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University
of Glasgow

**Activating the teaching methods
contained in the Holy Quran among
Islamic teachers.**

By

BANDR FAHAD ALONZI

Thesis Submitted in Fulfilment of the Requirements
for the Degree of Doctor of Philosophy (PhD)

School of Education

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Abstract

This research aims to explore and promote the effectiveness of the teaching methods contained in the Holy Quran among intermediate-school teachers of Islamic Education in the Kingdom of Saudi Arabia. The study recognises the importance of the Quran as a central component of Islamic Education and stresses the need to enhance the teaching methods used in this subject.

The review includes both traditional and modern technologies, taking into account the cultural context and educational landscape in Saudi Arabia. The study employed a mixed methods design to study the different teaching methods used to teach the Quran; it employed both qualitative and quantitative research methods. The qualitative phase included an in-depth exploration of the perceptions, attitudes, and challenges that teachers face with regard to incorporating Quranic teachings into their teaching practices. In addition, qualitative data collection methods such as interviews and observations were used to collect insights from teachers, educators, and students. Based on the results of the qualitative phase, a comprehensive framework was developed to activate the teaching methods of the Quran. This framework includes pedagogical strategies, curricular alignment, and professional development opportunities for teachers. It is designed to guide teachers in incorporating Quranic teachings into their lessons while addressing the specific needs and challenges identified in the qualitative phase. The quantitative stage involved implementing the developed framework in a sample of middle-school classes. Pre- and post-intervention assessments were conducted to measure the effect of activating Quranic teaching methods on students' learning outcomes, engagement, and personality development. In addition, questionnaires were employed to measure the perceptions and

satisfaction levels of both teachers and students regarding the integrated approach. The thesis discussed three principal axes.

1. What is the reality of Islamic teachers using the teaching methods mentioned in the Holy Quran in the schools of the Kingdom of Saudi Arabia?
2. What are the obstacles faced by Muslim teachers with regard to using the teaching methods stipulated in the Holy Quran in the schools of the Kingdom of Saudi Arabia?
3. What is the extent of use of the teaching methods mentioned in the Holy Quran compared to modern teaching methods in the Kingdom of Saudi Arabia?

The results of the research contribute to the field of Islamic Education by providing insights into the challenges and opportunities associated with integrating the teachings of the Quran into educational practices and linking them to technology. The thesis also provides practical recommendations for educational policymakers and developers of curricula and teacher training programs, in order to facilitate the integration of Quranic teachings into the teaching of Islamic Education.

In conclusion, this doctoral dissertation sheds light on the importance of activating the methods of teaching in the Quran among teachers of Islamic Education for the intermediate stage in the Kingdom of Saudi Arabia. The study aims to create a more impactful and transformative learning experience for students by bridging the gap between religious instruction and educational practices. The research findings provide valuable insights and recommendations for educators and policymakers seeking to enhance the teaching of the Quran and promote a deeper understanding of Islamic principles among students in Saudi Arabia.

Author's Declaration

“I declare that, except where explicit reference is made to the contribution of others, this dissertation is the result of my own work and has not been submitted for any other degree at the University of Glasgow or any other institution.”

Bandr Fahad Alonzi

Signature

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Abbreviations

ICT	Information and communication technology.
KSA	Kingdom of Saudi Arabia.
CIA	Central Intelligence Agency.
GDP	gross domestic product.
GCC	Gulf Cooperation Council.
MoE	Ministry of Education.
MoHE	Ministry of Higher Education.
STEM	Sciences. Technique. Engineering. Mathematics
CLPL	Career-long professional learning
CPD	Continuing professional development
TF	Female teacher
TM	Male teacher.
SACB	Saudi Arabia Cultural Bureau UK
UNESCO	United Nations Educational, Scientific and Cultural Organization.
JISC	Joint Information Systems Committee.

Chapter 1 Introduction

1.1 Introduction

Traditional Islam teaches that for more than fourteen centuries, before Allah blessed mankind by sending down the Holy Quran to the Prophet Muhammad, Peace be upon him, humanity was cursed with conflict. Due to the influence of this great book on their souls, the followers of Mohammed became loving brothers overnight (Ali Saleh, 2014). Moreover, Allah himself highlighted this blessing in the Quran, he said ⁽¹⁾:

وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا) سورة آل عمران_103.

"And remember the grace of Allah upon you, as you were enemies, and you divided between your hearts, and you became with His grace our brothers" [Al-Imran, 103].

In accordance with this view of history, Muslims believe that Allah sent down the Quran to guide people, to bring them from darkness into light and to guide them on the straight path. It provides guidance, healing and mercy for all people, Allah says:

(إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا) سورة الإسراء_9.

(9) Indeed, this Quran guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward. Surat Al-Israa.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ) سورة الاسراء_82.

(82) And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. Surat Al-Israa.

(1) The translation of the meanings of the Holy Quran in this PhD will be all from the official website of King Saud University in the Kingdom of Saudi Arabia. <http://quran.ksu.edu.sa>

Allah ordered the followers of Islam to *understand* the Quran, reflecting on its meaning, its principles, and its consequences for all of human life. Understanding the book of Allah is hence for Muslims the key to all science and knowledge; it enables us to extrapolate all the good and extract all the science for proper appreciation of the world, including the education sciences and effective teaching methods developed for implementing them, which are, for Muslims, equally based on the Holy Quran as a holistic basic source for all educational processes (Hashim, 2022). It has been noted by several influential commentators that The Noble Quran abounds in education and educational methods that need to be studied, analysed and deduced to appropriately enrich our civil and human roles. Islam has historically placed scholars in a high position and elevated them to an equal status as the people of faith, because of the knowledge and guidance in education they carried out for the common good. In his first speech to humanity in the Holy Quran, Allah refers to reading and writing as the means of learning and obtaining knowledge. Allah Almighty declares,

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5) سورة العلق.

- (1) Recite in the name of your Lord who created -
- (2) Created man from a clinging substance.
- (3) Recite, and your Lord is the most Generous -
- (4) Who taught by the pen -
- (5) Taught man that which he knew not. Surat Al-alaq.

There are also many verses in the Noble Quran that call for reflection, research, contemplation, discovery, and experimentation, by using the human mind and senses that God Almighty has provided man with, and which represent the means of knowledge and external perception. Allah Almighty says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا (36) سورة الإسراء.

- (36) And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned. Surat Al-Israa.

Allah also says:

وَاللَّهُ أَخْرَجَكُمْ مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ (78) سورة النحل.

(78) And Allah brought you out of your mother's bowels while you did not know anything, and made you hear, see and think so that you could use them in gratitude. Surat An-Nahl.

In his interpretation of this noble verse, Allah Almighty references His servants, bringing them out from their mothers' wombs while they did not know anything. After that, He gives them ears with which to hear, eyes with which to see, and hearts with which to meditate to distinguish between the harmful and the beneficial (Abdul-Rahman, 2009).

And Allah has commanded us to understand the Quran and ponder its meanings, principles, and consequences. This Quran, from which we can extrapolate knowledge that is appropriate and relevant, and frame scientific information, is, Muslims aver, the key to ensuring quality in education. Furthermore, understood correctly, the Quran offers Muslims an integrated educational approach. Muslim educators rely on this approach in the education process in many contexts, including its foundations, goals, principles, issues, and methods, and in all its fields, including educational sciences and effective teaching methods. They start with the Holy Quran as a basic and holistic source for *all* educational processes.

أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿82﴾ سورة النساء.

(82) Then do they not reflect upon the Quran? If it had been from [any] other than Allah, they would have found within it much contradiction. Surat An_Nisaa.

Education is a necessary process for human beings, due to its pervasive social relevance and importance to the individual mind. Accordingly, the methods of education have significantly evolved over time, and scholars and researchers in education continue to publish their studies and experiences in the field. They provide knowledge for students in templates that help to develop their mental perceptions and encourage them to employ their multiple capabilities for a

positive coexistence with the contemporary world (Al-Husseini., 2022). Educators also call for the use of effective teaching strategies and methods, given their usefulness in making students active and self-dependent (Cooper and McIntyre, 1996). Recently, in Islam as in the wider world, the focus in the educational process has moved from the teacher as a source of learning to the learner (Schunk and Mullen, 2013). This transforms the status of the learner from one of a passive recipient to that of an active agent in a positive way.

Teaching methods are among the important factors in students' achievement because of their impact on their interaction during the teaching process. Thus, they are among the essential elements of the teacher's effectiveness in general. In addition, the teaching method is often the difference between a successful and unsuccessful teacher. Thus, it has the most significant impact on student performance (B Joyce., 2000).

The way the teacher performs has an enormous impact on students' abilities also to teach themselves. A successful teacher is not only one with an attractive personality but one also who engages his students with effective mental and social processes and teaches them how to apply them effectively. Lambert and her colleagues believe that genuine school reform occurs through the daily efforts of teachers to change their teaching practices within this growth mindset (Lambert, 1997).

Darling-Hammond concluded from extensive comparative international study that the effectiveness of education is a product of the teacher's point of view. Teachers who use diverse and informed types of teaching and interactive strategies achieve better success than teachers who use so-called traditional methods (Darling-Hammond, 2000).

With the progress of research in the teaching field, researchers and practitioners all across the world have introduced modern teaching methods that help the teacher to achieve the objectives of the curriculum and give a more significant role to the learner in the learning process, which in turn leads to an educational environment characterised by practitioner research and exploration (Boumová, 2008). In the past, the education process in many areas of the globe influenced by European and American ideas was often viewed as a passive process in which the learner was a recipient, and information was transmitted to him by the teacher (Walia, 2012).

The reliance on 'traditional' teaching methods, one of the characteristics of which is the focus on memorisation, recitation, the transfer of information, and the centring around the teacher, tends to render the teacher the paramount source of information and the most active element in the equation. This is generally accompanied by the passivity of the student and his reliance on receiving only (Kelly, 2009).

However, with the progress of research on the working mechanisms of the human mind and learning methods, learning has in recent times come to be seen as a fundamental process of interaction between the learner, the educational experience, and the social context in which it is located – even if the ratios between these can be disputed (Phillips and Soltis, 1998).

Learning is thus seen as a process of co-producing and building knowledge more than transferring information. Research in recent decades supports a widespread paradigm that reflects a more active model for acquiring knowledge. In this model, knowledge is built through interaction with the tangible world. It recognises and presents the social context of learning environments whilst reorganising mental and cognitive structures; this modern vision of learning has

been reflected in teaching methods taken up all over the world, including in Islamic systems (Richards, 2005).

In the past in many societies, teaching was a set of limited didactic practices undertaken by the teacher that led to student learning. The teacher teaches the skills, and the students apply them (Walia, 2012). Teaching was one-way, and an essential part of the teacher's job was to create an appropriate learning environment to achieve the required response from the students. Necessary reinforcement was provided so that much learning could be done without teacher-student interaction. Nowadays, education has become a process that contains frequent, two-way interactions between the teacher and the instructional activity and the student's learning processes and behaviour, understood in the widest emotional and motivational terms (Schunk, 2012).

A major fruit of this interactive shift in pedagogical research has been the finding that one of the common traits of great teachers is their ability to diversify teaching methods to reach students with different learning styles or dispositions (Jacobson et al., 1999). 'Activating' teachers' teaching methods, then, is based on wide appreciation of the learner's role and positivity in the learning process and the learner's involvement in it, in addition to the creation of a stimulating learning environment. These elements make for an effective learning process, creating 'permanent learning', and focusing on students' skills in assuming responsibility for their own education (Reiman and Thies-Sprinthall, 1998).

The teaching method is in essence the performance in which the teacher or educator chooses the words, material and strategies and aligns them in a meaningful and evidence-supported sequence in which he or she is also emotionally invested. It is at its highest an expression of the behavioural 'path' or vocation that a person follows in their life and profession. Within the Quranic

framework, it follows two paths. The first is the means of thinking about the representation of what is to be learned, and the second is the means of expressing this representation (Khawaldeh, 2001).

In light of the information revolution and rapid, globalised technological progress, which has been imprinted on education in the twenty-first century (Collins and Halverson, 2010), the stereotypical teacher who focuses only on memorising information no longer has the same unchallenged place in modern educational systems. Modern systems focus on modern technological methods in the design and implementation of educational programmes, and this requires teachers of the digital age to be able to use, manage and employ technology effectively in the educational process. Teachers are required to update their knowledge and skills so that they can absorb modern and constantly evolving technology (Hassanien, 2006).

