Ministry of Education.



Centralization, as reported by Al-Hamid et al., (2002), is not a problem in itself and it may be desirable in some instances, as it is important to plan the education system centrally. However, under centralization many negative aspects emerge, such as bureaucracy and routine. This is directly reflected as low performance of the administrative department and apparent failure to perform its duties. In addition, under centralization it is hard to make changes and develop for the better as the staff usually struggle against change and development. Despite the presence of the regional educational departments, Kingdom-wide, representing the Ministry of Education, centralization turns the regional departments into execution tools and platforms for issuing the orders and instructions of the central authority. This makes things more complicated and not easy to run. Absence of real authority at the regional education department also prevents the concerned officials from carrying out their duties. All they do is routine office work, far away from duties of planning, organizing, supervision and rectification.

### 9.3.1.5 School buildings

Type of school building is very important for teachers and students, especially in relation to use of teaching aids and school activity. Teachers in government buildings scored significantly higher on the availability of teaching aids than those in rented buildings (Table 7.16). In addition, teachers in government buildings scored significantly higher on the use of teaching aids than those in rented buildings (Table 7.17). This result was supported by the interview result, where all teachers indicated that rented buildings did not provide teaching aids. For example, one teacher said:

“The rented schools have too many defects to be schools. Among these defects: The classrooms are narrow, there is no enough ventilation. No halls for activities. No playgrounds for the students, there are no teaching aids, there are no libraries or theatres”.

It is now clear that purpose-built school buildings are better equipped with teaching aids more than rented school buildings. This is supported by many researchers in the literature such as Al-Zugaiber (2000). He reported that rented school buildings have many problems, an important one being the lack of teaching aids such as computers, TV's, Videos, laboratories, rooms dedicated for instructional materials.

### 9.3.2 Differences among students

#### 9.3.2.1 The Cities

Students from Riyadh and Jeddah scored significantly higher on most items on use of teaching methods and teaching aids by teachers (Table 7.28 and 7.30). City as mentioned above, can be seen as a very important factor regarding use of teaching methods and aids. Teachers in Riyadh and Jeddah received more training courses than those in other cities, and the location of Ministry of Education is in Riyadh, while Jeddah is the second main city in Saudi Arabia. The advantage of Riyadh in terms of availability of teaching aids and teacher training courses compared with other cities confirms the problem of centralization in the Saudi education system, as reported by Al-Hamid (2002).

However, regarding students' lack of interest in IEC lessons, students from Buraydah city scored significantly higher than those in other cities (Table 7.31). This may be because teachers in Buraydah have little training. Of the 62 teachers from Buraydah in the questionnaire sample 41 had not attended any training courses. Also most school buildings are rented.

#### 9.3.2.2 School buildings

Students in governmental school buildings achieved higher scores regarding use of teaching aids by teachers than those in rented building, (Table 7.29). This result of the questionnaire is supported by the interview result. For example, one student said:

“I call for cancelling the rented schools. They are very bad. Classes are narrow and over crowded by students. The classroom is about 4 x 4 metres. The desks are not clean also the walls. The illumination is bad. The establishments of the community should support the schools. The activity classes should be activated”.

Many studies supported this result, as indicated above, such as Al-Zugaiber (2000); Al-Hamid et al. (2002); Educational Documentation (2002).

#### 9.3.2.3 Importance and Fulfilment of skills and morals of IEC

Students scored significantly higher on importance of skills and morals that they would acquire from IEC than on curriculum and teachers' fulfilment of these skills and morals (Table 7.32). This result indicates that IEC and teachers did not fulfil the skills and morals



very highly but only to a low or moderate extent and that will affect students' behaviour because all students expected to gain skills and morals to help them, as far as possible, to defend their points of view. Most of the items rated important were rated very highly by students but they indicated a current lack of such skills. Thus, attention should be paid to the practical life of students.

However, this result confirms that the IEC provides theoretical knowledge and concentrates on memorising the definitions. Moreover, the IEC does not fully concentrate on inculcating skills, abilities and morals in students to help them in their daily life. This may be one reason for students' lack of interest in IE lessons and it contradicts the aims and objectives of IEC, which seek to provide skills and morals to all students (Al-Shafeay, 1989).

### 9.3.3 Differences between teachers and students

For use of teaching methods, teachers scored significantly higher than students scored (Table 7.33). Students indicated that teachers seldom or never used modern teaching methods and always used traditional methods such as lecture and good advice to give guidance. Teachers favoured traditional methods of teaching, but also said they used modern methods seldom or occasionally. Sixteen students in the interviews indicated that teachers always used traditional methods and they did not use modern methods. However, fifteen teachers indicated that they used only traditional methods, and five teachers said they used modern methods. This result supports Al-Azemi (2000) and Al-Bedaiwi (1998).

With regard to teaching aids, teachers scored significantly higher than students on eleven aids (Table 7.34). Moreover, both teachers and students indicated that there is a lack of use of teaching aids, but teachers indicated that they always, sometimes or occasionally used traditional teaching aids, such as the Islamic Syllabus, Blackboard and exhibition plates, and they used modern aids occasionally or seldom. However, students perceived that teachers used the traditional aids occasionally or seldom and that they used modern aids sometimes or seldom. This result is contrary to Al-Azemi's (2000) result, as he found that teachers used modern and traditional teaching aids always or often.

There are differences between teachers and students regarding students' lack of interest in Islamic education curriculum lessons. Students scored significantly higher on most

reasons than teachers (Table 7.35). This is because the interest was related to students themselves, and because all items, except item (1) were not related to students themselves, but related sometimes to internal reasons such as teachers, content of the Islamic education curriculum, headteachers, and schools and sometimes related to external reasons, such as families, society and factors outside of school.

Regarding criticisms and suggestions about the Islamic curriculum content, students scored significantly higher on most items than teachers, except item 12 (Increased weekly classes of Islamic education) on which teachers scored significantly higher than students (Table 7.36). Students scored in this way because the content of IEC is more related to the students, as the Ministry of Education issues the content of the IEC for students to develop their skills, behaviour and knowledge.

#### **9.4 The difficulties and factors that influence the effectiveness of IEC**

This section will explain if there any difficulties or problems and factors that will influence the IEC in implementing its aims and content and assess the effect of inside factors such as teaching methods and aids and evaluation and teachers and school activities on the IEC and on students' interest in IE lessons. In addition, the impact of outside factors, such as teacher training and school building, will be considered.

##### **9.4.1 Aims and Objectives of Islamic Education Curriculum**

As noted earlier, the aims and objectives are an important element of the educational approach in general and the building of the curriculum in particular. Consequently, the aims should be carefully planned and clearly stated in order to be successfully applied in the teaching.

As is indicated by my findings based on the responses of the teachers of the Islamic education curriculum in secondary schools (see Chapter Seven, 7.1), the aims and objectives of Islamic education seem to be very important. Those aims and objectives cover all aspects of students' development, whether cognitive, affective, or, to use the words of Kelly in head, heart, and hand (Kelly, 1989).

All aspects of students are covered or developed by the teaching of the Islamic education curriculum and this should be understood to mean that the teaching of the



Islamic education curriculum should not be concerned only with the cognitive abilities of students, but, rather, that the teaching of this subject should, at the same time, encompass the religious insights or other aspects of students' development, such as personal development, practical skills, and emotional development. Among the practical skills taught, teachers should, for example deal with the correct way to perform such religious duties as prayer and so on. It is particularly important to offer guidance, from the religious perspective, on students' personal development during adolescence, when they may so easily be corrupted by immoral ways of behaviour. As it will be impossible for Islamic education curriculum teachers to cover completely every matter referred to in the Islamic education curriculum, it is essential that all school activities should play their part in directing students to the Islamic insights appropriate to their development. Indeed, not only the schools, but also other social institutions, like the family, newspapers, and other media, have a part to take part in this Islamic education if we are to understand the ideal of producing good Muslim practice (Al-Azemi, 2000).

However, the researcher found some problems facing aims and objectives of Islamic education curriculum. These problems are either related to the aims themselves or to the fulfilment of these aims and objectives during teaching.

Regarding to the first problems, the responses of teachers indicated that the aims need to be revised and to become more specific and clear, and should be in the front of each subject of IEC. Moreover, teachers indicated that most of these aims and objectives did not match the trends and needs of the students and most of these aims are very general, not clear, and very old. These problems related to the aims and objectives of the IEC themselves, reported in many studies such as the Education Office of Arabian Gulf Countries (1980); Sakran (1991); Mousawari (1993) and Al-Azemi (2000) see Chapter Three for more details.

However, in this study, as mentioned earlier, we dealt also with fulfilment of aims and objectives of the IEC and we found that most teachers did not fulfil the aims and objectives of the IEC during teaching and they attributed that to many reasons, see section 9.2.2. Moreover, this means that there is a gap between what we wish to enable students to do, know, and understand in Islamic education in the various aspects of their developing lives, and the status of teaching the IEC in the classroom. Failure to close this gap will lead to ineffective teaching of the IEC.

The aims and objectives of the IEC must be stated carefully, using a variety of sources, such as the Qur'an, Hadith, and human learning experience. Muslim educators view these sources in different ways. For example, after stating the general aims of the IEC based on the two fixed sources, the Qur'an and Hadith, they then check human learning experience to make the teaching more effective for students.

Deep consideration must be applied to make these aims and objectives more effective. First, revision must be made of some aims of the IEC, particularly those related to social and psychological aspects of students' development. This will make the aims and objectives more clear and easy to apply. Second, the other elements of the curriculum, such as the content, teaching methods and evaluation should be achieving and part of the aims and objectives. This argument is supported by Gilroy (1996), when he states that:

"The techniques of instruction become themselves part of the objectives of the instruction" (p. 2).

There should be co-operation between the social institutions, such as the home, the mass media, schools and others in order to achieve the aims of the IEC. Any conflict between these institutions will diminish their role in achieving the aims of the IEC and, consequently, the development of Muslim individuals.

Headteachers should understand that the aims of the IEC are not fulfilled by the teachers or the school alone, but also outside the school. Some practical activities outside the school are needed and any problems encountered by such activities must be solved.

#### **9.4.2 Content of Islamic education curriculum**

The content represents the second important element of the school curriculum. After determining the curriculum objectives accurately, the process of choosing the proper content which will achieve these objectives will be one of the important tasks of the curriculum planners (Kissock, 1981). The influence of the content on other elements of the curriculum is clear. For example, teaching methods, teaching aids, and evaluation will all reflect the content of the Islamic education curriculum, throughout the whole learning-teaching process. The method of teaching employed by teachers during lessons tends to be focused on explanation of the topics in the content of Islamic education curriculum.



Many difficulties and factors that influence the content of the IEC were found in the present study (see Chapter Seven, 7.2.5 and 7.4.4 and Chapter Eight, 8.2.2 and 8.3.1).. The first problem is that the content of the IEC did not influence the amendment of the students' behaviour, as said by the majority of teachers and students. The content of the IEC concentrates on students' knowledge and the information that students are required to acquire in order to pass examinations. In addition, this approach on the part of the educators will reduce the real benefit of the IEC in schools. There are many studies supporting this view. For example, Majwer (1984) argues that:

"The role of the Islamic Education Curriculum is restricted to an emphasis on passing on the information of the textbook to the students, who in turn memorise it in order to pass their exams, without any attention being given to the benefit that may arise from it" (p. 33).

In the present study many reasons were found to explained why the content of the IEC did not affect students' behaviour, for example, the content is not related to the needs of the students, there is dissociation between the actual practice of the student and the subjects of the curriculum content like the subject of lying and cheating, the negative effect of the media, and that some subjects are not related to the real lives of the students. This is an inevitable outcome, since the content only concentrates on theoretical and repetitive aspects of Islamic education and neglects issues that are relevant to students' needs. This result is consistent with the views of many researchers such as Al-Saif (1996) who reported that the content of IEC had no effect on students' behaviour.

The second problem is that the content of IEC did not satisfy students' daily needs, as indicated by teachers and students and they mentioned some reasons for that. For example, the topics are not suitable for the students' age and some of them are old subjects, not related to the actual practice of the students, all topics depend on the theoretical and knowledge aspect, the curriculum is not concerned about the application aspect, and most of these subjects are repeated.

Many educators have stated that students' daily needs should be taken into consideration in selecting the topics of the content. Kelly (1989), for example, comments that:

"There is no doubt that children do work better and learn more effectively when they are interested in what they are being required to do. Conversely, a lack of interest in the work teachers require of them is responsible for the failure

to learn and the ultimate alienation and disaffection of many pupils (p. 99).

Al-Fisal (1995), writing in one of Riyadh's leading newspapers, argued that there was some degree of distance between what students learnt in their IEC lessons and what they experienced in their daily lives.

The third issue is difficulty of understanding the content of the current Islamic education curriculum as reported by teachers and students. Difficult subjects include patrimony, the terms and definitions of Hadith, and the origin of Fiqh (jurisprudence). There was said to be difficulty in the syllabus, and some subjects are remote from students, such as marriage and penalties. The majority of teachers and students attributed this to many reasons, for example, the subjects are remote from the actual practice of the students, lack of examples, the short time allocated for the subjects of Islamic education compared to the large volume of content, some subjects are too old and are not updated and the difficulty lies in the teacher and his way of explanation.

These difficulties are contrary to the strategy and aims of Ministry of Education in Saudi Arabia, since they intend that the content of IEC in the secondary school should be very clear and easy for students, as mentioned earlier in Chapter Three. Moreover, the Ministry of Education claimed that the content of IEC at present is easier and clearer compared to the content of IEC before 2002, but that is not true, because the result of this study found many difficulties facing the content of Islamic education curriculum, as mentioned above. In addition, this result is contrary to the claim of Al-Saif (1996) who found that 73.5% of students disagreed any difficulties facing the content of IEC.

The fourth problem is the types of topics of the content of IEC. In particular, the content of IEC does not pay enough attention to the social and psychological aspects of students' development. Some topics are repeated year after year and the content of the IEC lacks practical topics in Islamic education. Most of these topics are not related to students and their actual practice. Some teachers and students perceived a need to add new topics such as teasing, liquidity, sleepiness, direct media channels and the Internet. Some of them called for replacement of the present topics.



There is a failure to include topics related to the actual social problems faced by people in Saudi Arabia, in order to explain how Islam can address these problems and, therefore, ultimately protect students from bad behaviour. As was explained in Chapter Three, Saudi daily life has suffered a great deal from problems, which may adversely affect Saudi people's Islamic values and morals. In fact, it can be said that the behaviour of a considerable number of youths is contrary not only to the Islamic religion, but also to civilised social values in general. For example, a study by many researchers such as Al-Mutlag (2003) revealed that there was wide spread drug abuse in schools. Drugs were actually being sold in schools and many students used them. Al-Mutlag surveyed a sample of 350 students and suggested that one of the most important reasons for drug use in Saudi Arabia was the weakness of Islamic values among the youth. He urged that these negative issues must be taken into account by schools, and Ministry of Education in general, and, in particular, by the IEC.

Teachers and students expressed a wish that the IEC would include topics related to students' daily life and its social problems. Moreover, students wanted the IEC to should try to answer many of the questions that are in their minds regarding themselves and their society. As the present study found and as other studies have also confirmed, such issues have not yet been dealt with by the elements of the IEC, so that the old traditional approach which concentrates on the knowledge is still the only approach used, as Al-Shafeay (1989) observed that:

“The content of textbooks and subjects of the IEC in most of the Muslim countries have been selected from old books that were written a hundred years ago. These books were suitable for people at that time as they discussed some issues relevant to that society situation. Although the situations are nowadays totally different, unfortunately the current writers of the content of the IEC use the same approach as the old books, without paying attention to society's demands or students' needs” (p. 87-88).

#### **9.4.3 Teaching methods**

Teaching methods are a very important element of the curriculum. They are also important in developing and improving skills, understanding, and the involvement of the student in the learning-teaching process. Furthermore, through the teaching method the student may sense the purposes of teaching a specific curriculum. Gilroy argued that:

Teaching methods, along with curriculum organisation, can form a hidden curriculum which delivers messages to learners that contradict or undermine explicitly stated objectives (Gilroy 1996, p.2).

The only method reported and used by teachers of the IEC is lecture. The teacher always explains the ideas and words found in the content and the students only listen. Modern methods, which encourage students to play a role in the teaching-learning process, like problem solving and group discussion and so on, are neglected. The lecture method is subject to criticism (e.g. by Abu Saleh, 1989) as being uninteresting and not conducive to developing students' ability to think, reason and solve problems.

The findings related to teaching methods found another problem in the teaching of the Islamic education curriculum. The use of these traditional methods itself leads to many problems. First, the traditional methods used by teachers, such as lecture, put more stress on the ideas and information and neglect the educational aspects like developing the students' mental skills through discussion, deduction, comment, criticism, and analysis. Gilroy (1996) stated that:

"If a teacher wishes children to think independently and be able to solve problems but relies mainly upon didactic methods of teaching, the methods will undermine the objectives" (p. 2).

Second, in the lecture, the teacher recites and the students are the audience, contrary to the principles of teaching effectiveness. Moreover, the lecture or recital could lead to the feeling of monotony among the students, especially if the period of reciting is too long, without intervals for questions, discussion, or exhibition of teaching aids. Many students may not be able to follow the teacher, or may fail to hear his weak voice, or the teacher may be unable to arouse their interest in the subject. Thus, Stones (1992) says:

"The teacher demonstrates and explains what to do and how to do it. In the learning of most psychomotor skills this approach is unlikely to be effective. This is because show and tell methods ignore some of the basic psychological aspects of psychomotor learning" (p. 35).

Many educators confirmed this argument that if teachers depend upon the traditional methods like lecturing only, this will reduce the effectiveness of the teaching-learning process in classroom (Stones, 1992).