1.2 Aims and Objectives of the Study

This research comes out of the traditions of Islamic Education, and it seeks to advance educational reform in my home country of the Kingdom of Saudi Arabia (KSA). Its aims can be summarised as follows:

1. To support workers in the field of Islamic Education in relation to development and innovation, by helping them to use more effective methods in their teaching and to achieve the objectives of the lesson for all students with their different interests and desires. This means attending to processes that lead to more effective classroom teaching and ensuring that the integrated development of students – psychologically, physically, mentally, and socially – is achieved, according to the principle of taking individual differences into account.

2. To increase the efficiency of Islamic teachers, training them to activate the teaching methods advanced in the Holy Quran and to avoid the obstacles that weaken the efficiency of their teaching.
3. To make recommendations that will consolidate teaching methods; specifically, to incorporate the teaching strategies mentioned in the Noble Quran, the Prophetic Sunnah, and Islamic educational thought, thereby increasing the implementation and usage of these teaching methods by Islamic education teachers in Saudi Arabian schools.
4. To identify and summarise the teaching methods mentioned in the Holy Quran. These teaching methods are an essential part of effective learning, and they contribute to developing assimilation and promoting positive behaviours.
5. To develop policy proposals that can facilitate the activation of the teaching methods mentioned in the Quran by Islamic education teachers in schools in the KSA, and to integrate them with the modern technologies used in contemporary teaching methods.

1.3 Research questions.

It is a central contention of this thesis that the educational methods supported by the Holy Quran, properly understood and rediscovered, align effectively and creatively with what is commonly understood as progressive ‘Western’ approaches to learning and teaching now widely favoured across the world. While this does not in any way seek Western approval for Quranic Methods, it suggests that Islamic Education holds untapped potential to engage in the global conversation on contemporary effective learning and teaching fit for the digital age.

This explains the research questions at the heart of the enquiry:

1) *What is the reality of Islamic teachers' use of the teaching methods mentioned in the Holy Quran in schools in Saudi Arabia?*

Through this question, the researcher aims to determine the true extent to which the teaching methods mentioned in the Holy Quran are used in current teaching practices. Data on this will be gathered through a questionnaire and interviews. It is important to know the strengths and weaknesses of the activation of Quranic teaching methods. This knowledge is also important for designing a proposed programme at the end of the thesis to activate the teaching methods mentioned in the Holy Quran.

2) *What are the obstacles to Islamic teachers' use of the teaching methods mentioned in the Holy Quran in schools in Saudi Arabia?*

In this question, the researcher highlights the factors that prevent or impede Islamic teachers from teaching effectively and achieving the required results, as well as the obstacles preventing them from incorporating the teaching methods recommended in the Holy Quran. There are various obstacles, all of which affect the implementation of these teaching methods in different ways. Moreover, they vary from one learning environment to another and from teacher to teacher. Should the number of obstacles increase, the negative impact of these obstacles will increase also, thus weakening the positive outcomes of the teaching process.

3) *To what extent are the teaching methods mentioned in the Holy Quran used, in comparison to modern teaching techniques in Saudi Arabia?*

In light of the results of the previous questions, data collection and analysis will be carried out and recommendations will be given on the most appropriate ways to activate the teaching methods mentioned in the Quran among Islamic Education teachers, and to integrate them with new teaching methods.

1.4 Thesis philosophy and objectives

The philosophy of the current study is determined by answering the research questions of the thesis.

Traditionally, the role of Islamic teachers has been to impart information to their students, and to indoctrinate them (Coulson, 2004). However, in more recent times, developments in pedagogy and social sciences have led to changes in teaching methods so that the teacher and the students are much more actively involved in the learning process in a model often adapted from the West. This study aims to support the use of modern, original teaching methods by highlighting how the Holy Quran contains and ratifies effective, 'modern' methods of teaching, and how these can be used by teachers of Islamic Studies.

Along with advances in teaching and learning methods, there have been changes to the content of the KSA curricula, how information is displayed, and learning activities, largely due to advancements in technology. The growing use of technology in teaching has led to the emergence of new ways of learning, such as e-learning, being able to participate in education from a distance, and learning with the assistance of artificial intelligence (Al-Harbi, 2014).

As I am myself a specialist in Islamic Studies curricula and methods, I have noticed that there is a gap between the methods applied by Islamic Studies teachers and those encouraged in the Holy Quran. This gap is partially responsible for the current weaknesses in the teaching and learning outcomes in Islamic Studies (Ahmed, 2023). Furthermore, some teachers mistakenly believe that there is no need for modern or creative teaching methods when teaching a 'religious' subject. I believe that the use of such methods is important, because methods that increase the effectiveness of teaching and the communication of information of ideas positively affect students' academic and oral performance (Muijs and

Reynolds, 2017) . Consequently, the failure to employ modern and creative methods reduces the effectiveness of students' religious education.

Teachers in today's classrooms must be able to bring together multiple sources of knowledge and integrate them with modern techniques, including the use of information and communication technology (ICT). It is clear that in Islamic Studies, teachers need to be informed about, and able to effectively apply, the teaching methods promoted in the Holy Quran.

In order for any new plans to improve teaching and its effectiveness, they must suit the current teaching environment and be practical in real life. They should not be hastily implemented but introduced in gradual phases. As for theoretical and unstudied goals, none of them will be successful in application.

In addition, these new plans to improve teaching will also foster a sense of competition between teachers, institutions, and regions, particularly between teachers of Islamic Studies, who in my estimation currently receive little encouragement or incentive to perform well.

The importance of this research project lies in its contribution to effective teaching methods and curricula, particularly for teachers of Islamic Studies. Recent changes, such as advancements in ICT and the availability of knowledge, and the increasing pace of scientific discoveries, have important consequences for education. The functions of educational institutions are also changing, and they are being asked to take on new responsibilities. As education involves the full range of human qualities, it can be viewed as a social process with culture at its centre. Students expect a high-quality education that will equip them with the skills they require, now and in the future. Teachers' roles have also changed, from one of a disseminator of knowledge to one of a facilitator of learning. By providing

instructions and guidance, a teacher can enlighten students and prepare them for independent research and study. In order to do so, he must be familiar with up-to-date technological methods and know-how to teach students to access and employ knowledge and information responsibly in all areas of their lives.

The developments that have been made this century in ICT and the international network of information, and which are still ongoing, will inevitably have an impact on our future lives. It is expected that we will interact more and more with technology in many aspects of our lives, from home to the workplace and in our leisure time (Deb, 2014). Our lives in the future may be very different in the way that they depend on technology, so that we might call it a digital or electronic or even 'AI' life. Educational institutes will be no exception, and as they change, so will teachers' roles and the methods that they employ.

Quality is an important aspect of educational institutions; a quality education produces graduates who possess the skills required by their community. To achieve a high-quality performance, everyone involved in education must work together as a team and utilise all the human and material capabilities available to them (Al-Harbi, 2014). Teachers are at the heart of such quality education, where high-quality teaching leads to high-quality outcomes, i.e. student achievement. High-quality teachers have (both naturally and by acquisition) the professional, technical and interpersonal skills required to provide quality education. The quality of teaching can be assessed against standards set by the government and monitored to ensure that it is sufficiently robust. Standards and indicators are valuable criteria that teachers (and others) can use to evaluate their performance objectively and to provide an effective learning environment conducive to success. The quality of the educational environment must be integrated. Wherever there is successful scientific management, qualified teachers, a good

curriculum, and an integrated educational plan in terms of preparation and equipment, learning becomes successful, and teaching is effective (Mahran, 2014).

It should be the goal of all teachers, including teachers of Islamic Studies, to achieve the educational standards their educational system gives them. Educators take it upon themselves to transform government and policymakers' vision and education goals into actual learning outcomes. These outcomes take the form of learners' skills, knowledge, and behaviour, and in the case of Islamic Studies teachers, students' knowledge of Islamic values and their commitment to Islamic principles.

1.5 Research importance.

Teaching methods, such as effectively communicating knowledge to students, developing their abilities, and improving their skills, constitute an important science. The Quran, which all Muslims believe Allah revealed to humanity, does not only speak about religious matters and beliefs, but includes the whole of life, including the most important educational capacities and teaching methods. Thus, the importance of this topic becomes apparent because it is related to the Holy Quran.

This research is consistent with the current efforts to enhance and develop religious education in Saudi Arabia by integrating digital technologies into the teaching and learning process. This is vital in the effort to enable all students to meet the demands of society and the labour market, and it must be accompanied by improvements in the performance and outcomes of educational institutions. Furthermore, given the changing nature of education and how it can be delivered with the help of digital technology, the roles and functions of teachers are also

changing. Therefore, they must prepare their teaching careers differently to suit these new and changing roles. It thus becomes necessary to accurately define the skills and knowledge needed to teach in the modern world.

This research will help to improve teachers' performance in Islamic Studies and integrate digital technologies into the educational process. The project will provide valuable information to policymakers and those responsible for establishing CPD and CPEL training programs for teachers of Islamic Studies. It also responds to the call for increasing the use of digital technologies in the educational process. This project will raise the awareness of teachers of Islamic Studies of the skills they need to be effective teachers in this digital age.

There is a consensus among educators and policymakers worldwide that education is one of the most productive investments that countries can make to empower their citizens and communities and achieve security and prosperity. However, some recent changes have created obstacles to achieving these goals (Al-Husseini., 2022). This underscores the urgent need to review current teaching practices and it raises questions about whether the current level of education is high enough to guarantee the necessary level of education now and in the future. In the modern world, policymakers, international organisations and education professionals review teaching strategies, make recommendations on improving teaching methods, and advise how best to implement new curricula designed to ensure that goals are met, and that teachers work efficiently in the classroom.

Teaching methods are among the scientific arts, and their effectiveness depends on teachers' competence and skills in activating them. There are subtle differences between the different methods; thus, the activation of the teaching methods in the Quran is still far from achieving its intended purpose. This is because teachers are not able to confidently impart Islamic knowledge and

understanding using them. However, these methods are very important because some believe that religious education does not need such a spectrum and one method is enough to transmit information and indoctrinate. This thesis disputes such a view.

The results of the current study will help to provide trainers and educational consultants with a clear picture of the reality of applying the teaching methods mentioned in the Quran by teachers of Islamic education and enable them to identify the problems that may prevent them from being effective.

1.6 Teaching Methods

Teaching style is a popular term in the field of education. There are teaching methods in general and at the highest level they differ through their quantitative and qualitative identification of how to achieve educational goals (Yalajin, 1991). More precisely, teaching style also refers to "... the set of processes and procedures that a teacher performs during teaching, which together constitute a distinctive pattern of this teacher's behaviour" (Rabat, 2015 p 178 - 179).

The teaching *style* may differ from one teacher to another, regardless of whether they follow the same teaching *method*, and the strategy is the umbrella that combines harmonious methods and means to achieve a specific goal whilst respecting diverse styles. The teaching style is a style that can be used according to scientific foundations and pedagogical consensus; it is directed deliberately and consciously towards achieving a certain goal. Hence, the teaching style differs from one teacher to another according to each one's skills, experiences, and personal and professional competencies. This thesis does not seek to standardise teaching styles but respects individual teachers' differences within agreed and sanctioned methodological models.

In order for the concept of a teaching method to become clearer, it is necessary to clarify the difference between this and a teaching strategy. The method is the set of moves that the teacher uses to achieve predetermined goals, and how the teacher processes specific content within the method moves. The strategy is the combination of the methods that the teacher uses in the classroom; he may use a certain method at one time, then move to another method at another time or part of the lesson (Rabat, 2015 p 178 - 179). A framework is commonly found for these at an agreed level of policymaking and monitoring.

Abdul-Raouf and Al-Masry (2017) define teaching as an organised series of actions directed by the teacher, in which learners participate in the theory and the underpinning 'science' in order to become educated (AbdelRaouf, 2017). Abdullah (2013) defines teaching as the actions that the teacher performs during the teaching and learning process to bring about direct education in the learning of students to modify and facilitate the course of education (Abdullah, 2013).

Al-Zwaini (2015) points out that teaching is an integrated arrangement of people, equipment, and behavioural procedures that all participate in accomplishing what is necessary to effectively achieve the objectives of the lesson (Al-Zwaini, 2015). Damas (2008) further indicates that teaching methods are special procedures that the teacher performs within the general procedures that take place in a specific educational situation. The discussion method may be the same, for example, but teachers use it in a variety of ways, such as questions and answers, and preparing reports for discussion (Damas, 2008). According to Abodeh (2011), 'teaching' is how the teacher deals with the method of teaching during the teaching process.

Attia (2008) defines teaching methods generically as being: 'the set of rules, controls and modalities by which the method is performed, or ... everything that the teacher follows in order to effectively employ the teaching method' (Attia,

2013). Tamagoult and Baarouri (2020) echo this opinion; they indicate that the teaching method is an organised process aimed at achieving a set of previously announced goals. It is also a method that reflects the leadership personality of the teacher, which stems from his experiences, characteristics and circumstances (Tamagoult, 2020).

1.7 The concept of teaching in the Quran

Teaching in the Quran refers chiefly to a person's effort to memorise and understand. It also refers to the same effort when it aims to make others memorise and understand. This addresses the dimensions of teacher delivery and the different experiences of the learner, and from this perspective, teaching is expressed through teaching in the wider Islamic concept of education (Dahko, 2019).

Teaching in the light of the Holy Quran is synonymous with education, so the Quran praises the role of both the teacher and the learner. There is no hierarchy in their roles, as in traditional teaching, where the teacher's role is higher than that of the student. There is no difference between student effectiveness, as suggested in modern pedagogy. In addition, definitive *study* in the Holy Quran is that in which the learner participated. "Teaching" in most verses comes in the plural form, indicating the element of exchange and activating participation in the educational process (Dahko, 2019).

This PhD will by these lights examine the use by Islamic Studies teachers of the teaching methods mentioned in the Holy Quran and how to put them into practice, in addition to overcoming the obstacles that stand in the way of applying the curricula of Quranic education. This study identifies the teaching methods mentioned in the Holy Quran as a procedural set of a teacher's teaching methods

and preferences, which derive from the Holy Quran, and which are closely related to the developmental characteristics of the learner to achieve specific educational goals.

1.8 Quranic teaching methods' characteristics

1.8.1 Comprehensiveness

The Holy Quran is for Muslims a complete and comprehensive way of life, and its comprehensiveness and perfection stem from it being a revelation from Allah.

Allah Almighty says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ (89) سورة النحل.

(89) We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims. Surat An-Nahl.

Islamic education and its teaching methods focus on educating the human personality separately, and educating societies religiously, morally, politically, economically, militarily and scientifically, and civilising them to bring about development and prosperity, even for all other societies (Al-Hazmi, 2000).

1.8.2 Positivity

Positivity in Quranic teaching methods extends to educational thought. It pushes the learner and the teacher to acquire knowledge and understanding effectively through effective work, experimentation, discussion, dialogue, and interaction with the teacher. Allah highlights positivity, and it is included in the cooperation between the teacher and the student (Al-Barawi, 2009). Allah says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (2) سورة المائدة.

(2) And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty. Surat Al_Maaida.

1.8.3 Stability and flexibility

The goals of teaching methods are fixed, and each teacher seeks to achieve them, but they use different and flexible means and methods to achieve them effectively. This involves originality and renewal, and it is one of the goals of education to maintain these. This means adhering to the principles and positive commitments of the past, preserving identity in the present, and innovating for the best outcomes in line with development and progress (Jawad, 2003). For example, stability lies in preserving the original. Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (9) سورة الحجر.

(9) Indeed, it is We who sent down the Quran and indeed, we will be its guardian. Surat Al_Hijr.

Flexibility lies in methods and extrapolation. Allah says:

(وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ (83) سورة النساء.

(83) if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. Surat An-Nisaa.

1.8.4 Balance

Balance in education is a commitment to moderation in all aspects of the learning process and not to go beyond extremes or to induce neglect (AbuDaf, 2002). This criterion emphasises the need to create an integrated human being in the light of the needs and capabilities of society and not to prefer one side over the other because that harms the learner's personality. For example, teachers should not give preference to the mental aspects of learners over the social, psychological and educational aspects (Falouqi, 1997).

One of the most important foundations and principles upon which educational philosophy is based in Islam is the principle of balance. This principle emphasises the balance and interaction between values to achieve the construction of the new human being. This refers to a balance between rights and duties, the

importance of teamwork and individual initiatives, and the spiritual and material aspects of learners (Jawad, 2003). Islam is thus a religion of moderation that suits a person in all aspects of their life, and it is valid at any time in every place. It balances the spirit and body's requirements and accommodates all changes and developments. Allah says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا (143) سورة البقرة.

(143) And thus, we have made you a just community. Surat AL_Baqara.

Balance in Quranic teaching methods is achieved through moderation in the goals that are required to build the influential personalities of the student and teacher.

1.8.5 Realism

Realism is dealing with objective facts that have actual existence and realistic effects so that they can be applied and achieved, rather than dealing with idealistic theories that cannot be achieved. Realism in the curricula of Quranic education takes into account human needs and it deals with the person as a human being with individual needs, potential and capacity (Yalgin, 2009). Allah said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرَامًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا (286) سورة البقرة.

(286) Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord do not impose blame upon us if we have forgotten or erred. Our Lord and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. Surat AL_Baqara.

The realism of Quranic teaching methods is reflected in the educational field, especially the objectives of teaching methods, which must be appropriate to the reality of the students and take into account their circumstances and abilities (Al-Barawi, 2009).

1.8.6 Continuity

Continuity is also a goal of education and it means relying on human ability to continue learning through life (Jawad, 2003). The Quran established the principle of continuity in education. It does not end at the end of the school stage but rather continues in life to enable Muslims to achieve goals, develop capabilities, and face the changing world. Allah says:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (المجادلة 11).

(11) Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. Surat Al_Mujaadila.

Allah says:

وَقُلْ رَبِّ زِدْنِي عِلْمًا (114) سورة طه.

(114) "My Lord, increase me in knowledge." Surat Taa_Haa.

The Quranic verse indicates there are some forms of urging knowledge and demanding more of it, which requires continuity, and this is a principle that distinguishes the methods of teaching the Quran through which knowledge is spread (Al-Barawi, 2009).

1.8.7 Conclusion

The purpose of this introductory chapter is to set the academic, theological and research contexts for what follows. Each of these is elaborated at greater length in the succeeding chapters below. The intention here is to speak to both Islamic and Western readers to communicate the religious and educational motivations of the study and to highlight the intention of conveying to wider audiences the professional educational potential of the Holy Quran in a period of global educational self-examination, pedagogical reform, and dramatic technological change. In this way, it is a clear aspiration of the research to be part of the international conversation on the place of religiously and philosophically rooted school practices in the learning and teaching of new generations of young people.

The author has also sought here to signpost his own religious and educational positionality in ways that can be developed and deepened as the research unfolds.

Chapter 2 Saudi Context

2.1 Introduction

The history of the Kingdom of Saudi Arabia (KSA) may stretch back a long way, but the current modern state was only established in 1932 (Bowen, 2014). Formerly, the area was split into two rival regions, Hejaz and Najd. These were united by King Abd al-Aziz Al Saud in 1932 and the new KSA was formed. However, the new kingdom was not without its own troubles, in particular political and financial ones. After the Second World War, there was global economic depression and political upheaval, and the number of Hajjis making a pilgrimage to Mecca reduced, leading to a financial crisis in the newly formed KSA. However, the discovery of oil in the kingdom reversed the economic downturn and economic growth ensued. In today's Middle East, the KSA is a leader in political, social and economic terms (Barrett, 2015), and a large part of its development has been due to its dynamic education system. The higher education system in the country comprises 25 public universities and several private ones (Aljaloud et al., 2019). Given the research field (education) and context (the KSA) of this study, this section provides relevant background information on the KSA's economy and higher education sector.

2.2 Profile of Saudi Arabia

The official name for Saudi Arabia is the Kingdom of Saudi Arabia. As previously mentioned, Abd Al-Aziz Al Saud established the kingdom in 1932, unifying the Arab Peninsula and fulfilling a 30-year campaign to do so (Forster, 2017). The kingdom is ruled by the descendants of Al Saud and is thus classified as a constitutional monarchy. Most recently, *Vision 2030* was published in 2016 by the government of Saudi Arabia. It is a major national strategic plan and reform programme that will guide the socio-economic policies of the country until 2030.

With an area of 2.15 million km², the KSA is the largest Arab state in western Asia, accounting for around 80 per cent of the Arab Peninsula. It is also the second largest Arab nation globally, following Algeria. It borders Iraq and Jordan to the north, Yemen to the south, Oman in the southeast, Kuwait to the northeast, and the United Arab Emirates, Bahrain, and Qatar to the east(Long and Maisel, 2010). The climate in the KSA is one of high, dry temperatures and the majority of the terrain is sandy desert.

Immigrants make up a significant proportion (37 per cent) of the KSA's population of 33 million people. Arabs account for 90% of the population, with the remaining 10% being largely Afro-Asians. English is widely used in business and formal settings, but the nation's official language is Arabic. The official and principal religion is Islam. The population is growing at a rate of 1.63 per cent and the average life expectancy is relatively high at 75.7 years. The literacy rate is similarly high, as 94.7 per cent of citizens are literate(Long and Maisel, 2010).

In terms of natural resources, more than 16 per cent of the world's oil reserves are located in Saudi Arabia, making it globally one of the largest producers of oil and natural gas. Mineral ores are another important natural resource in the country. Low oil prices and the world's general and necessary move away from fossil fuel energy therefore significantly impact KSA's economy. As a result, there has been a plan to diversify the economy and reduce its dependence on oil(Gokmenoglu and Rustamov, 2022).

The KSA's capital and largest city is Riyadh, and the country is divided into 13 regions, the largest of which are Mecca, Medina, Riyadh and Jeddah. The Basic Law of Government (1992) serves as the country's constitutional framework, and its legal system is founded on that of Islamic Sharia(Long and Maisel, 2010).

2.3 Economy of Saudi Arabia

Incomes are high in the KSA, with a gross domestic product (GDP) per capita of US\$54,500 and a net GDP of approximately US\$686 billion. The country's main industries are producing and refining oil, along with the production of caustic soda, ammonia, cement, and industrial gases. In 2017, the country's GDP was estimated to be US\$1.775 trillion, earning it 16th place globally for purchasing power parity. The public debt of the KSA is low, around 17 per cent of GDP, and in 2017 the inflation rate was in fact negative (-0.9%)(Statistics., 2022). The overwhelming majority (87 per cent) of the KSA's revenue is derived from oil, as is an equally large 90 per cent of all export earnings. Aramco, the state-owned oil company, is the largest of its kind in the world. The high revenues that have been earned from oil mean that for decades Saudi Arabia has had substantial budget surpluses, which in turn means that the government has been able to make significant investments in education, healthcare, infrastructure and defence. However, in 2017 there was a net budget deficit of 8.9% due to high government spending. Oil exports generate a large proportion of revenues and thus the finance for the country's national programmes. These development programmes and the stability of the economy are therefore vulnerable to fluctuations in oil revenues caused by different macroeconomic and geopolitical factors (El Mallakh, 2015, Graham, 2016).

The majority of the KSA's exports are petroleum and petroleum products (79% in 2016, equal to US\$163.5 billion), followed by plastics (7 per cent) and organic chemicals (3.7 per cent). Other minor exports include boats and ships (1.1 per cent) and aluminium (0.9%). The largest importers of Saudi goods are listed in Table 1.

Table 1: Percentage of Saudi Arabia’s exports by country in 2017(Statistics., 2022).

Country	% of Saudi Arabia’s exports
Japan	12.2%
China	11.7%
South Korea	9%
India	8.9%
The United States of America	8.3%
The United Arab Emirates	6.7%
Singapore	4.2%

In terms of imports, the main imported goods are motor vehicles, machinery and equipment, chemicals, food products and textile products. In 2017, imports amounted to US\$119.3 billion, down 6.65% from 2016 (US\$127.8 billion).

Table 2: Percentage of Saudi Arabia’s imports by country in 2017(Statistics., 2022).

Country	% of Saudi Arabia’s imports
China	15.4%
The United States of America	13.6%
The United Arab Emirates	6.5%
Germany	5.8%
Japan	4.1%
India	4.1%
South Korea	4.0%

Although the Saudi government initially believed that there would always be a consistent income from oil revenues, in the mid-1980s there was a global oil surplus and this caused the revenues from oil to decrease significantly. As a consequence, the government had to borrow, resulting in the first-ever Saudi national debt. The Saudi economy has suffered other significant reductions in revenue, for example in 1997 when oil prices fell by over one third.