Third, teachers who used only traditional methods did not know about the benefits of using varied teaching methods.

Forth, in the lecture, the lecturer cannot judge the extent of the students' understanding of what he recites. This view is supported by many educators such as Abu Saleh (1988); Stones (1992) and Al-Shafeay et al. (1996).

Students added (see Chapter Eight), that there is a need for modern methods to be used by teachers of the IEC, such as problem solving, discussion methods and so on in order that they may participate in the teaching-learning process and derive more benefit from the IEC. Moreover, students have criticised the traditional methods used by the IEC teachers, because the teachers did not allow or give the opportunity to their students to participate in the teaching-learning process. The role of teachers should be more than just lecturing and explaining facts about the Islamic education curriculum. Teachers of IEC should take these criticisms of students into consideration and give them a chance to play a greater role in the classroom.

However, we have to be fair in not reproaching the teachers for using traditional methods. There are reasons beyond some teachers' control which may compel them to use traditional methods. First, teachers are required by the Ministry of Education to complete the textbook by the end of the academic year and the content of IEC is very long. Second, the time allocated to the IEC is inadequate to allow other methods of teaching to be used. Teachers explained that the time allocated to the subject is too short to complete it. Third, teachers of the IEC did not have enough training to use modern methods. This training during teachers' studies at the university and the in-service training are not capable of providing them with the necessary knowledge about modern methods of teaching. Fourth, large numbers of students in one class may make the use of some teaching methods impractical.

#### **9.4.4 Teaching aids**

Teaching aids are complementary with teaching methods to introduce good teaching to the students. The findings of this study showed that there are two problems facing teaching aids. First, there is a lack of availability of teaching aids, since the Ministry of Education provides only blackboards and textbooks. All teachers and students wanted the Ministry of Education to provide modern teaching aids to help teachers and students in the education

process. It was not clear from teachers' and students' answers in this study, why the Ministry of Education did not provide modern teaching aids. However, some evidence could be found from the literature explained why the Ministry of Education did not provide modern teaching aids. The reasons were, as stated by Baqharsh & Al-Aney (1996), Al-Hamid and others (2002), a) shortage of financial resources needed to enable educational system make use of applicable modern technology; b) there are no local companies or establishments that specialize in the production, formation or import of some important and sophisticated teaching aids which cannot be produced by teachers or students.

Second, there was a lack of use of modern teaching aids or in other words, teachers used only the blackboard and textbook, and they did not use modern aids. Some teachers even said Islamic education does not need teaching aids and some teachers believe that television and video are prohibited, as students said. This result confirms the findings of Al-Azemi (2000) and Al-Hakami (1999), who wrote that the only aids that were in evidence were the blackboard and the textbook.

However, some teachers explained why they did not use modern teaching aids and their explanation divided into five reasons. First, lack of availability of teaching aids and teachers are unlikely to try to use them, if equipment is not easily available. In that respect it is interesting to note that this point had already been noted in a report published some 10 years ago by the Ministry of Education (1986, p. 18) suggesting that:

“teachers will use teaching aids when they are available”.

In the *Al-Riyadh Daily*, for example, Al-Anizy reported complaints about the lack of equipment in schools. He was quoted as saying that “so many schools suffer from a shortage of equipment and some teachers have supplied the necessary equipment out of their own money” (*Al-Riyadh Daily*, 23 June 1995). Many letters were published complaining about the inadequacies of classrooms and buildings, toilet facilities, and the lack or failure of the air-conditioning. For example, there were complaints about a secondary school in Riyadh which suffered from electric wiring problems and the lack of air conditioning. Despite this having been reported many times to the authorities, there had been no response. To make matters worse, the electricity was cut off completely just before the school examinations started (*Al-Riyadh Daily*, 13 June 1995).



The second reason for non-use of teaching aids was that teachers lacked training in the use of teaching aids. Many studies report the importance of teacher training in the use of teaching aids and their readiness to use them in the classroom. Elvis (1971) reported that a major factor in use and non-use was levels of teacher training in teaching aids. Alam (1981) stated more positive attitudes to using teaching aids among those who had exposure to them in their college training.

Third, there are many rented schools which have no rooms for teaching aids. The classes are very small and overcrowded with the great number of students, so it is difficult to put teaching aids in the schools. This problem has been reported by many studies. For example, Al-Zugaiber (2000) stated that there is a lack of teaching aids in the rented school building such as computers, TV's, Videos, laboratories, rooms dedicated for instructional materials, etc. Educational Documentation (2002) reported that most of the problems are with the rented buildings which constitute about 55% of the total school buildings in KSA. They do not meet technical, health and educational standards.

Fourth, the frustrated teacher has no desire to create and use other aids, because there is no co-operation from the headteachers or the education administration with the teacher to encourage him if he exerts extra effort. The Ministry of Education should encourage teachers to use modern teaching aids by giving them, for example, a high score in performance evaluation, or reducing their workload. The researcher did not find any direct reference in the literature to this problem.

Fifth, enough time should be available to use modern teaching aids. At present, there is no available time to use them and the IEC is very long. A number of educators stated that the time allocated for any subject plays an important role in the student's achievement in any subject. Stubbs (2002) for instance, notes that:

“Good teaching and learning depend on sensible time allocations and the effective use of time. Too much time may produce too leisurely a pace of learning; too little time will make it impossible for a teachers to cover the programme of study. Different subjects require different amounts of time”(p.19).

Moreover, all these reasons for lack of use of teaching aids will reflect the poor level of understanding on the part of the education personnel in relation to the teaching of the IEC in school. Their understanding stretches only as far as passing the

statements of the topics of textbook on to students. This understanding should be revised and they should provide the necessary teaching aids.

#### 9.4.5 Assessment

Many types of assessment (see Chapter four), to assess different aspects of the curriculum, are necessary to see if the elements of the curriculum have been achieved in relation to perception and effective learning. Different types of tests for the ILC are very necessary, to reflect the varied nature of the subject. Many educators have argued that the value of assessment is reflected in its ability to assess specific aims. Thus, Lindvall and Nitko (1975) comment:

“Tests are of value only if they yield information that can be used to improve the total teaching-learning process” (p. 5).

The difficulties facing assessment in the present study were threefold. First, the most widely used type of assessment was traditional, concentrating on measuring the students’ achievement in memorising the information of textbook. The methods used to assess this were written exams (essays), except for the Qur’an, where assessment was oral. Other styles of assessment, like personal reports, practical assessment, formative assessment and summative assessment were hardly ever used. This result is in congruence with the situation reported by Al-Saif (1996) and Al-Azemi (2000) who commented that teachers used only one method to assess student progress.

However, teachers and students mentioned some reasons why teachers used only one method of assessment. These are: negligence and lack of interest on the part of teachers, this is the only way teacher know, this the method recommended by of the Ministry of Education, it is available and easy, the classes for Islamic education subjects are too few, lack of training, and there is over crowding of the class.

Second, most of teachers were not satisfied with written exams and they did not like them, but still used them, even to the exclusion of other methods of assessment. Moreover, most of teachers who did not like the written exams criticised that type of assessment. For example, one teacher said:

“I use the examination method but I do not prefer it and am not content with it because it makes a burden on the teacher, and is not accurate in measuring the achievement of the students. It is unjust for the students because if a good student was unready on the exam day due to some



circumstances like sickness for example, so he will not do well. Again, it covers only one aspect of education aims; that is the knowledge aspect. It does not cover the others aspects like skill, behaviour, motion... etc. The examinations are inclusive for all parts of the curriculum. It is not enough above to assess the students”.

Moreover, most students did not like written exams. As one student said:

“I do not like the examination method because it is not interesting or interactive like the continuous assessment and discussion inside the class. It does not measure the students’ achievement accurately. If the student fails in the exam, he cannot compensate, contrary to the continuous assessment. If he fails one day he will do well the next day”.

Third, teachers did not write regular reports on the participation of the students, their behaviour and abilities. It became clear that teachers were not concerned with the assessment of students’ performance during the continuous teaching-learning process through regular reports and others methods of assessment. However, some teachers mentioned some reasons why they did not write regular reports. For example,

“I do not write reports about my students, because they are not considered by the students’ parents. Some parents, 4 years ago, when I told one father about the problems from which his son suffers, asked me not to interfere, because I am not authorized to do so. There is no specialized counsellor who co-operates with you to solve a certain problem. Most counsellors nowadays are teachers, not qualified teachers for the guidance process. They are originally teachers who work for 3-4 years then they become counsellor without any standards or criteria. Those who want to have a rest, they work as guides”.

Another teacher said:

“In fact I do not write any report about my students because it is of no benefit. I do not want to add more burden on the teacher who has 24 classes per week, which is too exhausting for the teacher”.

In my view, the above reasons are not entirely valid, because what is important in the teaching process is the student and all teachers should concentrate on their students to develop their ability and behaviour. Thus, the concern should be the benefit to the student, not parents.

There are good kinds of assessment, but they are absent from the present teaching process. Currently there is no formative assessment, which is used in the process of teaching in order to monitor students' learning and advise teachers of decisions to be made on a day-to-day basis. This form of assessment is an integral part of the interaction between teacher, students, and learning materials (Halen et al., 1995).

Teachers of the IEC should use formative assessment in order to assist some kinds of learning or aims to take place in actual teaching. They should understand that the traditional methods of assessment are not able to reflect some kinds of learning. In particular, the assessment of practical skills, personal development, attitudes, and performance should be assessed in contexts other than traditional tests. So Halen et al. stated that:

“assessment for any purpose should serve the purpose of improving learning by exerting a positive force on the curriculum at all levels. It must, therefore, reflect the full range of curriculum goals, including the more sophisticated skills and abilities now being taught” (ibid., 275).

Therefore, it seems necessary that training should be improved in order to enable teachers of the IEC to familiarise themselves with modern methods of assessment to assess students' achievement during the teaching-learning process.

#### **9.4.6 Evaluation**

The fourth important element of the curriculum is Evaluation, through which we can judge the effective outcome of the Islamic education curriculum. There are different types of evaluation that could be used to evaluate IEC: Placement Evaluation, Diagnostic Evaluation, Formative Evaluation and Summative Evaluation, are necessary in order to see whether the IEC objectives have been achieved. All teachers and students should participate in evaluation of the IEC. Some educationalists have stated that student opinion is very important because it is the student who is in receipt of this education. For example, Saman (1982) argued that because the curriculum is produced for the benefit of the students and the students are directly affected by it, then they should be considered as an important element in its evaluation and therefore be involved in its evaluation.

Walklin (1990) offers the following advice to the teacher:



“Involving the students in the selection of learning method is recommended, as this is likely to promote a positive and helpful attitude towards learning. When learners are invited to take some responsibility for their own learning and outcomes through experiential learning opportunities, self-reliance is promoted and a greater work output may be possible than where a more passive mode is adopted. Negotiation may involve regular reviewing and the agreement of learning agendas” (p. 122).

Unfortunately, my findings showed a lack of evaluation IEC in the secondary school in Saudi Arabia, and most of teachers and all students had not participated in evaluating the IEC or its elements. Moreover, even a teacher who had participated in evaluating the IEC was not satisfied with that evaluation. He said:

“I participated in evaluating a school in our district through an order of the education administration. The administration asked one eminent teacher from each school; we were seven teachers. The evaluation included the curricula, the teachers, the director of the school and the available facilities. We sent the evaluation to the education administration, who sent to the Ministry of Education. We received a letter of thanks from the Ministry, but we were very surprised that our evaluation and suggestions were not considered, so the school is still as it was, without any correction or amendment”.

Furthermore, the Ministry of Education did not give teachers and students chance to participate in evaluation of IEC. The reason, as teachers and students said, was because *the role of the teacher nowadays is neglected or subsidiary. In addition, teacher has no active role in evaluating and amending the curricula. He does only the teaching part without any active participation to develop the IEC, although he is the nearest one to the education process.*

One student said:

“I did not make any evaluation of the IEC or its elements. I did not participate in evaluating the teachers. I was never ever asked to do so. The student's role in the teaching process is the memorization of the lessons and daily attendance”.

Students should participate in the evaluation process in the school they attend, and it would seem logical that they might equally be able to play a part in the overall development of the IEC. This would not necessarily require student representation on the curriculum development committee, but students could contribute to the information-gathering processes which Ebel and Frisbie (1991) saw as central to any evaluation.

Students and teachers as the group involved in the curriculum in the classroom may well have information that would help those directly involved in curriculum development. Moreover, by having a voice in its development, both teachers and students may develop a sense of ownership, thus participating to more effective teaching and learning.

#### **9.4.7 Students' lack of interest in Islamic Education Lessons**

Students' lack of interest in IE lessons is a difficulty facing the Islamic education in secondary schools.

Students will not like to attend IE lessons if teachers use traditional methods and aids and if the content of the IEC does not affect their behaviour and does not help them in their daily life and so on.

Unfortunately, my findings showed that all teachers and students confirmed that students lack interest in IE lessons. Moreover, teachers and students agreed on eight main reasons which were given high importance in the questionnaire and interview. These are, prevalence of destructive and unislamic ideologies that divert students from Islamic education, teaching methods rely mostly on dictation, families do not bring up children according to Islamic teachings and students realize the disparity, discrepancy between what is happening in the wider community and what the students are taught, the content of Islamic education curriculum dose not meets students' daily needs, some topics in the Islamic education curriculum are inappropriate for students' age, and society is more concerned with applied and technological subjects. However, students concentrated on inside school reasons of their lack of interest, related to the content and its topics, teaching methods, teaching aids and school activities, more than teachers. Their views confirmed the difficulty of the content of IEC and teaching methods and teaching aids. Teachers concentrated on outside reasons, such as society and families, more than students.

In general, eighteen out of twenty reasons were accepted as contributing to students' lack of interest in IE lessons, and all these reasons covered all aspects of students, teachers, Islamic education curriculum, school, families, and society. This means the treatment of this phenomenon should include all these aspects. In addition, the treatment of this problem should start from the Islamic education curriculum and teachers because this in turn will affect other reasons, related to families and society.



Many observers of Islamic education in schools such as al-Shafeay (1989) notice that the students do not study it as eagerly as other materials, especially in the secondary schools.

Alanazi (2004) confirmed that IE lessons did not fulfil students' interest because of using of traditional methods and ignoring thinking skills method and he reported that:

“However, it should be remembered that the presence of religious educational courses is not enough to ensure a proper teaching of Islam. This can only be achieved if religious education curriculum is in line with the students' abilities, aspirations and interests” (p. 25).

This lack of interest is shown in many ways: attendance is low Islamic education classes and is better in other classes, the students may be in the school during the classes but they prefer not to attend them, and those who attend these classes do not participate as effectively in the teaching process as they do in other classes. The non participation may be the responsibility of the teacher, but it implies the lack of interest of students in the subject and their lack of motivation towards Islamic education. So in most classes of Islamic education we do not hear anything except the voice of the teacher. Even the teachers complain that the students do not do their homework, giving different excuses, which implies their low motivation towards this type of study. One of the signs of the little interest in the Islamic studies is that students do not have any additional methods to use such as studying groups, external books, special lessons, or reading in the library ...etc. Also, there is little participation in school activities related to Islamic studies like religious associations or religious newspapers ...etc.

This phenomenon of students' lack of interest in IE lessons is very clear to teachers and students and is regrettable. We should work together to solve it or reduce it.

#### **9.4.8 Skills and Morals**

Students in secondary school should acquire many skills and abilities from IEC because the IEC is not to be limited to memorise information or pass the examinations, but should provide skills and abilities and develop students' behaviours and so on. All students indicated that the Islamic education curriculum should provide many skills and morals and abilities related to instructions of Islam, ways of interacting with, and respect for other and people, and individual concerns.

Unfortunately, at the present time, as this study has indicated, the Islamic education curriculum and teachers did not fulfil students' needs in this respect. Some subjects of IEC developed some skills and abilities, but most of them were considered not suitable for students' age. Some students said these skills did not cover all aspects of their skills and abilities, like individual concerns such as dealing with technological advances like satellite TV and the internet based on Islamic beliefs, and development of skills of analysis and writing. So one student said:

“Islamic education curriculum does not fulfil any skills and morals and that referred to content of IEC where most of Islamic subject dealing with theoretical knowledge base only”.

Another student said:

“Most skills and morals in secondary school are repeated from intermediate school and I do not know why they repeat it here such as, respect for the opinion of my parents and teachers, a compassionate attitude towards people who are less well off than I am. They should teach us new skills and morals such as, how to deal with technological advances like satellite TV and the internet based on Islamic beliefs, development of skills of analysis and writing”.

The Islamic education curriculum provides only theoretical topics and most of these topics are definitions for only memorising by students (see for example, Al-Saif, 1996; Al-Arfah, 2002) and the reason of lack of fulfil of skills and morals as stated by students is the content and topics of IEC and methods of teaching.

#### **9.4.9 Teacher Training**

As mentioned earlier, teacher training is very important for every teacher, especially regarding teaching methods and teaching aids.

Teacher training is one of factors that influence the IEC. It was seen by most teachers and students as a reason for lack of use of modern teaching methods and aids and by some teachers as a reason for lack of fulfilment of aims and objectives of IEC. Moreover, the finding of this study indicated that most teachers did not have training, even with 15 years of experience. Even those who had attended training had done so only once. As one teacher said:

“The first course I attended was 3 months before this interview, in 2003. I have been a teacher from ten years. This course was about nervous language programming”.