The risk of this strong over-dependence on oil has been acknowledged by the government and it has begun a programme of diversification, to widen the sources of income to the state. One of the measures taken has been to expand the private sector in non-oil enterprises, with a key focus being tourism (Almutairi, 2016, Yamada, 2018). Three distinct types of tourists visit Saudi Arabia each year: leisure tourists, commercial tourists and Hajj pilgrims. Leisure visitors may come from within the country or from the other GCC countries, but the largest group is Muslims making the journey to Mecca and Medina. It is estimated that a total

annual revenue of around US\$16 billion comes into Saudi Arabia from the Hajj (Cochrane, 2018). In Mecca and Medina, the Chamber of Commerce and Industry has estimated that almost one-third of the income in the private sector is from pilgrimages. Growth in tourism has led to significant increases in Saudi Arabia's hotel sector. In addition to the Hajj, there is also a non-mandatory pilgrimage called Umrah, and in 2017, around 8 million pilgrims made this journey, resulting in revenues of approximately US\$4 billion. It is predicted that by 2023 around US\$ 150 billion will be brought into the KSA from the Hajj and the Umrah, also creating a minimum of 100,000 permanent jobs (Cochrane, 2018).

Industrialisation is another branch in the KSA's diversification programme. Industrial products account for a huge majority (>90%) of the country's non-oil exports. Examples of goods exported are metals, construction materials, plastics, electrical appliances, and oil-based and petrochemical products. The two most prominent geographical areas of manufacture are the Jubail Industrial City and Yanbu Industrial City, home to many factories and industrial facilities. As part of its diversification strategy, the Saudi government has encouraged the private sector to play a greater role in healthcare and education (Portal, 2023).

2.4 Education in Saudi Arabia

The Ministry of Education of Saudi Arabia was founded in 1953. It oversees both private and public systems, from primary through intermediate to secondary schools (Education., 2022). The Supreme Council of Education, which is ruled by the government, sets and supervises all education policies (Al-Sonble, 2001). The leaders of the council in 1963 were the King and several ministers, such as the Minister of Information, the Minister of the Interior, the Minister of Education, and the Minister of Defence. Later on, the council was expanded to include the

General Presidency, the Minister of Girls' Education and the Minister for Labour and Social Affairs.

2.5 Education Policy

The Saudi government's national development plan, currently *Vision 2030*, forms the guide for education policy in the country. The policies are drawn up by the Ministry of Education (MoE) with the involvement of other entities, for example the Royal Commission for Jubail and Yanbu and the Ministry of Civil Service. *Vision 2030* acknowledges that education is a key factor in achieving national political and socio-economic growth and prosperity, and it focuses on the effective and innovative use of technology in education to enhance educational outcomes. One of *Vision 2030's* aims are to minimise the disparity between the outcomes achieved by students and the expectations and demands of the labour market. It therefore seeks to ensure that education is based on competency (Vision, 2023).

All students in the KSA have free access to general education, which starts with a 6-year primary education, followed by a 3-year intermediate education, and another 3-year secondary education. Those entering HE can choose between tertiary education or vocational education. For the latter, students can attend one of more than 150 vocational training centres. There they may study and learn skills in manufacturing, the processing of metal, or mechanical engineering, for example. There are many colleges to choose from for those entering tertiary education, alongside 25 public universities and 10 private ones. For students focused on a particular career path, there are also training colleges for subjects such as teacher training, and nursing or military education (Alahmari, 2017). Students are supported financially by the Saudi government when studying in public universities; they are able to access free accommodation and financial

assistance (Alahmari, 2017). Furthermore, there are many government-funded scholarships available for students who wish to take up their HE studies abroad, with many Saudi students choosing to study in the United States (PwC, 2017).

2.6 Higher Education in Saudi Arabia

In 1975, the Saudi government established the centralised Ministry of Higher Education (MoHE) with the remit of implementing and overseeing the government's education policies, with the exception of vocational colleges. The MoHE was also assigned the task of establishing and administering the KSA's colleges and universities. In 2015, a single MoE was created by combining the MoHE with the original MoE. There are both private and public universities and colleges in the kingdom (Saeed et al., 2016).

As mentioned above, there are currently 25 public universities in the KSA, with the first, King Saud University, opening in 1957, followed by a further six over the next six years. The sector gradually grew over the following two decades with the establishment of the following universities: the Islamic University (1961); the King Fahd University for Petroleum and Minerals (1963); King Abdul-Aziz University (1967); Um Al-Qura University (1967); the Imam Muhammad Bin Saud Islamic University (1974); and King Faisal University (1975) (Smith and Abouammoh, 2013). Significant growth continued in the Saudi HE sectors for several decades afterwards.

Table 2 presents a list of public Saudi universities and their categories or areas of speciality: comprehensive with a focus on research; specialised with a focus on research; specialised; general comprehensive; and teaching.

Table 3: The five categories of public universities in the KSA Source: (Smith and Abouammoh, 2013)

Universities	University Category
King Saud University, King Abdulaziz University, and Umm AlQura University	Comprehensive with a focus on research
King Fahd University of Petroleum and Minerals	Specialised with a focus on research
Imam Muhammad ibn Saud Islamic University	Specialised: Islamic Studies
Islamic University	Specialised: Islamic Studies
King Saud Bin Abdulaziz University for Medical Sciences	Specialised: Medicine and Health Sciences
King Abdullah University for Science and Technology	Specialised: Science and Technology
King Khalid University, Qassim University, Taiban University, and Taif University	General comprehensive
Majmaah University, Dammam University, Kharj University, Tabuk University, Najran University, Northern Borders University, Shaqra University, Hail University, Al Baha University, Princess Noura Bint Abdul Rahman University, Jazan University, and Al Jouf University	Teaching universities

The majority of institutions in the Saudi HE sector are public universities, since 94% of all university students attend one of these. The country's largest university is the King Saud University; it has most students (>70,000) and members of teaching staff (>8,300), and thus the largest budget and number of courses on offer (150). There are also ten private universities in the KSA. Of these, the largest in terms of student numbers is the Arab Open University, and the other major private universities are Prince Mohammed Bin Fahd University, A-Ghad International Health Science College, Prince Sultan University and Dar Al-Uloom University (PwC, 2017).

Despite the growing number of universities, none have yet achieved good international rankings. Webometrics, a platform that ranks universities, ranked King Fahd University of Petroleum and Minerals as one of the lowest universities in the world, causing policymakers great unease. One of the striking characteristics of Saudi HE is the number of Saudi students who choose to do some of their studying overseas. The most popular countries for overseas studying are Australia, the United Kingdom, Canada and the United States (PwC, 2017), and other Arab nations. For 2014 (latest available figures), the number of Saudi students studying in these countries was as follows: the United States = 110,423; the United Kingdom = 17,451; other Arab nations = 14,917; Canada = 14,721; and Australia = 10,517. Some Saudi students (8,775) were also studying at universities in European countries other than the United Kingdom (PwC, 2017).

2.7 Educational Problems and Challenges: Schools in KSA

Schooling in KSA has expanded significantly in relation to economic growth in the modern period. Today, KSA has a rich and diverse schooling system coordinated by the government through the MoE. The latest data for schools is shown in the following table:

Table 4: Number of public and private schools in Saudi Arabia by educational level in 2019(Statistics., 2022).

Secondary		Intermediate		Primary		Year 2019
Female	Male	Female	Male	Female	Male	
1928	1554	3552	3475	6145	6094	Government
267	374	429	530	806	603	Private
29574						Tota Grand Total

Private schools in Saudi Arabia are owned and managed by private entities or individuals. They may follow different curricula, including international curricula, while government schools are funded and managed by the government. They usually follow the Saudi national curriculum.

In terms of curricula, private schools have flexibility and offer international curricula such as the British, American, or International Baccalaureate (IB). Some private schools also follow a bilingual or trilingual curriculum, combining Arabic with other languages, but public schools generally follow the national curriculum set by the Saudi Ministry of Education.

Regarding admission standards and fees, private schools charge tuition fees, and joining them may be competitive and have conditions. However, public schools

are generally accessible to Saudi citizens. Admission is usually based on residence in the catchment area and other criteria determined by the Ministry of Education. On the other hand, private schools may have more diverse facilities and resources because they depend on tuition fees and private investments. Still, public schools aim to provide quality education, but the availability of resources may vary, and some public schools may face challenges in terms of infrastructure and facilities (Deraney and Abdelsalam, 2012).

Although the budget for education is high in the KSA, graduates seem to be lacking in the skills required by the current labour market, as expatriates hold the majority of skilled jobs in the private sector. In fact, one-third of the KSA's population is made up of expatriates. In 2009, only 10% of the positions in the private sector were held by Saudi citizens (Al-Bawaba, 2011). One of the main issues preventing Saudi graduates from securing such positions is their lack of job skills, and the private sector suffers from an insufficient number of well-trained Saudis for the jobs needed (Lindsey, 2010, P10).

The KSA's *Vision 2030*, launched in 2016, is an ambitious project that outlines the government's vision for the nation's development, particularly its social, economic, and political development. It revolves around three central pillars. One of these focuses on positioning the country as a world leader, and also as a leader in the Arab and Muslim world (Neil and Sprusansky, 2017). A second focus of development is international investment and attracting international investors. Several strategies have been put in place to achieve this goal, such as the transformation of the Public Investment Fund to make it the world's largest, and floating Saudi Aramco shares. Measures have also been taken to increase efficiency in the public and private sectors, and to expand local manufacturing and production. The third pillar seeks to take advantage of the strategic location

of the KSA, by establishing it as a trading corridor between the Asian, Europe, and African continents. One of the other key goals of *Vision 2030* is decreasing the KSA's dependence on revenues from the oil industry (Mitchell and Alfuraih, 2018).

In addition to the above three pillars, *Vision 2030* contains three main themes. The first theme is a vibrant society, and this focuses on promoting citizenship and healthy living. It aims to ensure that the population has access to healthcare and social services, as well as promoting education and the family as a unit. The strategies employed under this theme include empowering society, promoting cultural heritage, developing cities, and encouraging environmental sustainability. This 'vibrant society' theme is underpinned by Islamic values and principles (Mitchell and Alfuraih, 2018).

In terms of education, *Vision 2030* has motivated the introduction of integrated programmes that will modernise the educational environment and equip students with the skills they need to fulfil the country's plans for development (Vision, 2023). This has led to a detailed overhaul of curricula and a focus on teachers' effectiveness and performance. The school environment is being changed to one that encourages creativity and development, and there is a new focus on the teaching methods employed (Al Yami, 2018). The Saudi government has recognised that teachers need to change the way that they teach and that in order to do so they require training and development opportunities. There has therefore been investment in teacher training, particularly with regard to introducing creativity into teaching methods and changing the role of teachers from initiators to facilitators.

To achieve the aims set out in *Vision 2030*, eight objectives have been set by the Saudi Ministry of Education:

(1) Ensure that education is provided to all students, regardless of their level.

- (2) Make improvements to teacher recruitment, training, and development.
 - (3) Change the learning environment to one that promotes creativity and innovation.
 - (4) Make improvements to teaching methods and curricula.
 - (5) Make improvements to the skills and values of students.
 - (6) Ensure that the education system produces students equipped with the skills required by the labour market and the national development aims.
 - (7) Enhance the financial efficiency of the education system through new financing methods.
 - (8) Increase the participation of the private sector in education.
- (Vision, 2023)

While it is easy to set goals, they are more challenging to achieve because this requires teamwork and the cooperation of different agencies with the aim of achieving a common goal. Therefore, support is needed from the government, and it is essential to ensure that any measures taken are appropriate for the educational context in the KSA.

One reason for seemingly poor outcomes in education is the lack of a clear educational philosophy, this may mean that the education framework and objectives are not well defined, making it difficult to set standards for curricula or to establish the expected educational competencies and learning objectives. Without these, or a clear educational philosophy, it can be difficult to measure and evaluate the quality of education (Al-Saadawi-Al-Shamrani, 2016).

Other important elements of a successful education system include effective follow-up and feedback, and continuous evaluation of how the system is developing (Nuryana et al., 2023). This evaluation can be based on planning, implementation, or experimentation, and it is essential if educators are to achieve

consistency and synchronisation. Faults in the past development of teaching in the KSA include the fact that the teaching of science, for example, was limited to a textbook that was a translation of the science syllabus, leaving little room for creativity. Other important areas of education that have been neglected are fulfilling teachers' development and training needs. There is no systematic model for using continuous feedback to develop inputs, processes and outputs (Al-Rubaian, 2020). A further obstacle to effective teaching is the educational environment itself, where effectiveness is hampered by the large student numbers per class, poor access to and use of technology, and low-quality equipment. These weaknesses all have a detrimental effect on educational activities and thus learning (Algerian, 2011).