The other problem emerging from the present research related to training programmes in Saudi Arabia that training programmes are not compulsory, they do not achieving the targeted benefit and there are very few of them sometimes the training programme is held once a year. For example one teacher stated that:

“These courses held by the Ministry of education are not achieving the targeted benefit. This is due to lack of qualified trainers, the supervisors are lacking information. These courses are not applicable, they are concerned with the quantity not the quality. Also they are not obligatory”

Many studies have been made of the training programmes for teachers of the IEC. Unfortunately, all of these studies indicate that the Islamic education teacher preparation programmes in Saudi colleges and departments of Education face a number of problems. Al-Hamid et al., (2002) have stated to the following:

1. Prevalence of traditional teaching methods which mainly depend on dictation and memorization.
2. Continuously increasing rate of dropout either through failure, leakage, or increased overstay at various educational stages, bringing the issue of low quality of teacher education to the surface.
3. Low academic standard of the majority of teachers in their field of specialization which is directly reflected in standard of the students.
4. Emergence of problems related to class management and control in many schools and regions which usually results in students being absent from lesson. In most cases, this is attributed to teacher's failure and inability to communicate information and knowledge in the proper way to the students.
5. Many schools suffer from the problem of lack of discipline which increases considerably in the senior classes in every educational stage. This is reflected in incidents either among the students themselves or between the students and teachers. This situation can be attributed to the obvious weakness of teachers, especially in the leadership qualities and inability to have a positive impact on the student behaviour.

6. Lack of interest to elevate the standard of training programmes causes the trainees to feel negligence and loss of confidence in training and its educational usefulness.

Al-Kateeb (1989) investigated the teacher education programme and asserted that there were some problems facing training. The most important of these were, it was mostly limited to theoretical aspects, training was not based on specifying training needs and it did not aim to meet the needs of future teachers. This was an early study, but years later, the some issues were still being raised. Al-Dail (1999) pointed out that the clearest problem of teacher training was the lack of attention given to practical teaching. The main focus of the teacher training was too theoretical in nature. In addition, he found that teachers were not properly informed about modern teaching methods and aids and he pointed to the need for more advanced methods that would help successfully prepare students for the teaching activities required of them. Moreover, he suggested, attention needed to be given to updating the methods and techniques used in teaching. Consequently, he emphasised, coverage should be given to the use of various teaching methods, aids, and activities in the preparation programme for Islamic Education teachers.

It can be argued that, in addition to some obvious problems in the elements of teaching the IEC, especially in the areas of aims, textbook contents, teaching methods, teaching aids, and student assessment and evaluation, the teacher training programme also seems to be the cause of some of these problems in teaching the IEC. How can one blame the teachers of the IEC for their usual employment of the old teaching methods, like lecture and old teaching aids, like the blackboard? They need to develop their teaching skills through ways that all the available studies, including those reviewed above, indicate to be beneficial, for example by training programmes. Moreover, training programmes should themselves be more practical in nature; in other words, they should give attention to the modern teaching of the curriculum and the problems encountered either by teachers or students which hinder the effectiveness of teaching the IEC. For example, consideration should be given to how students may become more involved in the teaching-learning process and what methods and aids should be used to achieve their participation.

The various factors involved in training should be carefully integrated. For example, the programme of teacher training should provide student teachers with sufficient knowledge of the various elements that make up the curriculum, i.e. the aims and



objectives, the content of the textbook, teaching methods and aids and activities, and student assessment and evaluation methods.

#### 9.4.10 School activities

School activities are very helpful for students to achieve some experiences, skills and morals which will increase their understanding. Radwan (1978) argued that outside classroom activities are as important for students' learning as the lesson itself because students can express their feelings and learn many skills which are difficult to develop in the lesson.

The potential benefits to be achieved from opportunities for practical activities, whether in the classroom or outside it, include greater student motivation and increased confidence and understanding of what they need to understand and be able to do, quite apart from the reinforcement of learning. While Islamic education teachers may well be able to describe the actions required in the performance of some aspect of Islamic ritual, opportunities for students to practise these under supervision will enhance their mastery of what is required. Similarly, opportunities to visit local mosques or other places of Islamic significance offer students the chance to see things for themselves (Al-Saif, 1996).

There is a problem facing IEC, which is lack of school activities in secondary school. Most teachers and students indicated that there is lack of school activities and they referred that to school buildings, most of which are rented. The problem of school buildings will be discussed later. However, teachers and students who said they had school activities in their school did not participate in these activities, or their participation was very weak. They attributed this to negligence or lack of sufficient time to participate in these activities.

Teachers and students who had activities in their schools criticised these activities because, as stated by teachers and students, the current activities do not affect the psychology of the students. This creates some problems, as they are not well planned or organized, and students do not get any benefit from them. For example, one teacher said:

“The activities in their current state are a failure for several causes. There are no funds from the Ministry of Education. This indicates that the Ministry of Education is not concerned about the activities. It is not organized to give the most benefit. The student and the teacher do not know the

aims of these activities. They feel it is a burden on them. It is more than the allocated time because it is not organized in its time and not correctly implemented”.

One student said:

“The current state of activity is very bad, it is more boring than the school classes themselves. The aim of the activity class is activity and renewal, but these activity classes were boring, held at random without any aims. These activities were not attended by the teachers. They were supervised by the students themselves”.

All above reasons explained the problems of lack of school activities and influence on the IEC, which contribute to the problem of students’ lack of interest in IEC.

#### **9.4.11 The time allocated**

The time allocated is very important for teaching IEC from many aspects, as it affects ability to fulfil aims and objectives of IEC, to complete the content of IEC, to use modern teaching methods and aids, to use modern methods of assessment and evaluation, to participate in school activities and so on.

Most teachers and students complained of insufficiency of the time allocated and its influence on IEC. Some teachers explained that their lack of use of modern teaching methods and aids was due to lack of time, and students gave this as a reason for not attending any school activities. Moreover, there is a general consensus among teachers and students that the time allocated to the IEC is insufficient.

The time allocated to the IEC is insufficient to allow other methods of teaching to be implemented. Teachers indicate that the time allocated to the subject is hardly enough to finish it. If they adopt other methods allowing students to play an effective role, it will mean that they will not be in a position to complete the textbook. The time allocated (45 minutes) to the teaching of the IEC is clearly a problem that hinders the development of this curriculum, so that it may not play the proper role expected of it in developing all aspects of the individual and society. This problem has previously been asserted by Al-Azemi (2000).

Enough time should be available to achieve the integration of the aims. At present, the time allocated to the IEC is clearly not long enough to achieve an integrated application of



the aims. A number of educators stated that the time allocated for any subject plays an important role in the student's achievement in any subject. Stubbs (2002) for instance, notes that:

“Good teaching and learning depend on sensible time allocations and the effective use of time. Too much time may produce too leisurely a pace of learning; too little time will make it impossible for a teachers to cover the programme of study. Different subjects require different amounts of time....the amount of time needed for its children to cover the programmes of study successfully in all subjects”(p.19).

#### **9.4.12 School buildings**

The school building is very important for teaching IEC. Most of educators believe that school buildings must be designed in anticipation of educational needs in the future. They should also be suitable for holding some school activities by the end of the school day. School buildings are considered as the basic pillars of education as this is the place for interaction among all educational processes (Altukhais, 1996).

Due to the rapid growth in population in KSA, the number of students has increased considerably. Schools have been established in all areas. However KSA suffer from a problem in relation to school buildings. More than half of the school buildings in KSA are rented. In most cases they are residential buildings which are far from suitable for fulfilling the needs and requirements of education (Al-Hamid et al., 2002).

Rented buildings cannot cope with the great development in education in general, and in educational technology in particular. Most of the building problems are in the rented buildings, which are about 55% of total school buildings in KSA, as reported by Dalin (1998) who visited Saudi Arabia in (1998) from IMTEC to evaluate the Saudi education system. He stated that:

“I did not see in the world like Saudi school buildings, which more 50% of school is rented and all them were not designed for school” (Al-Marefa, 1998).

The use of rented houses and buildings as schools means that many schools have very limited basic classroom space, not to mention facilities. The problems of rented accommodation and Saudi schools are well reported (see, for example, Al-Zugaiber, 2000).

Rented school buildings is one of the problems facing the IEC: most teachers and students attributed lack of use of modern teaching aids and activities at least in part to unsuitable buildings.

### **9.5 Summary**

This chapter has highlighted some key issues arising from the findings reported in Chapters Seven and Eight, which may have important implications for educational planning and delivery in Saudi Arabia, and for future research. This chapter was divided into three sections: level of teachers and students' scores on the study variables; differences among teachers and among students, and between teachers and students, in their scores on the study variables; the difficulties and factors that influence the effectiveness of the Islamic education curriculum.

In section one, all teachers gave high importance to aims and objectives of IEC and covered all sort of aims such as Skill objectives, Behavioural objectives, Affective objectives and Cognitive objectives as stated by educationalists. On the other hand teachers indicated moderate and low fulfilment on aims and objectives of IEC. This was supported by the interviews where the majority of teachers said they did not fulfil these aims and gave many reasons. The majority of teachers and students gave high agreement to most of the criticisms of the IEC content. The interview findings confirmed the findings of the questionnaire: the majority of teachers and students perceived the content of IEC as not influencing on students' behaviour and does not meeting students' daily needs. Regarding teaching methods, the most used teaching methods were traditional methods, many reasons were given for this, notably, laziness and negligence. The majority of teachers thought some of traditional teaching aids were available in schools, such as the Islamic syllabus, blackboard and Islamic reference books. However, they indicated a lack of availability of some traditional teaching aids, such as school library and lack of modern teaching aids such as computers, TV and video. These claims were supported by the interviews. Teaching aids, especially modern ones, appear to be little used, and little variety in teaching methods is reported. The majority of teachers and students indicated highly important causes of students' lack of interest in IEC. Students stated that the most important is the content of the IEC. The interview findings, too, indicated that students lack interest in IE lessons. The majority of students (88.8%) indicated attached high importance to all suggested of skills, morals and abilities, but rated fulfilment of these skills and morals as low.



In section two regarding differences among teachers, teachers scored significantly higher on importance of aims and objectives than on their fulfilment and most teachers in interview said they did not fulfil these aims and objectives. Teacher training is a very important factor, trained teachers scored significantly higher on most of importance and fulfilment of aims and objectives of IEC than non-trained, and on use of teaching methods and aids. The interviews confirmed that teachers did not fulfil aims and objectives of IEC and did not use modern teaching methods and aids because they had not attended any training programmes. There were no significant between teachers with little experience (0-7) years and with moderate experience (8-15) years in attribute towards importance of aims and objectives of IEC but teachers with little experience had the lowest mean, because of lack of training, but moderate experience has high significant on teaching methods more than who has little experience. Experience is a very important factor in IEC, as teachers with high experience (more than 15 years) scored significantly higher on aims and objectives of IEC and teaching methods than teachers with little experience. Teachers and students from Riyadh and Jeddah scored significantly higher on the use of teaching methods and teaching aids because the Ministry of Education is in Riyadh and Jeddah is the main city and teachers in these cities receive more training and more teaching aids than those in other cities. Moreover, teachers and students in governmental buildings scored significantly higher on the availability and use of teaching aids than those in rented buildings. The interview results supported that finding: teachers said that rented buildings did not provide teaching aids. Regarding differences between teachers and students, teachers scored significantly higher than students on use of teaching methods and aids. Students scored significantly higher on most reasons for students' lack of interest in Islamic education curriculum lessons than teachers and they scored significantly higher on most items of criticisms and suggestions of the Islamic curriculum content than teachers.

In section three, it was shown that the Islamic education curriculum faces many difficulties and influences. These were divided into 12 factors or problems. The first is concern the aims and objectives of IEC themselves and fulfilment of these aims. Regarding the aims themselves, the findings indicated that in teachers' view, the aims need to be revised and to be made more specific and clear, and should be stated in the front of each subject of IEC. Most of these aims and objectives were said not to match the trends and needs of the students and most of these aims to be very general, not clear, and

very old. Related to fulfilment of these aims, most of teachers thought they did not fulfil aims and objectives of the IEC during teaching, for a variety of many reasons.

Second, four problems face the content of IEC. The first problem is that the content of IEC does not influence the amendment of the students' behaviour. The second problem is the content of IEC does not satisfy students' daily needs. The there is the difficulty of understanding the content of current Islamic education curriculum such as the subjects of obligations, the terms and definitions of Hadith, and the origin of Fiqh (jurisprudence). The fourth problem is that the content of the IEC does not pay enough attention to the social and psychological aspects of students' development.

Third, the widely reported method of teaching used by teachers of the IEC is lecture. The teacher alone always explains the ideas and words found in the content and the students only listen. The lack of use of modern teaching methods was attributed to many reasons such as lack of training, and inadequate time allocated to the IEC. Fourth, there is lack of availability of teaching aids, since the Ministry of Education provide only a blackboard and textbook. Consequently, these are the only aids used by most teachers.

Fifth, only traditional methods of assessment were used concentrating on measuring the students' achievement such as examinations. Most teachers were not satisfied with written exams but continued to use them, and most did not use other methods of assessment. There was little reporting of student participation, behaviour and abilities.

Sixth, my findings showed a lack of evaluation of the IEC in the secondary school in Saudi Arabia, and most of teachers and all students had not participated in evaluating the IEC or its elements. Moreover, even the teacher who had participated in evaluating the IEC was not satisfied with the experience.

Seventh, teachers and students agreed that students lack of interest in IEC lessons. Eighth, the Islamic education curriculum was said not to fulfil skills, morals, and abilities for students. Ninth, training programmes, and teacher training influence the IEC, because respondents attributed the lack of use modern teaching methods and aids and lack of fulfilment of aims and objectives of IEC to lack of training. Tenth, there is problem facing IEC, which is lack of school activities in secondary school. This reflects problems in the



teaching of IEC and most teachers and students indicated that there is lack of school activities.

Eleventh, most teachers and students complained of insufficient time being allocated and its influence on IEC. Some teachers blamed lack of use of modern teaching methods and aids on lack of time and students cited insufficient time as a reason for not participating in school activities. Finally, rented school buildings, was identified as a problem facing IEC; most teachers and students thought lack of use of modern teaching aids and activities was partly attributable to unsuitable school buildings.

After completing the discussion of research finding, the next and final chapter will summarise the main findings of this investigation and make recommendations as to possible further developments and research.

## **CHAPTER TEN**

### **SUMMARY, CONCLUSIONS AND RECOMMENDAIONS**

#### 10.1 Summary

#### 10.2 Conclusions

#### 10.3 Limitations of the Study

#### 10.4 Recommendations

##### 10.4.1 Islamic education curriculum and its elements

##### 10.4.2 Ministry of Education

#### 10.5 Suggestions for Further Research



## CHAPTER TEN

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

To end this study, it would be appropriate first, to summarise the study, answering its questions, to demonstrate the aims stated in chapter one. This will be followed, in the second section, by the conclusions derived from the research. A third section will note the limitations of the study and, then, the final section will present recommendations resulting from the study, including suggestions for further research.

#### 10.1 Summary

The main findings of this study in relation to each of the research question are summarised below.

- 1. What is the level of teachers' and students' scores on the study variables, Aims and Objectives of Islamic education, Content of IEC, Teaching Methods, Teaching Aids, Students' lack of interest in Islamic education, Skills and Morals and abilities acquired through Islamic education?**

As indicated in section 7.2 and 7.4, teachers' and students' scores for the purpose of descriptive analysis were divided into two categories, designated high, moderate, or moderate and low, or three categories, high, moderate and low, on the basis of a cumulative percentage table of mean scores. The following results were obtained for the individual variables:

a- Importance scores of all aims and objectives of IEC were high. However, scores of fulfilment of aims and objectives of IEC were distributed among high (27.3%), moderate (54.5%) and low (22.7%); the findings suggested that teachers did not think they were wholly successful in fulfilling these aims and objectives. In interview, most teachers said they did not fulfil the aims and objectives of IEC.

b- Level of usage of teaching methods by teachers was high for use of the lecture method (6.2%), moderate for the rest of the traditional methods (25%) and low for modern methods (68.8%), but the majority of methods obtained a low score for

level of usage. Students' responses covered the same three levels as teachers, but students scored most of teaching methods as having a low level of usage (81.2%).

c- Level of availability of teaching aids scores was rated as high for traditional aids such as the Islamic syllabus and blackboard (23.1%), moderate for other traditional aids such as school broadcasting (23.1%) and low for modern aids (53.8%). Scored for use of teaching aids indicated a high level of use of traditional aids (69.2%), moderate level for other traditional aids (15.4%) and low use of modern aids (15.4%). Students claimed moderate use of traditional aids (15.4%) and low use of some traditional aids and of all modern aids (84.6%).

d- Regarding causes of students' lack of interest in IEC lessons, teachers attributed high importance to six causes (30%), moderate to eleven causes (55%) and low importance to three causes (15%). Students, however, attached high importance to most causes (85%) and moderate importance to three of the 20 causes (15%).

e- In relation to criticisms and suggestions regarding the content of the Islamic curriculum, Teachers expressed high agreement with eight criticisms (47%), moderate agreement with six criticisms (35.3%) and low agreement with three criticisms (17.7%). Students' scores were the same as teachers' scores.

f- Regarding skills, morals and abilities that students want to acquire, scores for the level of importance fell into two categories: high importance was attached to most skills and morals (76.5%) and moderate importance to four of the 17 skills and morals (23.5%). Scores for fulfilment of these skills and morals were distributed into three categories: high fulfilment for three skills and morals (17.6%), moderate fulfilment for five skills and morals (29.4%) and low fulfilment for most of these skills, morals and abilities (52.9%).

## **2. Are there any differences among teachers and among students, and between teachers and students, in their scores on the study variables?**

### **- Differences among teachers**

#### **a- Importance and fulfilment of aims and objectives of IEC**

Teachers scored significantly higher on all items of importance of aims and objectives than fulfilment of them (Table 7.10).



**b- Teachers training**

Trained teachers scored significantly higher on most items of importance and fulfilment of aims and objectives of IEC than non-trained (Table 7.8 and 7.11). Moreover, trained teachers scored significantly higher use of all teaching methods than non-trained (Table 7.13). Finally, trained teachers scored significantly higher on six teaching aids than non-trained (Table 7.18).

**c- Teachers' Experience**

There were no significant differences between teachers with little experience (0-7 years) and with moderate experience (8-15 years) towards importance of aims and objectives of IEC but teachers with little experience had the lowest mean. However, teachers with high experience (more than 15 years) scored significantly higher on seven aims and objectives of IEC than teachers with little experience, and higher on five aims than teachers with moderate experience (Table 7.9). Moreover, moderately and highly experienced teachers scored significantly higher on fulfilment of most aims and objectives of IEC than those with little experience (Table 7.12), and they scored significantly higher use of all teaching methods than those with little experience (Table 7.15).

**d- The Cities**

Teachers from Riyadh and Jeddah scored significantly higher on the use of teaching methods than those of Makkah and Buraydah (Table 7.14). City is very important in terms of utilising various teaching methods.

**e- School building**

Teachers in government buildings scored significantly higher on the availability of teaching aids than those in rented buildings (Table 7.16). In addition, teachers in government buildings scored significantly higher on the use of teaching aids than those in rented buildings (Table 7.17).

**- Differences among students****a- The Cities**

Students from Riyadh and Jeddah scored significantly higher on most items concerning of teachers' use of teaching methods and teaching aids (Table 7.28 and 7.30). However, in the lack of students' interest in IEC lessons, students from Buraydah scored significantly higher than those in other cities (Table 7.31).

**b- School building**

Student in governmental school buildings scored significantly higher on use of all teaching aids by teachers than those in rented buildings (Table 7.29).

**c- Importance and fulfilment of skills and morals of IEC**

Students scored significantly higher on importance of skills and morals that they will acquire from IEC than on curriculum and teachers' fulfilment of these skills and morals (Table 7.32).

**- Differences between teachers and students**

For use of teaching methods, teachers scored significantly higher than students (Table 7.33). Students indicated that teachers use modern teaching methods seldom or never and always use traditional methods such as lecture and good advice to give guidance. While teachers were in favour of the traditional methods of teaching, they also claimed to use modern methods seldom or occasionally. Sixteen students in the interview indicated that teachers always used traditional methods and they did not use modern methods, fifteen teachers indicated that they used only traditional methods, and five teachers said they used modern methods. With regard to teaching aids, teachers scored significantly higher than students on eleven aids (Table 7.34). Both teachers and students indicated that there is lack of use of teaching aids. However, teachers indicated that they always, sometimes or occasionally used traditional teaching aids, such as the Islamic syllabus, blackboard and exhibition plates, and that they used modern aids occasionally or seldom. However, students saw teachers as using the traditional aids occasionally or seldom, and said teachers seldom used modern aids.

There are differences between teachers and students regarding students' lack of interest in Islamic education curriculum lessons. Students scored significantly higher on most reasons than teachers (Table 7.35).

Regarding criticisms and suggestions about the Islamic curriculum content, students scored significantly higher on most items than teachers, except item 12 (Increased weekly classes of Islamic education) on which teachers scored significantly higher than students (Table 7.36).

**3. What are teachers' and students' opinions on the difficulties and factors that influence the effectiveness of the Islamic education curriculum?**

There are many difficulties and factors that influence the effectiveness of the IEC. These can be divided into two groups, factors inside school, and factors outside school.



**1- Inside school**

- a- Aims and Objectives of IEC: The researcher found some problems facing the aims and objectives of the Islamic education curriculum. These problems are either related to the aims themselves or to the fulfilment of these aims and objectives during teaching. Regarding the first problem, the responses of teachers indicated that the aims need to be revised and to be made more specific and clear, and they should be stated in the front of each subject of IEC. Moreover, teachers indicated that most of these aims and objectives did not match the trends and needs of the students and most of these aims are too general, not clear, and very old. Regarding fulfilment of aims and objective of the IEC, we found that most teachers thought they did not fulfil the aims and objectives of the IEC during teaching. This means that, there is a gap between what we wish to enable students to do, know, and understand from the Islamic education in the various aspects of their developing lives, and the status of teaching the IEC in the classroom. Failure to close this gap will lead to ineffective teaching of the IEC.
- b- Content of Islamic education curriculum: There were many difficulties and factors that influence the content of IEC. The first problem is that the content of IEC did not influence the amendment of the students' behaviour as said by the majority of teachers and students. The second problem is that the content of IEC did not satisfy students' daily needs. Thirdly, there is difficulty of understanding the content of the current IEC. The fourth problem is the types of topics of the content of IEC, in that the content of IEC did not pay enough attention to the topics of social and psychological aspects of students' development.
- d- Teaching methods: The widely reported method of teaching used by teachers of the IEC is lecture. The use of these traditional methods itself leads to many problems. First, the teaching methods used by teachers of the Islamic education curriculum reflect the kind of teaching required of IEC teachers in secondary schools, as the required teaching concentrates on delivering the information of the topics of the syllabus. Second, the dependence of teachers on old traditional methods will reduce the ability of the IEC to develop other skills and encourage students to be more active in the teaching-learning process of the IEC.
- e- Teaching aids: the findings showed that there are two problems facing teaching aids. First, there is lack of availability of teaching aids. Second, modern teaching

aids are little used. In other words, teachers used only the blackboard and textbook, and they did not use modern aids. Some teachers even said Islamic education does not need teaching aids and some teachers believed that television and video are prohibited.

- f- **Assessment:** The difficulties facing assessment as revealed in the present study are threefold. First, the most widely used type of assessment was traditional (written exams), concentrating on measuring the students' achievement in acquisition or memorising the information of the textbook. Second, most teachers were not satisfied with written exams and they did not like them, but still used them. Third, teachers did not write regular reports to indicate the participation of the students, their behaviour and abilities. It was clear that teachers were not concerned with the assessment of students' performance during the continuous teaching-learning process through regular reports and others methods of assessment.
- g- **Evaluation:** The findings revealed a lack of evaluation IEC in the secondary school in Saudi Arabia. Most teachers, and all students, had not participated in evaluating the IEC or its elements. Moreover, even the teacher who had participated in evaluating the IEC was not satisfied with that evaluation.
- h- **Students' lack of interest in IEC lessons:** All teachers and students confirmed that there students lack interest in IEC lessons.
- i- **Skills and morals and abilities:** The Islamic education curriculum and teachers were seen as not fulfilling skills and morals and abilities for students, or some subjects of IEC fulfil some skills and abilities but most of them are suitable for students' age. The Islamic education curriculum provides only theoretical topics and most of these topics are definitions to be memorised by students.
- j- **School activities:** There is a problem facing IEC, which is a lack of school activities in secondary school. This reflects problems in the teaching of IEC. Most of teachers and students indicated that there is lack of school activities, and those who had activities in their school criticised them as not affecting the psychology of the students. They lead to problems as students quarrel, activities are not well planned or organized, and students do not get any benefit from them.
- k- **The time allocated:** Teachers explained that lack of use of modern teaching methods and teaching aids was because there is no enough time and students explained that the reason they did not attend any school activities was lack of time.



## **2- Outside school**

- a- Teacher training: Teacher training is one of the factors that influence the IEC; most teachers and students attributed the lack of use of modern teaching methods and aids to lack of training, and some teachers gave this as a reason for lack of fulfilment of aims and objectives of IEC. Moreover, the findings of this study indicated that most teachers did not have training, especially those who had been serving for 15 years or more. Training programmes are not compulsory, do not achieve the targeted benefit and are very few-sometimes the training programme is held once a year.
- b- School building: Saudi Arabia suffers from a problem with school buildings. More than half of the school buildings in KSA are rented and were not designed for educational use. Most teachers and students thought the lack of use of modern teaching aids and activities was at least partly due to unsuitable school buildings.

## **10.2 Conclusions**

As was mentioned in the first and fifth chapters, the purpose of this study has been to explore some issues concerning the Islamic education curriculum in Saudi schools. This study sought to investigate the status of the Islamic education curriculum as viewed by teachers and students. The researcher began in this study to give an idea about education system in Saudi Arabia, including school buildings and teacher training, in Chapter two, and then reviewed the literature on the Islamic education curriculum in particular and in general in Chapters three and four. In chapters five and six the research method and process of data collection were explored. The quantitative results were presented in chapter seven and the qualitative in chapter eight. Finally, in chapter nine, the researcher discussed the quantitative and qualitative findings. The fieldwork was conducted in four cities in Saudi Arabia Riyadh which is the capital, Makkah which is the main holy site for all Muslims, Jeddah, and Buraydah.

Two instruments were employed in this research, a questionnaire and interviews conducted in Saudi Arabia secondary schools. By means of the questionnaire, data were collected from 350 students, and from 248 teachers. Additional data were gathered from interviews with 20 students, and 20 teachers. The approach followed in the study was both qualitative and quantitative (see further in Chapter Five).

This thesis has focused on current experiences and opinions of students, and teachers involved in the IEC. The central focus of this research has been the elements of the IEC, its aims and objectives, the contents of the textbook, teaching methods and aids, and the methods of assessment and evaluation. The study has also investigated some additional relevant issues, including skills and morals and abilities that students want to acquire from IEC, students' lack of interest in the IEC lessons, and school activities

As the previous section has shown, this study has succeeded in answering the questions of this study. Regarding Aims and Objectives of IEC, scores were high in relation to the importance of these aims and objectives and all aims and objectives of Islamic education seem to be very important, but the scores for fulfilment of these aims and objectives were not high (section 7.2.1). Most teachers gave low scores for fulfilment of these aims and most of them in interview said they did not fulfil these aims. However, the interview findings indicated that most of these aims and objectives did not match the trends and needs of the students and most of these aims are too general, not clear, and very old. Nor is there any correspondence between these aims of IEC and its elements such as the content and teaching methods. It was therefore thought that the aims need to be revised and to become more specific and clearly, and should be in the front of each subject of IEC.

Regarding the content of IEC, all the criticism scores were high and most teachers and students gave high agreement most of them. The content of IEC faces many problems. First, the content of IEC does not have much influence on students' behaviour. Second, the content of IEC does not satisfy students' daily needs. Third, there is difficulty in understanding the topics of current Islamic education curriculum. Fourth, topics included in the IEC do not pay enough attention to the social and psychological aspects of students' development. Moreover, a very importance criticism was that the content of IEC does not meet students' needs in relation to development of skills and morals. It was suggested that the recent updating of the IEC content by the Ministry of Education has done little to improve of the content, but has only removed some topics like those dealing with Jihad.

Teaching methods used are traditional and focus on lecturing. The purpose of teaching is to transmit information to students. Use of traditional methods was found to lead to many problems. First, the teaching methods used by teachers of the Islamic education curriculum reflect the kind of teaching required of IEC teachers in secondary



schools. Second, the dependence of teachers on old traditional methods will reduce the role of the IEC in developing other skills and encouraging students to be more active in the teaching-learning process of the IEC.

Regarding use of teaching aids, it was found that teachers use mainly traditional teaching aids, and the most widely used are the syllabus and blackboard. Modern aids such as projector, TV, and video are rarely if ever used, reflecting the traditional approach to the teaching of IEC. Most teaching aids are not available in the schools and the Ministry of Education provides only a syllabus and blackboard. This is despite the technological developments of recent years.

With regard to methods of assessment and evaluation of IEC and its students and teachers, written exams were found to be only method used to assess students for most topics, and only an oral exam to assess the Holy Qur'an. Those exams are traditional methods of assessment. Modern methods of assessment such as continuous assessment, formative assessment, regular reports and so on, were hardly ever used. Regarding evaluation, the study findings indicated a lack of evaluation of IEC in the secondary school in Saudi Arabia, and an almost complete lack of participation by teachers and students in this process. None of the teachers had any idea about types of evaluation such as diagnostic, summative and formative evaluation.

The study findings confirmed that students lack interest in the IEC lessons, and most the causes proposed in the questionnaire (see section 7.2.4 and 7.4.3) were supported by teachers and students. The main causes of students' lack of interest, according to the interviews, were problems from outside the school, that is, the community and families; the content of the IEC; and teaching methods. Moreover, in this study the problem of students' lack of interest is appeared even greater than in the students conducted before 2001.

This study found a lack of school activities in secondary schools. Even students who said there were activities in their schools did not participate in them, because they found them of little interest, not meeting their need or influencing their behaviour, poorly organised and giving no benefit.

The study findings suggested that a root causes of many of these problems could be the quality and availability of training. Many teachers had received no in-service training and those who had found it unsatisfactory. The fact that most teachers still used traditional methods, aids and forms of assessment suggests that any training received had had little impact.

This research found that factors impeding the fulfilment of the aims of IEC include the time allocated and unsuitable school building. Teachers thought that the constraints of a 45 minute lesson and the inadequate facilities of rented school building contributed to their inability to use more varied and up-to-date teaching methods and aids.

### **10.3 Limitations of the Study**

1. The focus of this study was confined to the Islamic Education Curriculum in the secondary schools run by the Ministry of Education. This study does not cover other subjects because the researcher wished to study the IEC only
2. Because of the complete segregation of education between boys and girls and the strict cultural constraints operating in Saudi Arabia, this study was confined to male students and teachers. It may be that studies with a female sample, or a mixed sample, would have obtained different results, as male and female students and teachers may differ in their perceptions
3. The research sample was limited to those who teach and study in general education provided by the Ministry of Education. Other practitioners and students working and studying in private schools and other specialists working and studying outside of the Ministry of Education, such as in the institutes run by other ministries, were not surveyed in this study.
5. This study was conducted in four cities of Saudi Arabia and these cities represented three regions of KSA and contain more than 60% of the population



## 10.4 Recommendations

From the information and data presented in this study, certain recommendations have arisen. They are introduced with the hope that they will improve the quality of the Islamic education curriculum to help teachers and students.

### 10.4.1 Islamic education curriculum and its elements

#### 1- The aims and objectives of the IEC

- a- The aims and objectives need to be revised and to become more specific and clear, and should be stated in the front of the textbook for each subject of IEC
- b- Teachers must fulfil these aims and objectives for students

#### 2- The content of IEC

- a- The curriculum content topics should be reviewed and reformulated because they are not organized, and not suitable for the ages of the students. The textbook should meet all students' needs, cover their daily problems and be related to the practice of the students. The content should be based on psychological, social, and educational criteria.
- b- The textbook should contain explanatory examples from the actual practice. New topics should be added which are relevant to students' daily lives. The format and style of explanations in the textbook should be revised.
- c- The topics of content should be updated every 5 years keep pace with developments in knowledge and information. They should contain the skills and morals needed by students and be presented in a way helps teachers to fulfil these skills.
- d- The number of IEC classes should be increased to 3 classes a week for Holy Qur'an subject for example encouraging the students of Islamic education and offering good media by the Ministry of Education. The subjects of Islamic education could be combined, for example the Holy Qur'an could be combined with exegesis (*Tafsīr*) as one subject. So the student when he reads a Sura (chapter) in the Qur'an can instantly know its meaning. Hadith (*Traditions of the Prophet*) can be incorporated with Fiqh (*Jurisprudence*) so that when students learn a Jurisprudence Hadith, they can see how it is related to the Judgment Hadith.

- e- Preferably, all the subjects of Islamic education, such as Hadith, Tawhīd, Tafsīr, Fiqh, should be combined in one subject which will include all parts of Sharyāh (*Islamic study*.) accounting for 400 marks.
- f- Teachers and students must have a role and participate in selection of topics and building of the textbook of IEC.

### 3- Teaching methods

- a- It is recommended that teachers should use modern teaching methods during teaching of IEC, such as group discussions, and role playing where students play the role of important Islamic characters. Practical teaching should predominate rather than theoretical teaching.
- b- There must be some arrangement for visits and mutual meetings between teachers to exchange knowledge and experience in teaching methods. The universities providing pre-service teacher education should teach them about teaching methods and ask them to apply these as a drill, then upon graduation, they will have a good knowledge about the teaching methods. Incentives should be available to reward the good teacher who varies his teaching methods.
- c- Teachers should vary their teaching methods because most teachers use only one method, the lecture method. The relationship between the student and the teacher should be based on mutual respect. Teachers should do their best to make IEC lessons more active and interesting for students.

### 4- Teaching aids

- a- Consideration should be given to resourcing the provision of teaching aids. Teachers should use modern teaching aids and plans for new, purpose-built schools should include provision of modern teaching aids such as projectors and computers. In existing buildings, including rented buildings, maintenance and improvement programmes should be undertaken to ensure the provision of a range of teaching aids.

### 5- Assessment and evaluation

- a- Teachers should use varied and modern methods of assessment to assess students, such as formative assessment and continuous assessment. Teachers should not be satisfied with the semester examination only. Through continuous assessment, teachers will better understand the actual abilities of the students. They should also observe their behaviour in the school.



- b- The teacher should write regular reports about the students to be shown to the school counsellor and the school director. They in turn will show these reports to the parents for continuous follow up by the teacher, school and the family, to produce distinguished students.
- c- Evaluation of students' achievement should not be limited to the examination. It should be varied. Evaluation of students should not be confined to the knowledge aspect but should include also the behaviour aspect. The process of teaching should be followed up by the school director, the school in general, the family and the community. To facilitate this, the Ministry of Education should hold training courses for the teachers to orient them about the ways and types of assessment in education, and their importance.
- d- Teachers and students should be enabled and encouraged to participate in evaluation of IEC and their school, and the Ministry of Education should give serious consideration to teachers' and students' views.

#### 6- School activities

- a- Every school should arrange activities for students three times a week and all Islamic education teachers and students should participate in those activities. Some could be inside school, such as an Muslim society, and others outside of school, such as visits and Islamic camping holidays.
- b- The activities supervisor should organise and support these activities to help students in their daily needs and affect their behaviour to make the curriculum more active and practical.