2.8 Research Project in a National Context

The researcher is a specialist and lecturer in Islamic educational studies and modern teaching methods at the University of Dammam in the Kingdom of Saudi Arabia. He holds a master's degree from Bangor University in North Wales. The thesis topic was, *Teaching methods and behavioural assessment in the story of Prophet Yusuf, peace be upon him, from the perspective of the Holy Quran*.

However, this research will extend the researcher's efforts much more broadly to devise and activate the methods of education contained in the Holy Quran for Islamic Studies teachers, to enable them to maintain a balance between authenticity and modernisation. The research also aims to improve the skills of Islamic Studies teachers who often suffer from demotivation, imitation, and a lack of development in the teaching of religious subjects, and to open the way for them to apply creative and modern methods in their teaching (Ahmed, 2023).

This research will be influential and essential in improving the efficiency of the performance of Islamic Studies teachers, and I look forward to the adoption of its results and recommendations by the Ministry of Education in the KSA.

Viewed nationally, it should be clear that a project of this kind reprises several of the other forces referenced in this chapter. The researcher is a practising Muslim serving a constitutionally Islamic education system. Consistent with the objectives of the national government, this doctoral study is hence dedicated to the project of radically modernizing schools and universities within the KSA – learning openly from other nations and systems across the developed world – and seeking to support the country as it overhauls its economic and social institutions. It is central to these tasks that the goals of modernisation can be advanced, not only without compromising or jeopardising the Islamic values of Arab culture, but in fact by embracing and enacting a richer understanding of Quranic roots and practices of these goals. In other words, the traditions of Islamic learning and pedagogy can lend themselves to the furtherance of educational and social reform and growth, and contribute meaningfully to the global conversation on methods, strategies and practices on which the maintenance and renewal of mass education for all citizens depends. Such a dialogue is of course multilateral. Just as the fields of science, technology and medicine in the KSA have learned from other national and transnational initiatives, so the education reform movement is open to the ideas, theories and approaches emergent from other societies facing similar educational, social, technological, economic and environmental challenges. Thus, the Saudi context possesses many unique and indigenous characteristics but also strongly echoes the tensions and debates on future policy and practice present in many other nations. This only serves to underline the common educational agenda that all of modern humanity must take up collaboratively going forward.

Chapter 3 Theory and Literature

3.1 Introduction

When considering the theoretical framework of the methods of teaching the Quran, several basic principles and practices can be taken into account. These frameworks aim to provide a comprehensive and effective structure for imparting Quranic knowledge to learners through highly qualified teachers who are highly effective in imparting information. The holistic approach to Quranic teaching methods encourages teachers to use effective teaching methods to engage students in the Quranic learning process. These methods include discussions, group work, debates, projects, and practical activities that enable learners to interact in the educational process and apply it in their lives. This is in addition to identifying students' diverse learning styles, abilities, and needs. The theoretical framework includes strategies for differentiating teaching methods to accommodate individual learners and to promote their optimal participation and understanding.

In this chapter, the researcher will discuss the theoretical framework of teaching methods in the Holy Quran and their importance, the most prominent of these methods, their basis in the Quran and their interpretation in relation to contemporary teaching techniques.

3.2 Teaching methods in the Holy Quran

Islamic educational theory is defined as:

‘... a set of perceptions, concepts, ideas, judgements and values, with a maximum of abstraction and organised generality, logically related to the issue of preparing the Muslim human being, according to the Islamic principles that are aimed at justifying, correcting, directing and rationalizing them for the continually better and better’ (Yalgin, 1991, p19).

The teaching methods in the Quran are based on the Islamic educational theory because its origins are from the Holy Quran and the Sunnah of the Prophet Peace be upon him. They are at the same time flexible and open to the experiences of others, take into account the conditions of development in time and space, and meet the needs of modern Islamic societies (Al-Maiman, 2012).

This research is in line with the study conducted by Al-jalhawi (2015). It confirms the Quran’s precedence for modern educational theories and it urges teachers to take into account the growth characteristics of individuals, and to choose the best teaching methods that are compatible with the educational position and the requirements of a flourishing society (Al-Jalhawi, 2015). The Noble Quran includes multiple teaching methods to build a balanced human being; this balance is consistent with the balance with which Allah created mankind. Just as the topics were multiple and the addressees differed in the extent of their understanding of the truths of faith, we find that the Holy Quran, whose verses were ruled by God Almighty, detailed itself as:

(كِتَابٌ فُصِّلَتْ آيَاتُهُ فُرْأْنَا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ)، سورة فصلت 3.

[3] A Book, the verses of which are distinguished, an Arabic Koran for a nation who know Surat Fussilat.

The Holy Quran details everything in a comprehensive educational worldview, communicated through the diverse teaching methods present in the Quran (Salaheen, 2016). For example, the study by Al-Mawajda (2013) aimed to showcase Surat Yusuf, may peace be upon him, by exploring, explaining, and interpreting the types of calamities, tribulations, and adversities that Yusuf endured. Al-Mawajda's self-evaluation methods were then extrapolated in relation to the narrative, which are pre, post, constructive, and conclusionary. Lastly, the praised and critiqued moral values in the story were extrapolated and discussed with readers (Al-Mawajda, 2013). Hence, we see an ancient Islamic narrative harnessed effectively for contemporary moral education.

However, this research is not only concerned with curating or looking back. In the 21st century, there has been a qualitative evolution in the use of modern technology in education. In addition, competition for the use of technology in educational institutions has become a major factor in raising educational levels to the level of innovation and technology. With regard to this matter, the researcher will hence explore the use of these modern methods by Islamic teachers and how they might combine them with the teaching methods exemplified in the Holy Quran.

The first word written in the Quran is 'read' and this word directs us to *research*, read, and strive to increase science. The use of the methods of teaching mentioned in the Quran by a competent teacher will help us to perform its work with high quality and great effectiveness.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿1﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿2﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿3﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿4﴾ عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿5﴾ سورة العلق.

[1] Read (Prophet Muhammad) in the Name of your Lord who created,

[2] created the human from a (blood) clot.

[3] Read! Your Lord is the Most Generous,

[4] who taught by the pen,

[5] taught the human what he did not know. Surat Al-Alaq.

The English term 'method' is a combination of the two Greek words, 'metha' and 'hodos', meaning 'through' and 'path' respectively. A method, therefore, refers to the way of doing something (Harper, 2020); more specifically, a way of doing something that will lead to the achievement of particular goals. Methods can be more effective or less effective, and there are several factors that can affect outcomes, such as certain conditions or situations, or a lack of understanding on the part of the person carrying out the method.

Educational methods can therefore be defined as tools or techniques that are utilised to achieve educational goals (Al-Yassin, 2020). Education can be viewed as a system that comprises a number of elements and principles to support the achievement of academic goals. Islamic education methods are employed in Islamic education in order to try and influence students' personalities and attitudes according to the principles of Islamic teaching. They must therefore be methods that have been adapted to conform to the principles derived from the Islamic teachings found in the Quran and Hadith. In order to be successful, educational methods need to be effective in the realisation of educational goals. Effectiveness depends on the teacher's competence on the one hand, and on the level of interest and attention shown by the students on the other hand. It is therefore important to develop all of the aspects of educational activities from the perspective of both teachers and learners (Hai, 2017).

There are two main sources of Islamic education, which are the Holy Quran and Sunnah. Islamic education has specific goals and directions, and it can be regarded as different from other types of education because it is not, for Muslims, derived from the human situation but from divine revelation. It originates in the Islamic

teachings of Allah and the Prophet Muhammad Peace be upon him, The Quran's teaching and evaluation methods are various, including several social and psychological conceptions of life, and aspects of knowledge. They are valuable for what Islam, in common with many other educational systems, regards as the three core dependences of education: the subject, the students, and the teacher.

With regard to subject matter, various teaching methods allow the transfer of knowledge, skills, values, information etc. They should facilitate the students' progression from one subject to another at a comfortable pace. If the teacher uses agreed teaching methods effectively, this can help with the achievement of the educational goals, making efficient use of time and energy, so that the teacher still has energy and motivation to benefit the students. We can therefore define teaching methods as a pattern that others can reproduce for the treatment of people, objects, and events, with the direct purpose of achieving educational goals (Shafei, 1993, Boje, 1991).

As for understanding and behaviour, they are held by Muslims to be common to all human beings, even if they are locally culturally embedded and expressed. All human beings recognise virtuous meanings and the universal ethics of justice: tolerance, patience, generosity, loyalty, and honesty, and effective teaching leads to a proper understanding of the curriculum on these bases. The teaching methods in the Holy Quran are imprinted with values and ethics, as well as effective teaching methods which teachers must learn and teach to their students, because these moral investments are for Muslims the basis of all education.

The researcher will hence seek to identify the teaching methods mentioned in the Holy Quran. The teaching methods in the Quran are an essential part of effective learning and they contribute to the development of assimilation and the promotion of positive educational dispositions and behaviours. These methods

commonly originate in the Quranic narratives that deal with the detailed presentation of the life of the prophets Peace be upon them, as well as often embodying the conflict between truth and falsehood. They serve the general interests of the family, society, humanity, and the educational system in general.

Therefore, learning through *more than one teaching method* leads to still more effective learning. One of the great educational principles is that the Holy Quran uses *a diversity* of effective teaching methods. These teaching methods are multiple, flexible, imaginative and they are repeated in its verses. In the following section, the researcher explains the importance of the Quranic methods and identifies each method with relevant verses from the Quran.

3.3 The educational importance of Quranic methods

The teaching methods found in the Quran are of great importance in education, both in and outside Islamic contexts. They also align well with many so-called ‘modern’ educational principles favoured in the West and elsewhere, emphasising the timelessness and universality of the wisdom of the Quran.

Al-Zahrani (2021, pp. 131-132) highlights the educational importance of studying Quranic curricula. This includes learning how to solve problems and understanding the mistakes made by previous generations. As well as addressing major educational priorities these methods are also a remedy for daily life problems and emerging issues, in addition to promoting the good behaviour, high morals and academic attitudes that the methods depend upon. ‘Calling people’ and ‘directing’ them extends to educational matters and susceptibilities, including active engagement in learning, on the assumption that the Quran constantly encourages readers to observe and enquire into the world around them. This active interaction with educational material is a fundamental principle of modern

Islamic pedagogy (al-Zahrani, 2021). Learners develop curiosity and deepen understanding, essential ingredients for successful learning. This extends also to developing critical thinking skills because the Quran's focus on questioning and investigation encourages the development of just these skills, which are prized so highly in educational philosophy and practice globally today. Critical thinking, which involves analysing, evaluating, and synthesising information, is an essential skill for the 21st-century learner, given the vast amount of information available today (Samaras et al., 2022).

Another of the educational implications of Quranic teaching methods is that they aid lifelong learning because the Quran's emphasis on continuous learning is important in today's rapidly changing world. With technology advancing at an unprecedented rate, the ability to continually learn and adapt is invaluable (Mahmoud, 2015). Practical application of knowledge helps and also supports contextual learning. The Quran enhances contextual understanding by presenting knowledge within realistic and practical contexts, this method improves comprehension and retention of information, making learning more meaningful and relevant (Jacob, 2015).

The Quran in essence lays the foundation for values-based education (Kazem, 2023). In an era of global crises and societal change, values like empathy, justice, and respect for diversity are becoming increasingly vital components of inclusive education. In addition, the Quran indicates support for cooperative work and guidance for the importance of collaborative learning, which promotes teamwork and improves social and communication skills. The Quran encourages its followers to learn through enquiry, and this method fosters a love of learning, critical thinking, and problem solving. In sum, the Quranic teaching methods are of great

educational importance, as they offer a holistic approach to education that nurtures intellectual growth and moral and social development.

3.4 The teaching methods contained in the Quran.

3.4.1 The ‘example method’

Giving examples is an eloquent and concise method with a psychological effect when uttered at the right time. Students can memorise the occasion to liken one issue to another or one story to a story when they have many elements in common (Aldamour, 2008).