### **10.4.2 Ministry of Education**

- a- The Ministry of Education should have its own governmental schools which are well equipped and ready for studying, to replace the rented buildings which lack the fundamental requirements to be used as schools. Many such buildings are old and poorly maintained. Most air conditioning devices are old and not fit for use. Most school theatres are neglected and broken. There is no allocated place for activity. The rented buildings are very cramped, because they were designed as residences for families, and so lack sufficient space and appropriately equipped rooms for activities.
- b- The education administrations should benefit from the activity of the Islamic orientation centres which help the teacher. Specialized centres of Islamic education

- could be established for development of teachers and the curriculum. The media in school should participate in orientation and development of the students and curricula.
- c- The Ministry of Education should pay attention to the types of students who want to join the religious stream and set a certain percentage for acceptance. The role of the school should be activated together with the participation of the community and its organizations to serve the education process completely. The role of the education supervisor should be activated properly. He should make managed visits to look for effective teachers. Regulations in the education field should be studied carefully, taking into consideration the opinions and suggestions of workers in the education field, such as the teachers, for example.
  - d- The Ministry of Education should take care of special aspects of the Islamic education. One aspect is the provision of teaching aids. The Ministry should hold training courses for the teachers about using teaching aids which help students to understand some subjects, such as video devices and T.V. Old chalk black boards which cause harm to the students should be replaced by modern black boards. Exhibitions in schools should be encouraged because they have a positive effect on the students. A lab should be allocated for the Holy Qur'an subject so that the students can practise recitation and Tajweed (*Intonation*) of the Holy Qur'an. Teaching aids should be kept in special rooms. The director of the school should follow up the teachers' use of teacher aids.
  - e- The Ministry of Education should hold obligatory training courses for all teachers in the teaching methods. Teachers who use varied teaching methods could be encouraged by reducing their timetable from 24 to 18 classes, for example, or by increasing the annual increment. On the contrary, teachers who do not use different teaching methods should be deprived of the annual increment until they change their methods and become active.

### 10.5 Suggestions for Further Research

This study has presented explanations of the status of the Islamic education curriculum as viewed by teachers and students after the Ministry of Education's review of the IEC three years ago. Its findings differ in some interesting ways from studies carried out before the modification of the IEC. As in the case of the recommendations made earlier, suggestions for further research can be explained below:



- a- For cultural reasons, it was only possible in the present study, to investigate male teachers and students. Further research is needed to study the views of female teachers and students.
- b- Further research is needed to study the status of IEC in elementary and intermediate schools.
- c- The subject explored in the present study is the IEC. Further research is needed to explore other subjects such as history and geography and so on
- d- A study similar to this one should be undertaken to investigate the status of IEC in private schools.
- e- Further research is needed to investigate reasons for the Ministry of Education's lack of interest in the suggestions and evaluations of teachers and students and their perceptions of the development of the IEC.

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## **APPENDIX 1**

### **MAP OF THE KINGDOM OF SAUDI ARABIA**



## KINGDOM OF SAUDI ARABIA





## **APPENDIX 2**

### **TEACHERS QUESTIONNAIER AND INTERVIEW**

**(ENGLISH AND ARABIC)**



**The University of Hull**  
**Centre for Educational Studies**  
**The Cover Letter**

Dear Respondent

I have the pleasure to give you this questionnaire which is a complementary part of my thesis which aims at studying the actual curriculum of Islamic education in the secondary schools in the kingdom of Saudi Arabia from the following aspects :

1. The aims and objectives of teaching Islamic education.
2. Acting to achieve these aims
3. The methods of teaching Islamic education.
4. Sources and aids of teaching Islamic education.
5. The range of students' concern about Islamic education.
6. The content of the Islamic education curriculum.

As you are a specialist, concerned in teaching Islamic education, your opinion is greatly appreciated, so please answer this questionnaire honesty and truly. This questionnaire will be used for scientific research only, and your responses will be treated with the utmost confidentiality .

I hope you will return it back as soon as possible. Many thanks in advance for your efforts in helping me in this study. I beg from Allah to help and guide us, and reward you, and peace be upon our prophet Muhammad.

Yours faithfully

The Researcher

ISLAMIC EDUCATION TEACHER QUESTIONNAIRE

Background Information

1. General information

- a. Age:    23-27 ☐ 28-33 ☐ 34 and over ☐
- b. City name of the school location: 1. Riyadh ☐ 2. Makkah ☐
2. Jeddah ☐ 4. Buraydah ☐

2. Type of School Building : Governmental ☐                      Rented ☐

3. Qualifications

Which of the following qualifications if any, do you hold? Please tick ( v ).

- a. Teaching Diploma. ☐
- b. Degree of BA. or B.Sc. ☐
- c. Master degree ☐
- d. If you hold another degree, please specify. ☐

4. Subject area(s)

Is your subject area in the following:

- a. Islamic with education. ☐
- b. Islamic without education. ☐
- c. If your subject is in another area, please specify. ☐

5. Institution attended

- a. Two years college. ☐
- b. University, college (four years college). ☐
- c. Other, please specify. ☐

6. . Have you ever attended any in-service training course? Yes ☐    No ☐

If yes, please specify the kind of training.....

.....

7. Numbers of years of teaching experience

- 0-7 years ☐ 8-15 years ☐    More than 15 years ☐



SECTION ONE

THE AIMS AND OBJECTIVES OF TEACHING ISLAMIC EDUCATION

The following sentences express different aims that have been suggested for teaching Islamic education in secondary schools. Please think about each sentence and indicate the degree of importance of each aim by making the mark (✓).

Aims and Objectives of Islamic education curriculum	Degree of Importance				
	Very Important	Important	Moderately Important	Little Importance	No Importance
1.Strengthening the link between the learner and Allah and his prophet					
2. Holistic concept about Islam as the best way of life					
3. Setting the religious motives for individuals					
4. Deepening the students belief in divination					
5. Formation of conceptual and scientific insight in the mind of the learner to differentiate between correct concepts and introduced concepts in Islam					
6. Enabling the learner to defend the Islamic values and face destructive ideas by demonstrations and proofs					
7. Formulation of the learners ability to extract the values and principles and rules from holy Qur'an and Hadith					
8. Showing the manifestations of Allah's abilities and creativity in human and universe					
9. Developing the skills of analysis and thinking					
10. Feeling the importance of performing the holy rituals like prayer and Zakah					
11. The importance of Islamic Daawa. (Calling to Islam)					
12. Acquiring study and research skills and contact resources and references and Islamic books					
13. Spirit of forgiveness and respect for opposing views					
14. Co-operation between Muslims					
15. Engaging in scientific discussions					
16. Supporting the participation in charity					
17. Formation of holistic Islamic personality including aspects like health, mental, spiritual, creative, will power and financial issues					
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity					
19. Good crisis and problem management based on set of beliefs					
20. Applying what was learned					
21. Practising good Islamic manners					
22. The necessity to respect the rights of others					
23. The participation in community guidance about heterodoxy, superstition and Jugglery					

SECTION TWO

AIMS AND OBJECTIVES OF ISLAMIC EDUCATION CURRICULUM

The following statements express different aims and objectives that have been suggested for Islamic education courses. Please indicate how far you think these statements are reflected in your teaching during the last semester by placing a tick ( √ ) in the appropriate column.

In my teaching of Religious Education, I focus on	Frequency Of Use				
	Always	Often	Usually	Occasionally	Never
1.Strengthening the link between the learner and Allah and his prophet					
2. Holistic concept about Islam as the best way of life					
3. Setting the religious motives for individuals					
4. Deepening the students belief in divination					
5. Formation of conceptual and scientific insight in the mind of the learner to differentiate between correct concepts and introduced concepts in Islam					
6. Enabling the learner to defend the Islamic values and face destructive ideas by demonstrations and proofs					
7. Formulation of the learners ability to extract the values and principles and rules from holy Qur'an and Hadith					
8. Showing the manifestations of Allah's abilities and creativity in human and universe					
9. Developing the skills of analysis and thinking					
10. Feeling the importance of performing the holy rituals like prayer and Zakah					
11. The importance of Islamic Daawa. (Calling to Islam)					
12. Acquiring study and research skills and contact resources and references and Islamic books					
13. Spirit of forgiveness and respect for opposing views					
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15. Engaging in scientific discussions					
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17. Formation of holistic Islamic personality including aspects like ealth, mental, spiritual, creative, will power and financial issues					
18. Showing the value of Islamic Sharyāh (laws) and its importance in tackling problems that face humanity					
19. Good crisis and problem management based on set of beliefs					
20. Applying what was learned					
21. Practising good Islamic manners					
22. The necessity to respect the rights of others					
23. The participation in community guidance about heterodoxy, superstition and Jugglery					



SECTION THREE

TEACHING METHODS

This part of the questionnaire is concerned with the teaching methods you use in teaching Islamic education and the extent of their use.

Please complete the table by placing ticks ( √ ) in the appropriate places.

Teaching Methods	Frequency Of Use				
	Always	Often	Occasionally	Seldom	Never
1. lecture method					
2. Using audio and video tapes like recordings of Qur'an to help students improve their recitation.					
3. The use of video tapes of teaching films discussing Islamic topics relating to the lesson.					
4. Use of stories/case studies					
5. Visiting Islamic sites and other important historical places					
6. Inviting visiting speakers specialized in Islamic education like Imams of a mosque, Muslim scholars or visiting lecturers					
7. Using the open discussion as a method of teaching					
8. Visiting Islamic and social establishments like charity associations, social service institutions, etc					
9. Using encouragement and threats way to explain some problems					
10. Asking one student to prepare and present the next lesson to his classmates					
11. Problem-solving method					
12. Inviting students to suggest subjects for discussion during the lessons					
13. Using the method of good advice to give guidance					
14. Assigning students to research Islamic topics					
15. Using question in the end of lesson to assess students' understanding					
16. Using drills of role playing where students play the role of important Islamic characters					

SECTION FOUR

USE OF AIDS AND RESOURCES IN THE TEACHING OF ISLAMIC EDUCATION

In this section, we would like you to provide information about the Teaching Aids that are available to you for the teaching of Islamic education and the extent to which you employ them.

a. Please complete the following table by placing ticks ( √ ) in the appropriate boxes.

Teaching Aids	Availability		Frequency of Use				
	Yes	No	Always	Often	Occasionally	Seldom	Never
1.Islamic Syllabus							
2.Islamic reference books							
3.Islamic booklets and brochures							
4.Blackboard and exhibition plates							
5.Computer and internet							
6. Over head projector							
7.Tapes about Islamic lectures							
8.Pictures and Maps							
9.Articles taken from newspapers or magazines							
10.School exhibitions							
11.School broadcasting							
12. School library							
13. TV and Video recorder							



SECTION FIVE

Your view about students’ lack of interest in Islamic education

In this section, we seek information about your view about students’ lack of interest in Islamic education. Please give your opinion about the following causes by placing ticks ( √ ) in the appropriate box.

Causes affecting students interest in Islamic education:	My opinion is				
	Very Strong Cause	Strong Cause	Moderate Cause	Low Cause	None Cause
1. Students’ lack interest in studying in general					
2. Teachers does not practise what he preaches					
3. Teacher are not competent to teach					
4. Teaching methods rely mostly on dictation					
5. Non-use or scarce use of teaching aids					
6. Harsh treatment of students					
7. Lack of use of interesting stories					
8. Teachers may have little interest in their subjects					
9. Some topics are unsuitable					
10. Does not deal with current issues relating to students					
11. Does not meet the needs of students					
12. The books are too difficult to be understood					
13. The text books are old fashioned					
14. School administration					
15. Lessons are set the end of the school day					
16. Families do not bring up their children according to Islamic teachings					
17. The is a discrepancy between what is happening in the wide community and what the students are taught					
18. Imported cultural and destructive ideologies distracting students’ attention					
19. Technical subjects					
20. Co-operation from community organisations					

SECTION SIX

THE CONTENT OF ISLAMIC EDUCATION CURRICULUM

The following list include criticisms, suggestions and statements about the content of Islamic education curriculum. For each statement, please put a tick ( √ ) in the column that represents your opinion.

Criticism of Islamic Education curriculum content and suggestions	I strongly Agree	I usually Agree	I don't know	I disagree	I completely disagree
1. Disparity between what students are taught and their daily lives					
2. Difficulty of Islamic education syllabus					
3. Disparity between the content and the aims					
4. Syllabus does not satisfy the needs of students					
5. Feeling bored during attending Islamic education lessons					
6. Theoretical knowledge base					
7. Does not seem to improve students' conduct					
8. Syllabus can not be covered during time allocated					
9. Syllabus topics are unsuitable for student age groups,					
10. Lack of correlation between the topics of the Islamic education syllabus					
11. The content is suitable for students					
12. Increased Weekly classes of Islamic education					
13. Lack of student feedback aiming to improve teacher performance					
14. Some of the topics are repeats					
15. Lack of use of teaching aids in presenting Islamic education topics					
16. Muslim teachers use less teaching aids than teachers of other subjects					
17. Methods used hinder student understanding					

If you have any comment on suggestion about the curriculum of Islamic education or the teaching methods used, please use the following space to show these.

.....

.....

.....

.....

Thank you



## **TEACHERS' INTERVIEW**

### **1- Teacher's views towards the aims and objectives of IEC**

- 1.1 How far are the aims and objectives of Islamic education achieved by its curriculum?
- 1.2 How far are the aims and objectives of Islamic education achieved by you?

### **2- Teacher's views towards the contents of the IEC**

- 2.1 In what ways do you think that the IEC content has an effect on your students' behaviour?
  - a- If none, Why does the IEC not have any effect on your students?
- 2.2 In what ways does the content of the IEC for the secondary school help students with daily life?
  - a- Can you give some examples of what might be included which would help students?
- 2.3 Do you consider that students find any difficulties in understanding Islamic education lessons?
  - a- If Yes, what sort of difficulties do they seem to find? And why are these aspects difficult for students?
- 2.4 What are the subjects you think should be included in the current content of IEC ?
- 2.5 What kind of change for the content of IEC has been made by the Ministry of Education?

### **3- Teacher's views about teaching methods.**

- 3.1 Do you think that changing teaching methods can help your students to learn more?
- 3.2 Do you use more than one teaching method?
  - a- If Yes, what methods do you use?

b- If No, what method do you use?

3.3 Which teaching methods do you prefer? What benefits do you consider that your students get from them?

#### **4- Teacher's views about the use of teaching aids in teaching Islamic education**

4.1 What teaching aids is your classroom equipped for?

4.2 Do you use teaching aids in the class?

a- If Yes, What sort do you use?

b- If No, Why?

4.3 Do you think your students like lessons when you use teaching aids? and How does this help your students?

#### **5- Teacher's views on student assessment and evaluation methods**

5.1 Which assessment system do you use? Why?

5.2 Do you assess your students' understanding through examinations? If Yes, which kind of examinations (written or oral), and how long do these last?

5.3 If your answer to the above question was by examination, do you like this method of assessment? And why? Do you think that it is comprehensive and adequate?

5.4 What is the extent of using of formative assessment?

5.5 Do you write regular reports about your students? If No, Why?

5.6 What is the extent of your participation in evaluating the content of IEC or one of its elements?

5.7 What kind of evaluation do you use?

#### **6. Teacher's views towards school activities**

6.1 What advantages of school activities do know?



6.2 To what extent are such activities available in this school and what is the extent of your participation in them?

6.3 What is your opinion or evaluation of school activities?

**7- Teacher's views towards students' lack of interest in IEC lessons**

7.1 What is your opinion about the extent of students' lack of interest in IEC lessons?

**8- Teacher's views about teacher training programmes**

8.1 What is the benefit of the training programmes for you?

8.2 To what extent have you attended training courses?

8.2 What is your opinion about training programmes?

**9- How satisfied are the Islamic education teachers with the teaching process?**

**10- Teacher's suggestions for improving the curriculum and teaching in Islamic education**

10.1 If you had to suggest any changes to Islamic education curriculum, what would they be and why?

# بسم الله الرحمن الرحيم

عزيري الفاضل معلم التربية الإسلامية في المرحلة الثانوية رعاه الله

السلام عليكم ورحمة الله وبركاته، وبعد

يسعدني أن أطلعكم على هذا الاستبانة التي تعد جزءاً مكملًا لرسالة الدكتوراه، والتي تهدف إلى دراسة واقع منهج التربية الإسلامية في المدارس الثانوية بالمملكة من حيث الأمور التالية:

- 1. أهداف تعليم التربية الإسلامية.
- 2. العمل على تحقيق هذه الأهداف.
- 3. طرائق التدريس المتبعة في تعليم التربية الإسلامية.
- 4. مصادر ووسائل تعليم التربية الإسلامية.
- 5. مدى اهتمام الطلاب بالتربية الإسلامية.
- 6. محتوى منهج التربية الإسلامية.

ولأنك أحد المختصين والمهتمين بتعليم التربية الإسلامية، فإن رأيك مهم جداً لهذه الدراسة، فالرجاء التكرم بالإجابة عن أسئلة هذه الاستبانة بصدق وأمانة، والتي سوف تستخدم في مجال البحث العلمي فقط، وسيكون لها من السرية والاهتمام الشيء الكثير.

كما أرجو التكرم من سعادتك بإعادتها إلي في أسرع وقت ممكن، والشكر العظيم سلفاً على ما تبذلونه من جهود في إعانتني في هذه الدراسة.

أسأل الله العلي العظيم أن يمن علينا بتوقيعه ويجزل لكم العطاء والمثوبة إنه ولي ذلك والقادر عليه، وصلى الله وسلم على نبينا محمد.

أخوكم

الباحث



## استبانة معلمي التربية الإسلامية في المرحلة الثانوية

### معلومات عامة

#### 1. معلومات عامة

- أ. العمر ☐ 27-23 ☐ 33-28 ☐ 34- فما فوق
- ب. المدينة التي تقع فيها المدرسة: ☐ الرياض ☐ مكة ☐ جدة ☐ بريدة
- ج. هل مبنى المدرسة: 1. حكومي ☐ 2. أم مؤجر ☐

فضلاً أشر بوضع علامة صح ( √ ) في المكان المناسب.  
2. المؤهلات

- أ. كلية المعلمين ☐ ب. بكالوريوس ☐
- ج. ماجستير ☐ د. أخرى أذكرها ☐ .....

#### 3. حقل التخصص

- أ. دراسات إسلامية مع التربية ☐ ب. دراسات إسلامية بدون تربية ☐
- ج. تخصصات أخرى أذكرها ☐ .....

#### 4. جهة التخرج

- أ. كلية متوسطة ☐
- ب. جامعة أذكرها من فضلك ☐ .....
- ج. أخرى أذكرها ☐ .....
5. هل سبق لك أن حضرت أية دورات تدريبية؟ نعم ☐ لا ☐ إذا كان الجواب بنعم الرجاء تحديد نوعها وتاريخها .....

#### 6. سنوات الخبرة في التدريس

- من 0-7 سنوات ☐ 8-15 سنة ☐ أكثر من 15 سنة ☐

## المحور الأول

### أهداف تعليم التربية الإسلامية

الجميل التالية تعبر عن أهداف مختلفة مقترحة لتدريس التربية الإسلامية في المدارس الثانوية. فضلاً فكر في كل جملة وأشر إلى درجة أهمية الهدف وذلك بوضع علامة صح ( √ ) في المكان المناسب.

تعليم التربية الإسلامية بنمى في الطالب					درجة الأهمية
مهم جداً	مهم	متوسط الأهمية	قليل الأهمية	غير مهم	
					1. تقوية الارتباط بالله سبحانه وبرسوله - صلى الله عليه وسلم- ارتباطاً يقوم على الحب والطاعة لهما.
					2. تكوين التصور الكامل عن الإسلام على أنه أفضل نظام للحياة.
					3. تكوين الوازع الديني في النفوس.
					4. تعميق الإيمان بالغيب على أساس من الفهم والحجة والاقتناع.
					5. البصيرة العقلية والعلمية للتمييز بين المفاهيم الصحيحة والمفاهيم الدخيلة في الإسلام.
					6. الدفاع عن القيم الإسلامية ومحاربة الأفكار الهدامة بالحج والبراهين.
					7. القدرة على استنباط الأحكام والمبادئ والقيم من الآيات القرآنية، والأحاديث النبوية.
					8. الاستمرار في دعم العقيدة بالكشف عن مظاهر قدرة الله وبديع صنعه في الإنسان والكون خلقاً واستمراراً ونظاماً وحفظاً وإحكاماً.
					9. تطوير مهارة التحليل، والتفكير.
					10. استشعار أهمية أداء الشعائر التعبدية والمحافظة عليها كالصلاة، والزكاة، والصوم....
					11. أهمية وجوب الدعوة إلى الإسلام.
					12. اكتساب مهارات البحث والدراسة والتعلم الذاتي بما يمكنه من الاتصال بالمصادر والمراجع والكتب الإسلامية.
					13. روح التسامح واحترام الآراء المخالفة.
					14. أهمية التعاون بين المسلمين ومساعدة بعضهم البعض.
					15. استخدام أسلوب الحوار في المناقشات العلمية.
					16. حب المشاركة في الأعمال الخيرية.
					17. تكوين شخصية إسلامية متوازنة ومتكاملة الجوانب من الناحية الصحية، والعقلية، والإعتقادية، والروحية، والأخلاقية، والإبداعية، والإرادية، والاقتصادية.
					18. بيان قيمة الشريعة الإسلامية وأهميتها في علاج مشكلات البشر.
					19. حسن التعامل مع الأزمات والمشاكل المختلفة مثل المرض، المجاعة، الفقر... من منطلق إيماني.
					20. وجوب تطبيق ما تعلمه أثناء الدراسة في حياته اليومية.
					21. التخلق بالأخلاق الإسلامية الحميدة.
					22. ضرورة احترام حقوق الآخرين.
					23. المساهمة في توعية مجتمعه وإرشاده عما هو بدعة أو خرافة أو شعوذة.



## المحور الثاني

### تحقيق أهداف التربية الإسلامية

الجميل التالية تعبر عن أهداف تدريس التربية الإسلامية. المرجو تحديد مدى عمك لتحقيقها ومدى تحقيق المنهج لها وذلك بوضع علامة صح ( √ ) في المكان المناسب.

الأهداف التي أعمل على تحقيقها أثناء تدريسي للمواد الإسلامية					مدى الاستخدام				
					دائماً	غالباً	أحياناً	نادراً	لا يحقق
1. تقوية ارتباط المتعلم بالله سبحانه وبرسوله - صلى الله عليه وسلم - ارتباطاً يقوم على الحب والطاعة لهما.									
2. تكوين تصور متكامل عن الإسلام على أنه أفضل نظام للحياة.									
3. تكوين الوازع الديني في النفوس.									
4. تعميق إيمان المتعلم بالغيب على أساس من الفهم والحجة والاقتناع.									
5. تكوين بصيرة عقلية وعلمية لدى المتعلم للتمييز بين المفاهيم الصحيحة والمفاهيم الدخيلة في الإسلام.									
6. تكوين قدرة المتعلم للدفاع عن القيم الإسلامية ومحاربة الأفكار الهدامة بالحجج والبراهين.									
7. تكوين قدرة الاستنباط لدى المتعلم للأحكام والمبادئ والقيم من الآيات القرآنية، والأحاديث النبوية.									
8. الاستمرار في دعم عقيدة المتعلم بالكشف عن مظاهر قدرة الله وبيد صنعته في الإنسان والكون خلقاً واستمراراً ونظاماً وحفظاً وإحكاماً.									
9. تطوير مهارة التحليل، والتفكير لدى المتعلم.									
10. استشعار أهمية أداء الشعائر التعبدية والمحافظة عليها كالصلاة، والزكاة...									
11. أهمية وجوب الدعوة إلى الإسلام.									
12. اكتساب مهارات البحث والدراسة والتعلم الذاتي بما يمكنه من الاتصال بالمصادر والمراجع والكتب الإسلامية.									
13. بث روح التسامح واحترام الآراء المخالفة.									
14. أهمية التعاون بين المسلمين ومساعدة بعضهم البعض.									
15. تعلم استخدام أسلوب الحوار في المناقشات العلمية.									
16. دعم حب المشاركة في الأعمال الخيرية.									
17. تكوين شخصية إسلامية متكاملة الجوانب من الناحية الصحية، والعقلية، والإعتقادية، والروحية، والأخلاقية، والإبداعية، والإرادية، والاقتصادية.									
18. بيان قيمة الشريعة الإسلامية وأهميتها في علاج مشكلات البشر.									
19. حسن التعامل مع الأزمات والمشاكل المختلفة مثل المرض، المجاعة، الفتن... من منطلق إيماني.									
20. وجوب تطبيق ما تعلمه أثناء الدراسة في حياته اليومية.									
21. التخلق بالأخلاق الإسلامية الحميدة.									
22. ضرورة احترام حقوق الآخرين.									
23. المساهمة في توعية مجتمعه وإرشاده عما هو بدعة أو خرافة أو شعوذة.									

## المحور الثالث

### طرائق التدريس المستخدمة

يبحث هذا الجزء من الاستبانة في طرائق التدريس المستخدمة من قبلك في تدريس التربية الإسلامية ومدى استخدامك لها. فضلاً أكمل الجدول التالي بوضع علامة صح ( √ ) في المكان المناسب.

طرائق التدريس المستخدمة					درجة الاستخدام لها
دائماً	غالباً	أحياناً	نابراً	لا تستخدم	
					1. التدريس التقليدي وهو طريقة الإلقاء المعتمدة على عرض المعلومات.
					2. استخدام أشرطة تسجيلية صوتية أو مرئية مثل أشرطة القرآن لمساعدة الطالب على إجادة التلاوة.
					3. استخدام أشرطة فيديو أو أفلام تعليمية لمشاهدة وعرض موضوعات دينية ذات علاقة بالدرس.
					4. عرض قصة أو دراسة حالة.
					5. زيارات لأماكن إسلامية أو أماكن تاريخية مهمة .
					6. محاضرات من زائرين متخصصين في التربية الإسلامية مثل إمام الجامع، عالم إسلامي، أو محاضر زائر.
					7. استخدام طريقة الحوار والمناقشة في التدريس.
					8. زيارات دراسية للمؤسسات الدينية والاجتماعية مثل الجمعيات الخيرية، دور الرعاية الاجتماعية، المستشفيات...الخ.
					9. استخدام أسلوب الترغيب والترهيب في توضيح بعض المسائل.
					10. دعوة أحد الطلاب للقيام بتحضير الدرس القادم وإلقائه أمام زملائه.
					11. طريقة حل المشاكل
					12. دعوة الطلاب لاقتراح موضوعات للمناقشة خلال الدرس
					13. استخدام أسلوب الموعظة الحسنة في النصح والإرشاد.
					14. تكليف الطالب بإجراء أبحاث في المادة الإسلامية ( مثل البحث في موضوع متعلق بالدرس).
					15. مناقشة الطلاب في موضوع الدرس للتحقق من فهمهم.
					16. استخدام تمارين تمثيل الأنوار حيث يقوم الطالب بتمثيل أو لعب أدوار شخصيات إسلامية أو تاريخية مهمة.



## المحور الرابع

### مصادر ووسائل التعليم في التربية الإسلامية

الجدول التالي يهدف إلى معرفة مدى توفر بعض المراجع والوسائل التعليمية في المدرسة ومدى استخدامك لها. المرجو وضع علامة صح ( ✓ ) في المكان الذي يعكس وجهة نظرك.

مدى الاستخدام					التوفر		مصادر ووسائل التربية الإسلامية
لا تستخدم	نادراً	أحياناً	غالباً	دائماً	لا	نعم	
							1. كتب التربية الإسلامية المقررة.
							2. كتب المراجع الإسلامية الأخرى.
							3. مواد إضافية للقراءة مثل كتيبات صغيرة، مطبوعات، نشرات إعلامية إسلامية.
							4. استخدام السبورة ولوحات العرض في توضيح موضوعات التربية الإسلامية.
							5. استخدام وسائل تكنولوجية حديثة مثل الكمبيوتر، الإنترنت للاستفادة منها في العلوم الشرعية.
							6. جهاز العرض
							7. اشربة تسجيلية لمحاضرات دينية ألقيت في أماكن عامة لأحد المشايخ أو العلماء.
							8. الصور والرسوم التوضيحية والخرائط لعرض مواد إسلامية عليها.
							9. مقالات مأخوذة من جرائد أ ومجلات تتعلق بالموضوعات الدينية.
							10. إقامة المعارض المدرسية.
							11. الإذاعة المدرسية.
							12. المكتبة المدرسية.
							13. التلفاز وجهاز الفيديو

## المحور الخامس

## مدى اهتمام الطلاب بالتربية الإسلامية

الأسباب بوضع علامة صح ( ✓ ) في المكان المناسب.

رأبب أن ذك					الأسباب الةب تؤثر فف اهتمام الطلاب بالترربة الإسلامية				
سبب قو	سبب قوي	سبب متوسط	سبب ضعيف	لئس سبباً					
					1- الطلاب لا بهتمون فف الدراسة بشكل عام، ولئس فف التربة الإسلامية فقط.				
					2- عدم تطبق المعلم ما ىدرسه لطلابه على حفاة الخاصة، وانعدام القدوة العملية فف المعلم.				
					3- بعض مدرسى التربة الإسلامية لئسوا مؤهلين تربوفا لعملفة التدريس.				
					4- طرفة التدريس إلقاففة تقلدفة لا فشارك ففها الطلاب.				
					5- عدم أو قلّة استخدام الوسائل التعليمية فف تدريس التربة الإسلامية، كما فف عفرها من المواد.				
					6- جفاف المعاملة عند بعض معلمي التربة الإسلامية.				
					7- افتقاد عنصر القصة المشوقة فف تدريس التربة الإسلامية.				
					8- بعض معلمي التربة الإسلامية قد لا فكونون هم أنفسهم مهتمفن بها الاهتمام المطلوب.				
					9- وفود بعض الموضوعات الة لا تتناسب مع أعمار الطلاب.				
					10- منهج التربة الإسلامية لا فتناول واقع الطلاب، ولا فعالج أمور تهمهم.				
					11- منهج التربة الإسلامية لا فلبف احتفاجات الطلاب.				
					12- أسلوب الكتاب المدرسف صعب الفهم على الطلاب.				
					13- طرفة عرض الكتب المدرسة قدفمة ولئست مشوقة للطلاب.				
					14- إدارة المدرسة تلح على ضرورة نجاح الطلاب فف التربة الإسلامية، بصرف النظر عن مستواهم الفعلى ففها.				
					15- دروس التربة الإسلامية تكون فف آخر الفوم المدرسف.				
					16- الأسرة لا فعنف بترربة أبناؤها ترربة إسلامفة، وفعكس هذا على الطالب فف المدرسة.				
					17- وفود تناقض بفن الواقع الذف فجرف فف المجتمع وبفن ما فتعلمه الطالب فف التربة الإسلامية.				
					18- انتشار الغزو الفكرف والأفكار الهدامة الة قد تصرف الطلاب عن العناف بالتربة الإسلامية فف المدرسة.				
					19- المجتمع بهتم بالمواد التقنية أكثر من اهتمامه بالمواد الإسلامية.				
					20- المدرسة لا تجد تعاونا معها من هفئات المجتمع الأخرى فف ترربة النشاء ترربة إسلامفة صالحة.				



المحور السادس

محتوى منهج التربية الإسلامية

القائمة التالية تضم بعض الآراء والانتقادات عن محتوى منهج التربية الإسلامية. الرجاء التكرم بإعطاء رأيك بالنسبة لهذه الآراء وذلك بوضع علامة صح ( √ ) في المكان المناسب.

الفقرات					رأيي في ذلك أنني				
					موافق بقوة	موافق	لا أعرف	لا أوافق	لا أوافق بقوة
1. ليس هناك ارتباط بين ما يتعلمه الطلاب من العلوم الشرعية وحياتهم اليومية.									
2. محتوى منهج العلوم الشرعية صعب جداً ويقف عائقاً دون فهم الطلاب له.									
3. ليس هناك ارتباط بين محتوى منهج المواد الإسلامية وأهداف التربية الإسلامية.									
4. محتوى منهج العلوم الإسلامية غير كاف لتلبية حاجات التلاميذ.									
5. الطلاب يحسون بعدم الارتياح أثناء حضورهم حصص العلوم الإسلامية.									
6. يحصل الطلاب على معلومات نظرية فقط من منهج العلوم الإسلامية.									
7. ما يتعلمه الطلاب من محتوى منهج العلوم الإسلامية لا يؤثر في تعديل سلوكهم.									
8. طول محتوى منهج العلوم الإسلامية عن الوقت المخصص له.									
9. موضوعات منهج العلوم الإسلامية غير مناسبة لأعمار الطلاب.									
10. ليس هناك ترابط بين موضوعات محتوى منهج العلوم الإسلامية.									
11. محتوى منهج العلوم الإسلامية بوضعه الحالي جيد بالنسبة للتلاميذ.									
12. زيادة حصص العلوم الإسلامية في الأسبوع لتغطية المنهج بشكل كامل.									
13. لم يشارك الطلاب مطلقاً بتقويم أي جانب من جوانب العملية التربوية كتقويم المعلم، المنهج، المحتوى أو العملية التربوية بشكل عام.									
14. بعض موضوعات محتوى منهج التربية الإسلامية متكررة سبق وأن درسها الطلاب في المراحل السابقة.									
15. مقررات العلوم الإسلامية تنقصها الوسائل التعليمية.									
16. معلمو العلوم الإسلامية أقل المعلمين استخداماً للوسائل التعليمية.									
17. طريقة التدريس المستخدمة لا تساعد أبداً على فهم منهج العلوم الإسلامية.									