The method of giving examples is characterised by its classical educational character, goes beyond ordinary speech, and summarises experiences and expertise. It is epitomised by the beauty of style, such as brevity, relevance, an extension of a real idea or experience, ease of memorisation, circulation, popularity, frankness, and realism. Examples are a true expression of reality, allowing listeners to handle various situations boldly and clearly, providing the ability to influence oneself, urging passion and action, and the ability to facilitate learning and affirm values (Aljazar, 2004).

Providing examples increases the attention of the learners during the lesson. It motivates them to think and understand the lesson effectively, by linking the topic with the reality of the students. For example, a teacher can ask students during a lesson or as homework to find the relationship between the example and the lesson's topic or between the example and the student's social reality (Abu Jahjouh, 2010b).

Teaching by giving example is a Quranic teaching method that is designed to bring people closer to reality. Therefore, it has a significant impact on the educational process by bringing science closer and facilitating understanding for learners.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿27﴾ سورة الزمر.

[27] Indeed, we have given of every manner of parable for mankind in this Koran in order that they will remember Surat Al-Zumar.

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿43﴾ سورة العنكبوت.

[43] And We have given these parables for the people, but none understands except the knowledgeable Surat Al-Ankabut.

وَاضْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿45﴾ سورة الكهف.

[18.45] Give to them a parable about this present life. It is like water. We have sent down from the sky with which the plants of the earth mingle, and in the morning, it is straw the wind scatters. Allah is Powerful over all things. Surat Al-Kahf.

There is in this model a set of steps that the teacher must follow when presenting the knowledge and information. The most important of these is the practice of providing examples characterised by approximation to the meaning pursued, sincerity in linking knowledge and examples to life (especially in ethics), and fostering habits the relevance of which reinforces structures of thought and reasoning. However, one recognised disadvantage of this method is that it may confuse learners if the teacher does not provide *clear* examples. Moreover, student participation may be incomplete in some cases, making the learner a passive participant in the learning process. This factor requires significant effort on the part of the teacher and students to search for examples genuinely suitable for the topic of the lesson, appropriate for the age group, and shaped to the ability and 'scientific' capacity of the learners (Al-Ani, 2021).

3.4.2 The 'gradient method' of communication

Teaching requires a gradual and incremental arrangement between parts of the same field of knowledge, or between the different domains of knowledge. Studying without due consideration of the procedural order of disciplinary knowledge leads to confusion (Dardour, 2013). Teaching gradually leads to influence and change in the learner. In the Holy Quran, the stages of wine prohibition came about gradually, because people at the beginning of Islam were

drinking alcohol as a main custom in their community. If the prohibition had come directly, society would not have been ready to accept it. The decision to ban wine in the Quran went through four stages:

The first stage:

"وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿67﴾ سورة النحل.

[67] And the fruits of the palm and of the vine, from which you derive intoxicants and wholesome provisions. Surely, in this there is a sign for nation who understand. Surat Al-Nahl.

The second stage:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿219﴾ سورة البقرة.

[219] They ask you about intoxicating drink and gambling. Say: 'There is great sin in both, although they have some benefit for people; but their sin is far greater than their benefit.' They ask you what they should spend. Say: 'That which remains.' So, Allah makes plain to you His verses, in order that you will reflect. Surat Al-Bagarah.

The third stage:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ ﴿43﴾ سورة النساء.

[43] Believers, do not come close to prayer when you are drunk, until you know what you are saying. Surat Al-Nisa.

The final stage:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿90﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿91﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿92﴾ سورة المائدة .

[90] Believers, wine and gambling, idols and divining arrows are abominations from the work of Satan. Avoid them, in order that you prosper.

[91] Satan seeks to stir up enmity and hatred among you by means of wine and gambling, and to bar you from the remembrance of Allah and from praying. Will you not abstain from them?

[92] Obey Allah and obey the Messenger. Beware; if you give no heed, know that Our Messenger's duty is only to give the clear delivery. Surat Al-Maidah.

'Gradient education' is in Islamic thought an essential factor in the success of education. Therefore, the teacher should consider presenting lessons so that they go from the easy to the difficult and the simple to the complex. He should also

convey the information without irrelevant or redundant material. In addition, if the learner struggles to understand one stage, the next level of understanding is withheld until he is ready for it. The teacher must not transfer the learner from one image to another, or from one lesson to another, until he understands what has been shared with him. The Messenger Muhammed was gradualist in providing knowledge and wisdom to his companions. In addition, the Quran was revealed separately so that people could memorise and understand it. This is evidence of the importance of 'gradation' in the educational process: it enables the learners to understand what is being taught more systematically. Gradient teaching facilitates the processes of learning, remembering, and applying. Moreover, it helps to modify and reinforce learner behaviours and to change unwanted habits (Dardour, 2013).

3.4.3 The 'story method'

The story method is widely recognised as an effective educational method, effective in building values and virtues, and in combining experience with knowledge. It is a basic human activity that meets psychological, social, religious, ethical, and educational needs, then aesthetic and economic needs, for creators and the public alike (Nursa and Arqam, 2020). It has for a long time had a special value in education. It is sensory, tangible, stimulates the imagination, has an easy natural tone, and is attractive and effective, those who may be less stimulated by facts and evidence often listen to stories. Furthermore, they remember them and are affected by them (Hofman-Bergholm, 2022).

The story method maintains learners' focus and suits them at all academic levels. For example, the Quran contains stories of nations and previous prophets with their peoples, each of which is an effective teaching method blending knowledge and thinking skills. A story can be used at the beginning of a lesson to gather the

students' attention and interest in a topic or as an advanced organiser to give or explain a general idea. Other types of short stories may lend themselves to the end of the lesson to close appropriately, A story is composed of primary and secondary ideas, and it is expressed in an organised series of integrated sequential events(Sharif, 2014a). It commonly consists of primary and secondary characters whose narrative significance resides in them conveying values and morals, problems, and dilemmas, and presenting the unfolding of events. It can influence the learners' behaviour in their daily lives, facilitating the delivery of knowledge and increasing their levels of engagement (Mahmoud, 2015).

In Islamic Education generally, and Islamic Studies in particular, a story has great importance in teaching because of the values and ethics it contains in the detail of its events. In Islamic theories of moral formation, story can direct learners' behaviours to paths of virtue that they can adhere to in their daily lives, facilitating the delivery of wisdom to learners, increasing their interest in the narrative, maintaining their focus, appropriately organising their mental structures, and preserving them for long periods. Stories are also suitable for learners at all academic levels and for all scholastic matters, and they can be applied to teaching by clarifying the power of Allah Almighty according to the subject to be taught. They demonstrate the wisdom of following the commands of the Messengers, following their guidance and actions, avoiding corruption and corrupt people, and moving away from oppressors and tyrants (Hamida, 2003).

A group of important stories in the lives of some of the Messengers and Prophets, peace be upon them, and their people are presented in the Holy Quran. Each of them includes an effective method of teaching, including disciplinary knowledge, thinking skills, and higher ethical values. Below is the example of the story of the Prophet Moses.

طسم (1) تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (2) نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ (3) إِنَّ فِرْعَوْنَ
عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَّبِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۗ إِنَّهُ كَانَ مِنَ
الْمُفْسِدِينَ (4) وَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ (5) سورة القصص .

(1) Ta, Seen, Meem.

(2) These are the verses of the clear Book.

(3) We recite to you from the news of Moses and Pharaoh in truth for a people who believe.

(4) Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.

(5) And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors. Surat Al-Qasas.

The story of the Prophet Moses was repeated in the Quran many times, which indicates that this story will be repeated throughout the ages. Still, the result is the same with new scenarios and different people. The story of the Prophet Moses and the Children of Israel with Pharaoh, in short, represents the struggle between truth and falsehood. It reassures believers that injustice, no matter how much it dominated in the beginning, and had the means of power and money, ultimately failed, and was destroyed. If believers do what Allah and His Messenger commanded, Allah will support them despite their limited capabilities.

As we have highlighted, human beings have used stories for a very long time, with the purpose of making sense of things that happen and relationships between people. Stories are traditionally passed on from one generation to another or from one group to another. Each time the story is retold, the story is refined a little more. Stories that have been around for a long time and which have become part of a cultural tradition can be reinterpreted over time (Boje, 1991).

The Holy Quran's stories are viewed in Islam as some of the most influential methods of education for the soul; they appeal to hearts and ears. The stories typically contain a wide range of events that maintain the reader's interest and

provide plenty of food for thought. Stories can be used successfully for guidance, assessing behaviour, and addressing misconceptions (Mohamed, 1994).

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿3﴾ سورة يوسف.

[2] We have sent it down, an Arabic Quran, in order that you understand.

[3] In the sending down of this Quran, we will narrate to you (Prophet Muhammad) the best of narratives, of which you were previously unaware Surat Yusuf.

The Quran tells the story of Adam with Satan, the story of the sons of Adam, the story of Moses with the Pharaoh and the story of Abraham with his father. There are many stories full of useful lessons. For instance, the story of Adam's sons:

وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿27﴾ لئن بسطت إلي يدك لتقتلني ما أنا بباسط يدي إليك لأقتلك إني أخاف الله رب العالمين ﴿28﴾ إني أريد أن تبوء بإثمي وإثمك فتكون من أصحاب النار وذلك جزاء الظالمين ﴿29﴾ فطوعت له نفسه قتل أخيه فقتله فأصبح من الخاسرين ﴿30﴾ فبعث الله غرابًا يبحث في الأرض ليريه كيف يواري سوءة أخيه قال يا ويلتا أعجزت أن أكون مثل هذا الغراب فأواري سوءة أخي فأصبح من النادمين ﴿31﴾ من أجل ذلك كتبنا على بني إسرائيل أنه من قتل نفسًا بغير نفسٍ أو فسادٍ في الأرض فكأنما قتل الناس جميعًا ومن أحياها فكأنما أحيا الناس جميعًا ﴿32﴾ سورة المائدة.

[27] Recite to them in all truth the news of Adam's two sons; how they each made an offering, and how the offering of the one was accepted while that of the other was not. He said: 'I will surely kill you.' (The other) said: 'Allah accepts only from the righteous'.

[28] If you stretch your hand to kill me, I shall not stretch mine to kill you; for I fear Allah, the Lord of the Worlds.

[29] I would rather you bear my sin and your sin and become among the inhabitants of Hell. That is the reward of evil doers.

[30] His soul made it seem fair to him to slay his brother; he killed him and became one of the lost.

[31] Then Allah sent down a crow, which dug the earth to show him how to bury the naked corpse of his brother. 'Alas!' He said, 'am I unable to be like this crow and so I bury my brother's naked corpse.' And he became among those who regret.

[32] That was why We wrote for the people of Israel that whoever killed a soul, except for a soul slain, or for sedition in the earth, it should be considered as

though he had killed all mankind; and that whoever saved it should be regarded as though he had saved all mankind. Surat Al-Maidah.

This story begins with the struggle between truth and falsehood, good and evil, and the remorse and psychological torment that exist in the killer's soul after committing the crime. This torment is in this life, but the suffering of the afterlife is one of the most horrific and severe punishments. One of the benefits of this story is knowing the danger of envy and anger so strong that they drive a brother to kill his brother.

Storytelling can be regarded as a tool for aiding pupils to comprehend the world and environment around them. When listening to or reading a story, the reader (student) routinely uses their imagination to visualise themselves in the same situation as that which the main characters are in (Combs and Beach, 1994). In this way, they are able to understand how the concepts within the story are relevant to them (Eldredge, 2009).

For example, the story of the Prophet Moses and the story of the two sons of Adam teaches students that the value of truth is high, even if it comes through difficulties, and that patience with truth and principles always leads to success. Likewise, students will be influenced by the excellent role models in the story and be motivated to follow them, and they will have a balance in that they know the difference between good and evil.

Harris (2007) suggests that even when there are cultural differences between ourselves and the characters in a story, the story leads us to see how our situations are similar (Harris, 2007). Furthermore, stories are a fun and enjoyable way of presenting information, and because of this, students are more likely to remember their content (Frisch and Saunders, 2008). (Kosa, 2008) maintains that one great advantage of presenting an issue or point through a story is that it allows the

teacher to reach all the students, regardless of their level, because a story makes even difficult concepts easier to comprehend. Educators of all age ranges agree that students' understanding is aided by storytelling (Bonney, 1985).

In addition to the benefits of stories for students, Carruthers (2008) states that using stories also benefits teachers, as they need to think critically about the information they are imparting through the story (Caruthers, 2008).