أحي الكريم هل ثمة أمور ترى إضافتها، أو اقتراح تود أن نتحفظنا به الرجاء استخدام المساحة التالية لذلك:

وأخيراً أشكر لكم حسن تعاونكم، وتفضلوا بقبول فائق الشكر والاحترام.  
الباحث

## أسئلة المقابلة الشخصية للمدرسين

### أولاً. نظرة المدرس نحو أهداف منهج التربية الإسلامية

1. ما مدى تحقيق منهج التربية الإسلامية لأهدافها؟
2. ما مدى تحقيقك لأهداف منهج التربية الإسلامية؟

### ثانياً. نظرة المدرس نحو محتوى منهج المواد الإسلامية

1. ما الطرق التي تعتقد أن محتوى منهج التربية الإسلامية يؤثر في تعديل سلوك الطلاب؟  
أ. إذا كان الجواب لا، لماذا لم يؤثر في سلوك الطلاب؟
2. ما الطرق التي يمكن لمحتوى منهج التربية الإسلامية أن يساعد الطلاب في حياتهم اليومية؟  
أ. هل ممكن إعطائي أمثلة توضح أن محتوى منهج التربية الشرعية يساعد التلاميذ؟
3. هل ترى أن الطلاب يجدون صعوبة في فهم موضوعات التربية الإسلامية؟  
أ. إذا كان الجواب بنعم، ما نوع هذه الصعوبات؟ ولماذا هذه الموضوعات صعبة على الطلاب؟
4. ما المواضيع التي تعتقد وجوب تضمينها في محتوى منهج التربية الإسلامية؟
5. ما نوع التغيير والتطوير التي قامت به وزارة التربية والتعليم لمحتوى منهج التربية الإسلامية؟

### ثالثاً: نظرة مدرس التربية الإسلامية نحو طرائق التدريس المتبعة

1. هل تعتقد أن التنوع في استخدام طرائق التدريس يساعد الطلاب على التعلم أكثر؟ كيف يساعدهم ذلك، ولماذا؟
2. هل تستخدم أكثر من طريقة تدريس أثناء تدريسك لمنهج التربية الإسلامية؟  
أ. إذا كان الجواب نعم، ما هي ولماذا؟  
ب. إذا كان الجواب لا ما هي ولماذا؟
3. ما هي طرائق التدريس التي تفضلها وترى أنها تفيد أكثر من غيرها، ولماذا؟

### رابعاً. نظرة مدرس التربية الإسلامية نحو الوسائل التعليمية المستخدمة في التدريس

1. ما هي استخدامات وسائل التعليم المجهز بها فصلك؟
2. هل تستخدم الوسائل التعليمية أثناء التدريس؟  
أ. إذا كان الجواب بنعم، ما نوع هذه الوسائل التي تستخدمها؟  
ب. إذا كان الجواب بلا، فلماذا؟
3. هل تعتقد أن الطلاب يحبون دروس المواد الإسلامية عندما تستخدم الوسائل التعليمية؟ وكيف تساعد هذه الوسائل الطلاب؟

### خامساً: نظرة المدرس نحو طرق تقويم الطلاب

1. ما هو نظام التقويم الذي تستخدمه لتقويم طلابك؟ ولماذا؟
2. هل تقوم بتحصيل طلابك عن طريق الاختبارات؟  
أ. إذا كان الجواب بنعم، فما نوع هذه الاختبارات هل هي تحريرية أم شفوية؟ وما مدة هذه الاختبارات؟
3. إذا كان جوابك للسؤال السابق، عن طريق الاختبارات، هل تحب هذا النوع من أنواع التقويم؟ ولماذا؟ وهل تحس أنه شامل ومناسب؟
5. ما مدى استخدامك للتقييم التكويني عند تقييمك لطلابك؟
6. هل تكتب عن طلابك تقارير منتظمة؟  
أ. إذا كان الجواب لا، لماذا؟



6. ما مدى مشاركتك في تقويم طلابك وفي منهج التربية الإسلامية أو أحد عناصرها؟

7. ما نوع التقويم الذي تستخدم؟

### سادسا: نظرة المدرس نحو الأنشطة المدرسية

1. ما هي الفوائد والميزات من وجود الأنشطة المدرسية على حسب علمك؟
2. ما مدى وجود أو توفر الأنشطة المدرسية في مدرستك ؟ وما مدى مشاركتك بها؟
3. ما رأيك وتقويمك لتلك الأنشطة المدرسية الموجودة؟

### سابعا: نظرة المدرس نحو قلة أو عدم اهتمام الطلاب بحصص التربية الإسلامية

1. ما رأيك في مدى اهتمام الطلاب بحصص التربية الإسلامية؟

### ثامنا: نظرة المدرس نحو برامج التدريب المعدة لتدريب المدرسين

1. ما فائدة التدريب لك؟
2. ما مدى حضورك لدورات التدريب التي تقوم بها وزارة التربية والتعليم؟
3. ما رأيك في برامج التدريب التي تقوم بها الوزارة؟

### تاسعا: ما مدى رضاك عن تدريس التربية الإسلامية؟

### عاشرا: اقتراحات المدرس لتحسين عملية التدريس ومحتوى منهج التربية الإسلامية.

1. إذا كان لديك مقترحات لأي تغيير لمنهج التربية الإسلامية في المرحلة الثانوية فما هي، ولماذا؟

## **APPENDIX 3**

### **STUDENTS QUESTIONNAIRE AND INTERVIEW**

**(ENGLISH AND ARABIC)**



**The University of Hull**  
**Centre for Educational Studies**  
**The Cover Letter**

Dear Respondent

I have the pleasure to give you this questionnaire which is a complementary part of my thesis which aims at studying the actual curriculum of Islamic education in the secondary schools in the kingdom of Saudi Arabia from the following aspects:

1. The content of the Islamic education curriculum.
2. Acquisition of skills and morals
3. Acting to achieve these skills and morals
4. The methods of teaching Islamic education.
5. Activities and aids in teaching Islamic education.
6. The range of students' concern about Islamic education.

As you are a student of Islamic education, your opinion is greatly appreciated, so please answer this questionnaire honesty and truly. This questionnaire will be used for scientific research only. It will be of great importance and secrecy.

I hope you will return it back as soon as possible. Many thanks in advance for your efforts in helping me in this study. I beg from Allah to help and guide us, and reward you, and peace be upon our prophet Muhammad.

Yours faithfully

The Researcher





SECTION ONE

THE CONTENT OF ISLAMIC EDUCATION CURRICULUM

The following list includes criticisms, suggestions and statements about the content of the Islamic education curriculum. Please put a tick (√) against statement that represents your opinion.

Criticism of Islamic Education curriculum content and suggestions	I strongly Agree	I usually Agree	I don't know	I disagree	I completely disagree
1. Disparity between what students are taught and their daily lives					
2. Difficulty of Islamic education syllabus					
3. Disparity between the content and the aims					
4. Syllabus does not satisfy the needs of students					
5. Feeling bored during attending Islamic education lessons					
6. Theoretical knowledge base					
7. Does not seem to improve students' conduct					
8. Syllabus can not be covered during time allocated					
9. Syllabus topics are unsuitable for student age groups,					
10. Lack of correlation between the topics of the Islamic education syllabus					
11. The content is suitable for students					
12. Increased Weekly classes of Islamic education					
13. Lack of student feedback aiming to improve teacher performance					
14. Some of the topics are repeats					
15. Lack of use of teaching aids in presenting Islamic education topics					
16. Muslim teachers use less teaching aids than teachers of other subjects					
17. Methods used hinder student understanding					

SECTION TWO

THE SKILLS AND MORALS YOU WANT TO ACQUIRE

The following table suggests some morals and skills you may want to acquire through studying the content and subjects of Islamic education. Please show thier importance to you, by putting a tick (√ ) in the appropriate place.

Islamic Education Should Develop in Me	Degree of Importance				
	Very High	High	Moderate	Low	None
1. Understanding the rules and laws of Islamic religion					
2. The deep thought about Islamic topics					
3. Formulation of solutions for behavioural problems					
4. Respect for the opinions of my parents and others					
5. Good manners with other people					
6. The ability to differentiate rate between righteousness and falsehood					
7. Continuous learning and research					
8. Preparedness for familial and other social responsibilities					
9. Safeguarding against disruptive thoughts and ideas					
10. Help and assistance to the needy and handicapped					
11. Learn to deal with technological advances like satellite TV and the internet based on Islamic beliefs					
12. Educating and developing your family and society in general					
13. Development of skills of analysis and writing					
14. Observing Islamic teachings in ones behaviour and manners					
15. Face up to daily life difficulties like ailment, work and education					
16. Discuss the Islamic issues in a balanced and logical Manner					
17. Learning of skills of constructing criticism					



**SECTION THREE**

**THE FULFILMENT OF SKILLS AND MORALS YOU WANT TO ACQUIRE**

The following table suggests some morals and skills you may want to acquire through studying of content and subjects of Islamic education. Please show how far you think each is fulfilled by putting a tick (✓) in the appropriate place.

SOME SKILLS AND MORALS	Frequencies of Fulfilment				
	Always	Often	Occasion ally	Seldom	Never
1. Understanding the rules and laws of Islamic religion					
2. The deep thought about Islamic topics					
3. Formulation of solutions for behavioural problems					
4. Respect for the opinions of my parents and others					
5. Good manners with other people					
6. The ability to differentiate right between righteousness and falsehood					
7. Continuous learning and research					
8. Preparedness for familial and other social responsibilities					
9. Safeguarding against disruptive thoughts and ideas					
10. Help and assistance to the needy and handicapped					
11. Learn to deal with technological advances like satellite TV and the internet based on Islamic beliefs					
12. Educating and developing your family and society in general					
13. Development of skills of analysis and writing					
14. Observing Islamic teachings in one's behaviour and manners					
15. Face up to daily life difficulties like ailment, work and education					
16. Discuss the Islamic issues in a balanced and logical Manner					
17. Learning of skills of constructing criticism					

**SECTION FOUR**

**THE ACTIVITIES AND TEACHING AIDS**

This part of the questionnaire includes some activities and teaching aids which are used in teaching Islamic education.

Please think about each type of activity and teaching aid in the following table. Please mark (✓) in the appropriate place to show to what extent it is used in Islamic education.

Type of Activity and Teaching Aids	Frequency of Use				
	Always	Often	Occasionally	Seldom	Never
1.Islamic Syllabus					
2.Islamic reference books					
3.Islamic booklets and brochures					
4.Blackboard and exhibition plates					
5.Computer and internet					
6. Over head projector					
7.Tapes about Islamic lectures					
8.Pictures and Maps					
9.Articles taken from newspapers or magazines					
10.School exhibitions					
11.School broadcasting					
12. School library					
13. TV and Video recorder					



SECTION FIVE

TEACHING METHODS USED IN ISLAMIC EDUCATION

This part of the questionnaire is concerned with the teaching methods your teacher use in teaching Islamic education and the extent of their use.

Please complete the table by placing ticks (√) in the appropriate places.

What the teacher does	Frequency Of Use				
	Always	Often	Occasionally	Seldom	Never
1. lecture method					
2. Using audio and video tapes like recordings of Qur'an to help students improve their recitation.					
3. The use of video tapes of teaching films discussing Islamic topics relating to the lesson.					
4.Use of stories/case studies					
5.Visiting Islamic sites and other important historical places					
6.Inviting visiting speakers specialized in Islamic education like Imams of a mosque, Muslim scholars or visiting lecturers					
7.Using the open discussion as a method of teaching					
8.Visiting Islamic and social establishments like charity associations, social service institutions, etc					
9.Using encouragement and threats way to explain some problems					
10.Asking one student to prepare and present the next lesson to his classmates					
11. Problem-solving method					
12.Inviting students to suggest subjects for discussion during the lessons					
13.Using the method of good advice to give guidance					
14.Assigning students to research Islamic topics					
15. Using question in the end of lesson to assess students' understanding					
16.Using drills of role playing where students play the role of important Islamic characters					

SECTION SIX

Your view about students’ lack of interest in Islamic education

In this section, we seek information about your view about students’ lack of interest in Islamic education. Please give your opinion about the following causes by placing tick a (√) in the appropriate box.

Causes affecting students interest in Islamic education:	My opinion is				
	Very Strong Cause	Strong Cause	Moderate Cause	Low Cause	None Cause
1. Students’ lack interest in studying in general					
2. Teachers does not practise what he preaches					
3. Teacher are not competent to teach					
4. Teaching methods rely mostly on dictation					
5. Non-use or scarce use of teaching aids					
6. Harsh treatment of students					
7. Lack of use of interesting stories					
8. Teachers may have little interest in their subjects					
9. Some topics are unsuitable					
10. Does not deal with current issues relating to students					
11. Does not meet the needs of students					
12. The books are too difficult to be understood					
13. The text books are old fashioned					
14. School administration					
15. Lessons are set the end of the school day					
16. Families do not bring up their children according to Islamic teachings					
17. The is a discrepancy between what is happening in the wide community and what the students are taught					
18. Imported cultural and destructive ideologies distracting students’ attention					
19. Technical subjects					
20. Co-operation from community organisations					

If you have any comment on suggestion about the curriculum of Islamic education or the teaching methods used, please use the following space to show these.

.....

.....

.....



# **STUDENTS' INTERVIEW**

## **1- Student's views towards the content of the IEC**

1.1 In what ways do you think that the IEC content has an effect your behaviour?

a- If none, Why does the IEC not have any effect on you?

1.2 In what ways does the content of the IEC for the secondary school help you with daily life?

a- Can you give some examples of what might be included which would help you?

1.3 Do you find any difficulties in understanding the Islamic education lessons?

a- If Yes, what sort of difficulties do you find? And why are these aspects difficult for you?

1.4 What topics should be in the content of IEC and Why?

1.5 Do you think the content of the IEC should include some new topics such as Youth issues, Spread in the use of drugs and alcohol, Religious behaviour and morality?

a- If Yes, could you please tell me why?

b- If No, could you please tell me why?

## **2- Student's views about skills, morals and abilities**

2.1 What kind of skills, morals and abilities do you want to acquire?

2.2 What is the importance of these skills, morals and abilities?

2.3 To what extent do the Islamic education curriculum and its teachers fulfil these skills, morals and abilities

## **3- Student's views about teaching methods**

3.1 Do you think that changing teaching methods would help you to learn more?

And how would it help you?

- 3.2 Does your Islamic education teacher use more than one teaching method? If Yes, what are they? And if No why?
- 3.3 Which teaching methods do you prefer? What benefits do you think you get from them?
- 3.4 Is there any difference between your Islamic education teacher and teachers of other subjects in the way they teach? If Yes, which methods do you prefer? And why?

#### **4- Student's views towards the use of teaching aids in the teaching of IEC**

- 4.1 What teaching aids is your classroom equipped for?
- 4.2 Does your Islamic education teacher use teaching aids in his lessons?  
a- If Yes, What does he use ?
- 4.3 Do you like lessons when your teacher uses teaching aids? How does this help you?

#### **5- Student's views on student assessment and evaluation methods**

- 5.1 Which assessment methods does your Islamic education teacher use to measure your progress? What is your opinion of those methods?
- 5.2 Does the Islamic education teacher assess your understanding through examinations? If Yes, which kind of examinations (written or oral) ? How long do they last?
- 5.3 If your answer to the above question was by examination, do you like this method of assessment ? And why? Do you think that it is comprehensive and fair?
- 5.4 Does your Islamic education teacher use formative assessment? If No why?
- 5.5 Does your Islamic education teacher write regular reports about you? If No why?



- 1.4 What is the extent of your participation in evaluating the content of IEC or one of its elements?
- 5.7 What kind of evaluation does your teacher or you use?

#### **6- Student's views towards their lack of interest in IEC lessons**

- 6.1 What is your opinion about the extent of students' lack of interest in IEC lessons?

#### **7. Student's views towards school activities**

- 7.1 What advantages of school activities you know?
- 7.2 To what extent are such activities available in the school and what is the extent of your participation in them?
- 7.3 What is your opinion or evaluation of school activities?

#### **8- Student's suggestions for improving curriculum and teaching in Islamic education**

- 8.1 If you had to suggest any changes to the Islamic education curriculum, what would they be and why?

# بسم الله الرحمن الرحيم

رعاه الله

عزيزي الطالب في المرحلة الثانوية

السلام عليكم ورحمة الله وبركاته، وبعد

تعد هذه الاستبانة جزءاً مكملاً لرسالة الدكتوراه، والتي تهدف إلى دراسة واقع منهج التربية الإسلامية في المرحلة الثانوية من حيث الأمور التالية:

- 1. محتوى منهج التربية الإسلامية
- 2. الأخلاق والمهارات المكتسبة من دراسة التربية الإسلامية.
- 3. مدى تحقيق المنهج الإسلامي والمعلم لتلك المهارات والأخلاق
- 4. النشاطات والوسائل التعليمية.
- 5. طرائق التدريس المتبعة في تعليم التربية الإسلامية.
- 6. مدى اهتمام الطلاب بالتربية الإسلامية.

والمطلوب منك أن تقرأها بدقة وتمعن، ثم تجيب عنها مشكوراً بصدق وأمانة وذلك بوضع علامة ( ٧ ) في المكان المناسب.

كما أرجو التكرم بإعادتها إلي في أسرع وقت ممكن، والشكر العظيم سلفاً على ما تبذلونه من جهود في مساعدتي.

أسأل الله العلي العظيم أن يمن علينا بتوفيقه ويجزل لكم العطاء والمثوبة إنه ولي ذلك والقادر عليه، وصلى الله وسلم على نبينا محمد.

أخوكم  
الباحث



## استبانة الطلاب في المرحلة الثانوية

### معلومات عامة

1. معلومات عامة

- أ. العمر: ☐ 18-16 ☐ 21-19 ☐ 22- فما فوق
- ب. المدينة التي تقع فيها المدرسة: ☐ الرياض ☐ مكة ☐ جدة ☐ بريدة
- ج. هل مبنى المدرسة: 1. حكومي ☐ 2. أم مؤجر ☐

الرجاء التكرم بوضع علامة ( √ ) في المكان المناسب.