3.4.4 Method of discussion (dialogue, the question-and-answer method)

Shaheen (2011) defined dialogue as a conversation that takes place in the form of a question and answer between the characters of the story who are responsible for the most important events. This distinguishes the story and makes it more effective because it releases the mental energies to anticipate and imagine what the story will lead to in the end.

The essence of the discussion method is *dialogue*, and its basis is questions between two parties. It can be employed in teaching to achieve educational goals, but the topic must be appropriate to this method and suitable for learners and their abilities. It assumes that the learners are positive, and that their participation in the discussion helps them to acquire communication and interaction skills in an atmosphere of freedom, mutual respect, and positivity. It is used in teaching in several ways: identifying students' previous knowledge and understanding, arousing their interest in education, checking how well they follow the lesson, correcting their understanding errors, and provoking their thinking (Mahmoud, 2015).

Dialogue is one of the manifestations of the high-level relationship between two parties, as it is the most effective means of influencing the other party. Therefore, many of the Quranic verses came in the form of dialogue making it, for Muslims,

a method for humanity to follow to develop ways of life and elevate ourselves to the point of difference. What distinguishes the Holy Quran is that dialogue is the method of the prophets and of the righteous (Baothman, 2012).

The Quran contains many forms of dialogue, including, for example, the dialogue of the prophets with believers and unbelievers, the dialogue of the people of Paradise in Paradise, and the dialogue of the people of Hell in Hell. There is a story of two men, one of whom had two gardens and did not believe in Allah. Then there is Allah's dialogue with the prophets and angels, and even Allah Almighty's dialogue with Satan, as well as the narrative dialogue in the story of Joseph, including, for example, the dialogue that took place between the scholars and Qarun, who had tremendous wealth. Allah says:

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ (76) وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ (77) قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۗ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا ۚ وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ (78) فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (79) وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلِكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ (80) فَخَسَفْنَا بِهِ وَبَدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ (81) وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۗ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۚ وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ (82) تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ (83) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۚ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ (84) سورة القصص .

(76) Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.

(77) But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

(78) He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

(79) So, he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune."

(80) But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient."

(81) And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves.

(82) And those who had wished for his position the previous day began to say, "Oh, how Allah extends provision to whom He wills of His servants and restricts it! If not, that Allah had conferred favor on us, He would have caused it to swallow us. Oh, how the disbelievers do not succeed!"

(83) That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

(84) Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed - then those who did evil deeds will not be recompensed except [as much as] what they used to do. Surat Al-Qasas.

One of the lessons of Qarun's story is that if Allah gives a person a lot of money, this is not evidence of Allah's love for him. It is a test for him: how does he earn it, and how does he spend it? In addition, money is a cause of tyranny and arrogance, which made Qarun praise himself and be arrogant towards the poor and weak and not accept the advice of scholars until Allah punished him.

The method of discussion can be undertaken in multiple ways, such as using questions and answers. Dialogue is an effective way of teaching; teachers use dialogue with students to discuss the lesson or something they have read, paying close attention to the thought processes between them(Noman, 2015). This method has long been used in education, and in Islamic education, this method has also existed since the time of Prophet Muhammad Peace be upon him, Its use is still growing to date(al-Bayt, 2022). The method of discussion can help to develop the thinking processes of the learners and allow the teacher to easily evaluate and monitor the development of children's thinking in the learning process.

The method of discussion is useful for resolving someone's doubts about something or testing something. Sometimes questions arise from someone's ignorance. In this case, a teacher must be wise and understand the purpose and direction of the lesson and how it is presented to the learners, or the purpose of a question put forth by the learners. The answers given by the teacher should not be limited to yes or no answers, but they should be able to develop the thinking power and analysis of the learners towards a problem. In the Quran, there are also many dialogues and questions about various issues, for example dialogue between Allah and the Angels, or the dialogue between the prophets and their people.

When used as a teaching method, discussion helps the teacher to guide the thoughts of the learners and to engage them in the subject. It allows opportunities for asking questions and discussing the answers, while respecting the views of others. The learners' personalities can be developed consciously and emotionally through discussion, but one of the barriers to effectively utilising this method is that students may not be aware of the objectives of the dialogue. Furthermore, a great deal of time may be required for the desired results to be achieved (Mahmoud, 2005).

3.4.5 The interactive method

One of the factors that undoubtedly contributes to a teacher's success in the classroom is ensuring that the lessons are interesting, captivating, and informative. For example, incorporating thrill and excitement into the teaching style will, in most cases, mean that the learner will be more engaged and can, therefore, learn more effectively. Moreover, the positive feedback and interaction received from students will encourage the teacher, thus making their teaching more enthusiastic and effective.

The researcher would like to highlight this method, for It is his conviction and belief that this is one of the pillars of the success of the educational process, and it is a very strong method for dealing with the material of the humanities. For example, the teacher can create interest in the Quran before giving the students any information about it, by asking questions about it.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿103﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ
صُنْعًا ﴿104﴾ سورة الكهف.

[103] Say: ‘Shall we tell you of those who are the greatest losers in deeds? ‘

[104] (They are) those whose striving in this world go astray, while they think that what they are doing are good deeds. Surat Al-Kahf.

الْحَاقَّةُ ﴿1﴾ مَا الْحَاقَّةُ ﴿2﴾ سورة الحاقة.

[1] The Resurrection Verifier.

[2] and what is the Resurrection Verifier? Surat: Al-Haggah.

الْقَارِعَةُ ﴿1﴾ مَا الْقَارِعَةُ ﴿2﴾ سورة القارعة.

[1] The Clatterer (the Day of Judgement)!

[2] What is the Clatterer? Surat Al-Gariah.

The interactive method is the process of stimulating and continuing the learner’s educational activity so that the learner can employ all his qualifications, abilities, and potentials in the educational situation, and enjoy feeling a high degree of satisfaction, pleasure, and enjoyment. He has the desire to continue and continue. This requires the teacher educator to provide stimulation at the appropriate time and place and provide reinforcement immediately when positive behaviour occurs. This teaching method can be integrated with other teaching methods, such as dialogue, story, etc., by arousing curiosity in the learner through educational means, body language, or implementing a specific activity, or by changing the classroom environment, setting appropriate lighting, or repeating the question or phrases to attract attention (Jaber, 2014).

3.4.6 The problem-solving method

The problem is defined, in general terms, as a situation in which the learner feels that he is facing an ambiguous situation or a confusing question that he does not know the answer to. A problem may be defined as a task for which there exists no obvious procedure for its completion. In this situation, the learner wants to clarify that situation by, for example, knowing the correct answer to the confusing question, or overcoming a difficulty that they are facing. In addition, the method should be related to the needs and interests of the learners, or the needs of their community, be at the level of the learners' thinking, and be linked to the lesson's cognitive, skill and emotional objectives (Ayeish, 2007).

The problem-solving method means that all the activities the teacher plans and organises puts learners in a situation that requires systematic thinking along several tracks. This necessitates the need to formulate multiple answers and then verify their validity, until the learners reach the correct solution. This will eventually guide and direct the learner to generalise the process and apply it to similar situations. Thus, the problem-solving method requires that the learner takes organised steps to reach acceptable solutions to the problem. These steps do not necessarily have to be arranged, so the learner can change their approach according to what he or she deems appropriate in the quest to solve the problem. Also, there is no absolute agreement on a specific number of steps required to solve any problem. For example, the problem can be solved in four steps: defining the problem, gathering information, making assumptions, and choosing the best solutions. Alternatively, it can be solved by following six steps: feeling the problem, defining it, collecting related information, developing hypotheses as solutions to the problem, reaching a solution to the problem, and disseminating it (Salameh, 2006).

This method requires the teacher to utilise a number of different skills, such as engaging students by stimulating their thinking, and letting them tackle problems on their own and find their own solutions. We can define a problem as a situation or question that an individual or group finds perplexing and feels the need to solve (Nahlawi, 2000).

The problem-solving method includes the learner taking various steps in order to reach acceptable solutions, and these steps do not need to be arranged tightly. In Islam there is a general agreement that there are six steps to solving a problem: feeling the problem, defining the problem, Information gathering, formulating assumptions, coming up with a solution to the problem, and circulating the solution. Among the examples of the method of solving problems in the Quran is that given by Surat Al-Kahf about how many people were in a cave. It showed several assumptions then it showed the correct solution.

سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً وَثَامِنُهُمْ كَلْبُهُمْ ۗ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا (22) سورة الكهف.

(22) They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muhammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone." Surat Al-Kahf.

The problem is: how many people are in the cave? And the assumptions are three people, five, or seven. The validity of the assumptions is tested, and reading the interpretation shows the error of the first and second assumption and the validity of the third assumption (Abu Jahjouh, 2010a). Another example in the Quran was between the Prophet Solomon and the hoopoe bird:

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ (20) لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ (21) فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ (22) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ سُوءٍ وَلَهَا عَرْشٌ عَظِيمٌ (23) وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (24) أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (25) اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ (26) قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ (27) اذْهَبْ بِكِتَابِي هَذَا فَاَلْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ (28) سورة النمل.

(20) And he took attendance of the birds and said, "Why do I not see the hoopoe - or is he among the absent?"

(21) I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."

(22) But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news.

(23) Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.

(24) I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,

(25) [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare -

(26) Allah - there is no deity except Him, Lord of the Great Throne."

(27) [Solomon] said, "We will see whether you were truthful or were of the liars.

(28) Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return." Surat Al-Naml.

Feeling the problem: Soloman's check on the birds. Define the problem: Where is the Hoopoe? Formulation of assumptions: The first assumption: I do not see the Hoopoe. Second assumption: The Hoopoe is absent. Hypothesis validity test: Inquire and ask those who know the Hoopoe about its whereabouts. Patience for a moment until the result appears, showing the error of the first hypothesis and the validity of the second hypothesis. Then the conclusion is the need for the teacher to be patient with the students and to give them the opportunity to justify their responses, present their reasons, and not rush to punish them and remove the good from within them.

Finally, the teacher must take into account several issues when selecting problems to use with students. The most important of these are: linking the problem with the learners' needs and interests (or the needs of their community), and selecting

problems that are appropriate for their levels of thinking and that relate to the objectives and content of the lesson (Ayeish, 2007).

3.4.7 The worked examples method

The practical study method is a teaching technique that allows the students to practise the knowledge that they have learned. Teaching morals and personality coaching cannot be done by simply advising or giving lessons orally and in writing (Hai, 2017). Practical presentation or practical action is a teaching method in which the teacher presents a scientific fact, concept, generalisation, or scientific law to achieve specific educational learning objectives. Among its most important advantages are:

1. Developing the process of observation among learners.
2. Saving on expenses and costs, thus saving time and effort.
3. The possibility of teaching a large number of scientific materials, sparing the learners the risks associated with some practical activities.
4. Providing common experiences to all learners.
5. Using this as an entry point to present the scientific material and attracting the interest of learners to the subject of the lesson; and as a means to clarify some types of scientific knowledge and practical skills.

However, the method also has some disadvantages, such as the learners' negativity and their lack of consideration for individual differences. Added to this is the difficulty experienced by some students in acquiring manual skills. This can be addressed in the lessons by the teacher defining the objectives of the demonstration accurately, and training students on how to carry out the task, several times up to the point of mastery. In order to avoid any embarrassment during the lesson in front of the learners, it is essential for the teacher to:

1. Prepare the necessary materials, tools, and devices.
2. Choose the most appropriate place for the presentation, whether in the classroom, laboratory, or school yard.
3. Prepare a schedule for implementation.
4. Prepare the learners for the practical presentation.
5. Clarify the purpose and goals of the activity to the students and employ class questions.

Then, after the demonstration is completed, the teacher can evaluate the extent of the learners' understanding of the content of the demonstration, its steps and its scientific material, as well as the extent to which it achieves the objectives of the lesson and its suitability for the learners. In addition, it is imperative that the teacher evaluates their own performance (Ayesh, 1996).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِم تُوْمَن قَال بَلَىٰ وَلَكِن لِّيَظْمَنَنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿260﴾ سورة البقرة.

[2.260] And (remember) when Abraham said: 'Show me, Lord, how You raise the dead, ' He replied: 'Have you not believed?' 'Rather,' said Abraham, 'in order that my heart be satisfied.' 'Take four birds,' said He, 'draw them to you, then set a part of them on every hill, then call them, they will come swiftly to you. Know that Allah is Mighty and Wise.' Surat Al-Bagarah.

Surat Al-Naml indicates the possibility of implementing examples of practical application, in several verses, including the Almighty saying:

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ (44) سورة النمل.