2. السنة الدراسية

- أ. أولى ثانوي ☐
- ب. ثانية ثانوي ☐
- ج. ثالثة ثانوي ☐

3. التخصص

- أ. القسم الشرعي ☐
- ب. القسم الإداري ☐
- ج. القسم الطبيعي ☐
- د. القسم التقني ☐

## محتوى منهج التربية الإسلامية

رأيي في ذلك أنني					الفقرات
موافق بقوة	موافق	لا أعرف	لا أوافق	لا أوافق بقوة	
					1. ليس هناك ارتباط بين ما أتلمه من العلوم الشرعية وحياتي اليومية.
					2. محتوى منهج العلوم الشرعية صعب جداً ويقف عائقاً دون فهمي له.
					3. طريقة عرض محتوى منهج العلوم الشرعية قديمة وليست مثوقة للطلاب.
					4. محتوى منهج العلوم الإسلامية غير كافٍ لتلبية حاجتي.
					5. أحس بعدم الارتياح أثناء حضوري حصص العلوم الإسلامية.
					6. أحصل على معلومات نظرية فقط من منهج العلوم الإسلامية.
					7. ما أتلمه من محتوى منهج العلوم الإسلامية لا يؤثر في تعديل سلوكي.
					8. طول محتوى منهج العلوم الإسلامية عن الوقت المخصص له.
					9. بعض موضوعات منهج العلوم الإسلامية غير مناسبة لعمر.
					10. ليس هناك ترابط بين موضوعات محتوى منهج العلوم الإسلامية.
					11. محتوى منهج العلوم الإسلامية بوضعه الحالي جيد بالنسبة لي.
					12. ريادة حصص العلوم الإسلامية في الأسبوع لتغطية المنهج بشكل كامل.
					13. لم أشارك مطلقاً بتقويم أي جانب من جوانب العملية التربوية كتقويم المعلم، المنهج، المحتوى أو العملية التربوية بشكل عام.
					14. بعض موضوعات محتوى منهج التربية الإسلامية متكررة سبق وأن درستها في المراحل السابقة.
					15. مقررات العلوم الإسلامية تنقصها الوسائل التعليمية.
					16. معظم العلوم الإسلامية أقل المعلمين استخداماً للوسائل التعليمية.
					17. طريقة التدريس المستخدمة لا تساعدني أبداً على فهم منهج العلوم الإسلامية.



## المحور الثاني

### الأخلاق والمهارات التي ترغب في اكتسابها

لحمول الثاني، يفتح عددًا من الأخلاق والمهارات التي ترغب في اكتسابها من خلال دراستك لمنهج وموضوعات التربية الإسلامية، لمعرفة أهميتها الرجاء التكرم بوضع علامة صح (✓) في المكان المناسب.

دراسة التربية الإسلامية تعلم وتنمي في					درجة الأهمية
مهم جداً	مهم	متوسط الأهمية	قليل الأهمية	غير مهم	
					1. فهم ومعرفة أحكام وقوانين الدين الإسلامي.
					2. التفكير العميق في الموضوعات الإسلامية.
					3. تعليم طريقة حل المشاكل السلوكية
					4. احترام آراء والدي والآخرين.
					5. حسن التعامل مع الآخرين.
					6. القدرة على معرفة وتمييز الحق من الباطل.
					7. مواصلة البحث والاستزادة من العلم الشرعي حتى بعد الدراسة.
					8. الاستعداد لتحمل مسؤولية الأسرة والمجتمع.
					9. الحرص على التحصن بالإسلام ضد الأفكار والدعاوى المغرضة.
					10. حب مساعدة المحتاجين والأشخاص للمعاقين والعطف عليهم.
					11. كفاءة التعامل مع التطور التكنولوجي والبيت المباشر من منطلق إيماني
					12. المشاركة في توعية وتنقيف أئمتك ومجتمعتك فيما ينفعهم وبضرهم.
					13. تطوير مهارات التحليل والكتابة خاصة في الموضوعات الإسلامية.
					14. العمل على ضبط سلوكي في إطار تعاليم الإسلام.
					15. القدرة على تحمل مشكلات الحياة مثل المرض، العمل، الدراسة.
					16. القدرة على مناقشة القضايا الإسلامية بطريقة متزنة وموضوعية.
					17. نظم مهارة النقد الهادف البناء.

### المحور الثالث

#### مدى تحقيق المهارات والأخلاق التي ترغب في اكتسابها

لنحاول التأمي كما سبق، يقترح عدداً من الأخلاق والمهارات التي ترغب في اكتسابها من خلال دراستك لمنهج وموضوعات التربية الإسلامية. المرجو منك تحديد مدى تحقيقها من قبل المعلم والكتاب المدرسي وذلك بوضع علامة صح ( ✓ ) في المكان المناسب.

دراسة التربية الإسلامية تعلم وتنمي في					درجة الأهمية				
					دائماً	غالباً	أحياناً	نادراً	لا يحقق
1. فهم ومعرفة أحكام وقوانين الدين الإسلامي.									
2. التفكير العميق في الموضوعات الإسلامية.									
3. تعليم طريقة حل المشاكل السلوكية									
4. احترام آراء ولدي والآخرين.									
5. حسن التعامل مع الآخرين.									
6. القدرة على معرفة وتمييز الحق من الباطل.									
7. مواصلة البحث والاستزادة من العلم الشرعي حتى بعد الدراسة.									
8. الاستعداد لتحمل مسؤولية الأسرة والمجتمع.									
9. الحرص على التحصن بالإسلام ضد الأفكار والدعاوى المموضة.									
10. حب مساعدة المحتاجين والأشخاص المعاقين والعطف عليهم.									
11. كفاءة التعامل مع التطور التكنولوجي واللبث المباشر من منطلق إيماني									
12. المشاركة في توعية وتنقيف أسرته ومجتمعه فيما ينفعهم ويضرهم.									
13. تطوير مهارات التحليل والكتابة خاصة في الموضوعات الإسلامية.									
14. العمل على ضبط سلوكي في إطار تعاليم الإسلام.									
15. القدرة على تحمل مشكلات الحياة مثل المرض، العمل، الدراسة.									
16. القدرة على مناقشة القضايا الإسلامية بطريقة متزنة وموضوعية.									
17. تعلم مهارة النقد الهادف البناء.									



## المحور الرابع

### مدى اهتمام الطلاب بالتربية الإسلامية

يتمس هذا الجزء من الاستبانة بعض الأسباب التي تؤدي إلى عدم اهتمام الطلاب بالتربية الإسلامية. فضلاً عن أن رأيك بالنسبة لهذه الأسباب هو صيغة علامة صح ( ✓ ) في المكان المناسب.

#### رأيي أن ذلك

#### الأسباب التي تؤثر في اهتمام الطلاب بالتربية الإسلامية

ليس سبباً	سبب ضعيف	سبب متوسط	سبب قوي	سبب قوي جداً
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					1- الطلاب لا يهتمون في الدراسة بشكل عام، وليس في التربية الإسلامية فقط.
					2- عدم تطبيق المعلم ما يدرسه لطلابه على حياته الخاصة، وانعدام القدوة العملية في المعلم.
					3- بعض مدرسي التربية الإسلامية ليسوا مؤهلين تربوياً لعملية التدريس.
					4- طريقة التدريس التقليدية لا يشترك فيها الطلاب.
					5- عدم لوجستيات استخدام الوسائل التعليمية في تدريس التربية الإسلامية، كما في غيرها من المواد.
					6- جهات المعاملة عند بعض مطمي التربية الإسلامية.
					7- افتقاد عنصر القصة المثوقة في تدريس التربية الإسلامية.
					8- بعض مطمي التربية الإسلامية قد لا يكونون هم أنفسهم مهتمين بها الاهتمام المطلوب.
					9- وجود بعض الموضوعات التي لا تتناسب مع أعمار الطلاب.
					10- منح التربية الإسلامية لا يتناول واقع الطلاب، ولا يعالج أمورهم.
					11- منح التربية الإسلامية لا يلبي احتياجات الطلاب.
					12- أسلوب الكتاب المدرسي صعب الفهم على الطلاب.
					13- طريقة عرض الكتب المدرسية قديمة وليست مثوقة للطلاب.
					14- إدارة المدرسة تلج على ضرورة نجاح الطلاب في التربية الإسلامية، بصرف النظر عن مستواهم الفعلي فيها.
					15- تدريس التربية الإسلامية تكون في آخر اليوم المدرسي.
					16- الأسرة لا تحي بتربية أبنائها تربية إسلامية، وينعكس هذا على الطالب في المدرسة.
					17- وجود تناقض بين الواقع الذي يجري في المجتمع وبين ما يتعلمه الطالب في التربية الإسلامية.
					18- انتشار الغزو الفكري والأفكار الهدامة التي قد تصرف الطلاب عن العناية بالتربية الإسلامية في المدرسة.
					19- المجتمع يهتم بالمواد التقنية أكثر من اهتمامه بالمواد الإسلامية.
					20- المدرسة لا نجد تعاوناً معها من هيئات المجتمع الأخرى في تربية النشء تربية إسلامية صالحة.

## المحور الخامس

### النشاطات والوسائل التعليمية

يتميز هذا الجزء من الاستبيان بعض النشاطات والوسائل التعليمية التي تستخدم في تدريس التربية الإسلامية. فضلاً فكر في كل نمط من الأنشطة والوسائل الموجودة في الجدول التالي وأشر بوضع علامة ( √ ) في المكان المناسب لمعرفة مدى استخدامها في برنامج التربية الإسلامية.

النشاطات والوسائل التي تستخدم في تدريس التربية الإسلامية					مدى الاستخدام
لا تستخدم	دائماً	غالباً	أحياناً	نادراً	لا تستخدم
					1. كتب التربية الإسلامية المقررة.
					2. كتب المراجع الإسلامية الأخرى.
					3. مواد إضافية للقراءة مثل كتيبات صغيرة، مطبوعات، نشرات إعلامية إسلامية.
					4. استخدام المسبورة ولوحات العرض في توضيح موضوعات التربية الإسلامية.
					5. استخدام وسائل تكنولوجية حديثة مثل الكمبيوتر، الإنترنت للاستفادة منها في العلوم الشرعية.
					6. جهاز العرض
					7.شرطة تسجيلية لمحاضرات دينية أقيمت في أماكن عامة لأحد المشايخ أو العلماء.
					8. الصور والرسوم التوضيحية والخرائط لعرض مواد إسلامية عليها.
					9. مقالات مأخوذة من جرائد أو مجلات تتعلق بالموضوعات الدينية.
					10. إقامة المعارض المدرسية.
					11. الإذاعة المدرسية.
					12. مكتبة مدرسية.
					13. قفاز وجهاز الفيديو



## المحور السادس

### طرائق وأساليب التدريس المستخدمة

يهدف هذا الجزء إلى معرفة مدى استخدام أساليب وطرائق التدريس المستخدمة في تدريس التربية الإسلامية. ولمعرفة مدى استخدامها أثناء تدريس من قبل المعلم الرجاء التكرم بوضع علامة صح ( √ ) في المكان المناسب.

طرائق التدريس المستخدمة					درجة الاستخدام لها				
					دائماً	غالباً	أحياناً	نادراً	لا تستخدم
1. التدريس التقليدي وهو طريقة الإلقاء المعتمدة على عرض المعلومات.									
2. استخدام أشرطة تسجيلية صوتية أو مرئية مثل أشرطة القرآن لمساعدة الطالب على إجادة التلاوة.									
3. استخدام أشرطة فيديو أو أفلام تعليمية لمشاهدة وعرض موضوعات دينية ذات علاقة بالدرس.									
4. عرض قصة أو دراسة حالة.									
5. زيارات لأماكن إسلامية أو أماكن تاريخية مهمة .									
6. محاضرات من زلزلتين متخصصين في التربية الإسلامية مثل إمام الجامع، عالم إسلامي، أو محاضر زائر.									
7. استخدام طريقة الحوار والمناقشة في التدريس.									
8. زيارات دراسية للمؤسسات الدينية والاجتماعية مثل الجمعيات الخيرية، دور الرعاية الاجتماعية، المستشفيات...الخ.									
9. استخدام أسلوب الترغيب والترهيب في توضيح بعض المسائل.									
10. دعوة أحد الطلاب للقيام بتحضير الدرس القادم وإلقائه أمام زملائه.									
11. طريقة حل المشاكل.									
12. دعوة الطلاب لاقتراح موضوعات للمناقشة خلال الدرس									
13. استخدام أسلوب الموعظة الحسنة في النصيح والإرشاد.									
14. تكليف الطلاب بإجراء أبحاث في المادة الإسلامية ( مثل البحث في موضوع منطلق بالدرس).									
15. مناقشة الطلاب في موضوع للدرس للتحقق من فهمهم.									
16. استخدام تمارين تمثيل الأكلور حيث يقوم الطالب بتمثيل أو لعب دور شخصيات إسلامية أو تاريخية مهمة.									

إذا كنت تكتب أي تعليق أو اقتراح على محتوى منهج التربية الإسلامية أو على الوسائل التعليمية أو على طريقة تدريس المعلم الرجاء استخدام المساحة التالية لذلك.

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وأخيراً أشكر لكم حسن تعاونكم

الباحث

## أسئلة المقابلة الشخصية للطلاب

### أولاً: نظرة الطالب نحو محتوى منهج المواد الإسلامية

- 1- ما الطرق التي تعتقد أن محتوى منهج العلوم الإسلامية يؤثر في تعديل سلوكك ؟  
أ. إذا كان الجواب لا، لماذا لم يؤثر في سلوكك ؟
- 2- ما الطرق التي يمكن لمحتوى منهج العلوم الإسلامية أن يساعدك في حياتك اليومية؟  
أ. هل يمكن إعطائي أمثلة توضح أن محتوى منهج العلوم الشرعية يساعدك ؟
- 3- هل تجد أية صعوبة في فهم موضوعات العلوم الإسلامية؟  
أ. إذا كان الجواب بنعم، ما نوع هذه الصعوبات؟ ولماذا هذه الموضوعات صعبة عليك؟
- 4- ما المصعب التي تعتقد وجوب تضمينها في محتوى منهج التربية الإسلامية؟
- 5- ما نوع التعبير والتطوير التي قامت به وزارة التربية والتعليم لمحتوى منهج التربية الإسلامية؟

### ثانياً: نظرة الطالب نحو السلوك والأخلاق والمهارات التي يودون اكتسابها من منهج التربية الإسلامية

- 1- ما نوع سلوك والأخلاق والمهارات التي تود أن تكتسبها من دراستك لمنهج التربية الإسلامية؟
- 2- ما مهبة وفائدة السلوك والأخلاق والمهارات التي تود اكتسابها؟
- 3- ما مدى تحقيق منهج التربية الإسلامية ومدرستها لتلك السلوك والأخلاق التي تود اكتسابها منهما؟

### ثالثاً: نظرة مدرس التربية الإسلامية نحو طرائق التدريس المتبعة

- 1- هل تعتقد أن التنوع في استخدام طرائق التدريس يساعدك على التعلم أكثر؟ كيف يساعدك ذلك، ولماذا؟
- 2- هل يستخدم مدرس التربية الإسلامية أكثر من طريقة تدريس أثناء تدريسه لمنهج التربية الإسلامية؟  
أ. إذا كان الجواب نعم، ما هي ولماذا؟  
ب. إذا كان الجواب لا ما هي ولماذا؟
- 3- ما هي طرائق التدريس التي تفضلها وترى أنها تفيد أكثر من غيرها، ولماذا؟
- 4- هل يوجد هناك فرق بين طريقة مدرسك في التدريس وطريقة غيره من المدرسين؟  
أ. إذا كان الجواب بنعم، ما هو هذا الفرق، وأيهما تفضل ولماذا؟

### رابعاً: نظرة الطالب نحو الوسائل التعليمية المستخدمة في التدريس

- 1- ما هي استخدامات وسائل التعليم المجهز بها فصلك؟
- 2- هل يستخدم مدرسك الوسائل التعليمية أثناء التدريس؟  
أ. إذا كان الجواب بنعم، ما نوع هذه الوسائل التي يستخدمها؟  
ب. إذا كان الجواب بلا، فلماذا؟
- 3- هل يحب تدريس المواد الإسلامية عندما يستخدم مدرسك الوسائل التعليمية؟ وكيف تساعدك؟

### خامساً: نظرة الطالب نحو طرائق تقويم الطلاب

- 1- ما هو نظام التقييم الذي يستخدمه مدرسك لتقييمك ؟ ولماذا؟
- 2- هل يقيم مدرسك لحصيلتك عن طريق الاختبارات؟  
أ. إذا كان الجواب بنعم، فما نوع هذه الاختبارات هل هي تحريرية أم شفوية؟ وما مدة هذه الاختبارات؟
- 3- هل كان هناك للمواد السابق، عن طريق الاختبارات، هل تحب هذا النوع من أنواع التقويم؟ ولماذا؟ وهل تحس أنه شامل ومتكافئ؟
- 4- هل تفضل منهج عن طريق التقييم التكويني؟ ولماذا؟



٤. هل مدرسك يكتب عنك أو عن زملائك تقارير منتظمة؟
٥. إذا كان الجواب لا، لماذا؟
٥. ما مدى مشاركتك في تقويم منهج التربية الإسلامية أو أحد عناصرها؟
٦. ما نوع التقويم الذي تستخدم؟

### **سادساً: نظرة الطالب نحو قلة أو عدم اهتمام الطلاب بحصص التربية الإسلامية**

١. ما رأيك في مدى اهتمامك أو اهتمام زملائك بحصص التربية الإسلامية؟

### **سابعاً : نظرة الطالب نحو الأنشطة المدرسية**

١. ما هي الفوائد والميزات من وجود الأنشطة المدرسية على حسب علمك؟
٢. ما مدى وجود أو توفر الأنشطة المدرسية في مدرستك ؟ وما مدى مشاركتك بها؟
٣. ما رأيك وتقويمك لتلك الأنشطة المدرسية الموجودة؟

### **ثامناً: اقتراحات الطالب لتحسين عملية التدريس و منهج التربية الإسلامية.**

١. إذا كان لديك مقترحات لأي تغيير لمنهج التربية الإسلامية في المرحلة الثانوية فما هي، ولماذا؟

## **APPENDIX 4**

### **ACCESS LETTERS**



## **LIST OF ACCESS LETTERS USED IN THE STUDY**

**(All letter were in Arabic)**

- 1. Letter from the University of Al-Īmam Muhammad bin Saud to Ministry of Education.**
- 2. Letter from Ministry of Education to Education Directorate in Riyadh, Makkah, Jeddah and Buraydah to give the researcher permission to apply the instrument.**
- 3. Letter from the Head of Education Directorate to the Head of the Schools to allow the researcher to distribute the Questionnaire and to make the Interview.**