[27.44] It was said to her: 'Enter the pavilion. ' And when she saw it, she thought it was a pool of water, and bared her legs. But he said: 'It is a pavilion smoothed with crystal. ' She said: 'My Lord, I have wronged myself, and I become a Muslim (submissive) with Solomon to Allah, Lord of the Worlds.' Surat Al-Naml.

It is also a method in which the teacher presents a scientific fact, concept, or law, in a practical way in order to achieve specific educational goals. One of its

most important advantages is the development of *observation* among the learners and the possibility of teaching a large amount of disciplinary material and providing everyday experiences for all students. It is an effective means of clarifying knowledge realistically, but it is sometimes negative in terms of not considering the individual differences of the students (Ayesh, 1996).

In addition, it can be applied in teaching by the teacher defining the objectives of the practical presentation accurately and by training pupils on how to use the lesson several times to the point of mastery. The teacher must prepare the necessary materials, tools and devices and choose the appropriate place for the presentation, whether in the classroom or the laboratory or the schoolyard; prepare a timetable for implementation; prepare the learners for the practical application, clarifying its objectives to them, and employing appropriate classroom questions for its parts; and follow up on the learners' attention to the realistic presentation steps. The final step is the teacher's self-evaluation (Mahmoud, 2015).

3.4.8 Methods of reward and punishment

A reward is a kind of prize and a means of affirmation. Punishments or sanctions result from committing a mistake, or from disobedience, or negligence in performing a duty or task. The 'method of reward and punishment' is one of the essential methods of Islamic education, regardless of time or place, because it influences the upbringing of Muslims. The approach of the Holy Quran in depicting Paradise with its bliss, and Hell with its horrors, is a method that is commensurate with human nature, always seeking benefit and avoiding harm. Given the importance of this method, we find that it frequently appears in the Quran. And if Hell is mentioned, so is Heaven.

The Noble Quran gives great importance to the methods of reward and punishment because of their connection to the emotions and needs of the human person, which is an aspect of his being. Hence, in education, the method is used, for example, to deter students from carrying out unwanted behaviour, and to reinforce good behaviour with praise. Punishment occurs by not allowing the student to participate in some of the school's activities and discussions (Al-Hashemi, 2010).

In the Quran, the word 'reward' is utilised to show what happens to a person either in this life or the Hereafter, because of the good deeds that they have performed (Abdullah et al., 1990). Rewards are a tool that can be used correspondingly to guide and educate children, by rewarding the behaviours that school and society deem to be desirable. Rewards can be given by teachers to encourage good behaviour or performance. When one child is rewarded for behaving in a certain way, other children wish to copy them in order to also achieve the reward. Punishment, on the other hand, can be used to make learners aware of acts that are deemed to be bad or unacceptable, and it can be used to motivate children to avoid repeating the action being punished.

In Islam, the Quran forms the basis of education, encompassing the principles of remuneration and punishment. Allah said,

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ (160) سورة الأنعام.

(160) Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.
Surat Al-Anaam.

With the use of reward and punishment, an Islamic teacher can achieve the goals of Islamic Education, i.e., create a humanity that believes in Allah and works well.

Praise is one of the rewards used in education, and it can help to make the

students keen to learn more, increasing the enjoyment and motivation they obtain from learning. To comply with the purpose of Islamic Education, however, the rewards and penalties used should not be excessive (Hai, 2017).

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ سورة غافر.

[40] Those who do an evil deed shall only be rewarded with its like, but those who believe and do good works, either men and women, shall enter the Gardens of Paradise and are provided for without reckoning. Surat Ghaafir.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾ سورة الجاثية.

[15] He who does what is right does it for his own gain, and he who does evil does so at his own loss, then to your Lord you shall all return. Surat Al-Jathiyah.

Quranic reward and punishment are distinguished from other methods in other educational curricula in that they depend on persuasion and proof. They are also accompanied by a beautiful artistic depiction of the desired reward, which is a good life in this world and bliss in the Hereafter (Al-Nahlawi, 2000).

3.4.9 Method of a good model

A person, by nature, influences and is affected by those around him, and this influence is either negative or positive, depending on his personality. Children, for example, are influenced by their parents, who are a source of security, love, and tenderness for them, and students are influenced by their teachers, and so on. Not only through academic instruction but also through their behaviour and actions as role models, teachers play a crucial role in moulding the lives of their students. Students are frequently influenced by their teachers' attitudes, values, and behaviours. Therefore, it is essential for teachers to comprehend the importance of being positive role models and to accept this responsibility with enthusiasm. The Quran emphasises the importance of this effective teaching method in reforming souls and societies. The Allah Almighty said:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾ الفرقان 74.

(74) And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders (i.e., example) for the righteous". Surat Al-Furqan.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدَاهُ قُلْ لَأَسْأَلَنَّكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿90﴾ سورة الأنعام.

[90] Those were whom Allah guided. Follow then their guidance and say: 'I do not ask you a wage for it. Surely, it is a reminder to the worlds.' Surat Al-Anam.

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَةٌ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ الْقَوْمِ الظَّالِمِينَ ﴿11﴾ سورة التحريم.

[11] But to those who believe Allah has given as an example Pharaoh's wife, who said: 'My Lord, build me a house before You in Paradise and save me from Pharaoh and his work, and save me from a harming nation.' Surat Al-Tahrim.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (27) يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا
سورة الفرقان.

(27) And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way.

(28) Oh, woe to me! I wish I had not taken that one as a friend ((example and followed him). Surat Al-Furqan.

Teachers are living and applying examples daily that influence their students, and it is through them that knowledge and understanding are nurtured in practice. Otherwise, educational, and influential theories do not go beyond books and periodicals until they are transferred realistically in the classroom, and herein lies the strength of this effective teaching method.

Educational curricula and theories are in constant need of those who apply and work with them, and without that, those curricula and ideas remain a dead letter; their usefulness is not realised unless those curricula turn into practical behaviour that individuals can follow in their conduct, feelings and thoughts (Jaber, 2007).

Teaching by example is one of the best and most widespread educational methods, both ancient and modern.

It works on refining and reforming individuals, as well as making society an ideologically, emotionally, and socially interdependent unit, deepening the concept of brotherhood in faith, understanding the rights of human brotherhood,

and making the nation a solidary entity with strength, influence, and effectiveness (Akrash, 2020).

In conclusion, the teacher being a role model for students is of the utmost importance in Islamic Education because teachers have a profound impact on students' overall development. Through their words, actions, and attitudes, teachers shape students' values, behaviours, and aspirations. By embodying qualities such as integrity, empathy, enthusiasm, and resilience, teachers can inspire and motivate their students to become responsible, confident, and compassionate individuals. The role of a teacher extends far beyond imparting knowledge and should always strive to be a positive influence in their students' lives.

When students have the privilege of learning from a good teacher who serves as a role model, the educational experience becomes even more enriching and impactful. A good teacher possesses not only subject knowledge but also a set of qualities and characteristics that inspire and guide students towards academic excellence and personal growth. Character education of this kind should be emphasised in schools and classrooms, particularly by teaching respect and accountability. In addition, teachers must serve as moral role models in their interactions with students by basing their professional judgements and decisions on societal and lasting moral virtues (Lumpkin, 2008).

3.4.10 Methods of warning and advice

Teaching the good by giving advice and inviting others to do good is also prominent in the core methods of Islamic Education. The method of warning and advice is mentioned widely in the Quran.

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿55﴾ سورة الذاريات.

[55] But remind, the Reminder will benefit the believers. Surat Al-Dhariyat.

This method of warning and advice is so important in Islamic education that the Quranic verse also often repeats the importance of it:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿21﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿22﴾ سورة الغاشية.

[21] Therefore remind, you are only a Reminder.

[22] You are not charged to oversee them. Surat Al-Ghashiyah.

The Quranic verses explain that Islam sees every human being, especially Islamic teachers, as having an effective role in influencing people, by giving advice and warnings to others *with kindness*. Historically and in modern-day teaching, it is thought that teaching has the main purpose of transferring skills and knowledge from teachers to learners, and this perspective can sometimes give the impression that teaching is rather mechanical, simplistic, and prescriptive. Using this definition, the performance of teachers could therefore be assessed by quantitatively measuring their practice and knowledge, and how this knowledge is successfully transferred to the pupils (Brophy, 1979). However, this would overlook the fact that teaching comprises a great deal more than simply transferring knowledge (Fries, 2002).

There are two interpersonal pillars associated with activating the teaching methods mentioned in the Holy Quran. The first is emotional excitement; this is dependent on the skill of the teacher, the clarity of their verbal communication with learners during the lesson, and the impact of the teacher's positive emotions when presenting scientific material. The second is a positive relationship between the teacher and their students. This can be encouraged by improving communication skills and increasing the pupils' motivation to learn by avoiding negative emotions such as anxiety and anger, and developing positive emotions such as respect and trust (Al Hawaidi, 2002).

Some of the most essential characteristics required for education to be effective are its suitability for the learner, the clarity of the goal and the influential personality of the teacher. Moreover, education, from every perspective, should have an impact on the learner, contribute to changing his or her prospects for the better, and increase their motivation to learn, engage more, interact more, and give more to the lesson, their peers and their teachers.

3.4.11 Teacher and teaching methods

In recent years, the concept of educational accountability has attracted much attention around the world. Hence, as a result, tighter controls have been placed on supervision and teaching through the use of accountability policies. There is a clear expectation that governments will provide effective education for students and improve their academic outcomes (Leithwood et al., 2002). The efficiency of teachers should be improved through these policies, by increasing the management and supervision of education. School leaders should be well trained so that they can deliver useful feedback to teachers. The teachers' perceptions of their own efficacy will then increase and they will be more willing to engage in professional development activities (Tuytens and Devos, 2014).

Higher education is currently facing many challenges because of the rapid changes that are occurring in the world. There is therefore the need to train teachers who are knowledgeable, eager to teach, and capable of teaching more than one discipline. In order to achieve this, education systems must engage in research and exploration so that they can develop teaching and learning methods that are effective and suited to the modern world (Shirani Bidabadi et al., 2016).

An important feature of effective teaching is that it is easy to apply and use in a student's life because it makes the effect continuous (Ziyad et al., 1993). It should also be linked to the target in order to make the student a positive and active

participant in the educational process. Students should be able to critique, analyse, and draw conclusions. In addition, teaching should stimulate motivation and excitement and draw attention from the learners (Ashour and Abu Al-Higa, 2004).

Professional abilities are needed by the teacher to activate the teaching methods, especially those advocated in the Holy Quran. First of all, the desire for education and self-development, as well as the desire to learn, motivate *the teacher* to learn more about what is new in his field of specialisation. Therefore, effective planning is essential; that is, the teacher plans learning goals and how to achieve them. It is good to deal with students and engage them so that their skills are shown effectively. Good management is also required within the classroom through the distribution of training and BY training students to acquire skills and self-learn. Islamic teachers work effectively in the local community and create the ethics of the ideal teacher who contributes to problem solving (Tuna, 2022).

The activation of the teaching methods in the Quran requires a teacher with multiple skills in management; a human relationship with the student, the school, and the local environment; and respect between the teacher and learner. It also requires the skill of preparing daily, quarterly, and annually, in addition to the ability to diversify teaching methods according to the educational context. The teacher needs to use educational techniques to bring the lesson closer, and to successfully manage the class in terms of time and behaviour. An important skill is to take into consideration the individual differences between students and their proficiency. Teachers must ensure that they offer their students a good attitude, justice, smiles, patience, a sense of responsibility towards the students, and the ability to make the right decisions (Ashour and Abu Al-Higa, 2004).

3.5 Contemporary educational technologies (technological innovations)

The past few years have witnessed an immense boom in the advancement of technological developments associated with education, and all the elements of the educational situation have been affected by these innovations. As a result, the teacher's role has changed from being chiefly a conveyer of knowledge and understanding, to being a facilitator of the learning process, as the requirements of the role have continued to expand. For example, the teacher will design the learning environment, assess the levels of his students, and create the types of educational environment that suits them, as well as sourcing the necessary educational materials. Furthermore, the teacher is tasked with following up the students' progress, guiding and directing them, until the required goals are achieved (Banks, 2013).

Equally so, however, the role of the learner has changed as a result of the emergence of technological innovations. Thus, in modern-day education environments, the learner is no longer a passive recipient of knowledge, but rather they have evolved into being positive and active learners. Indeed, learning has become increasingly more centred around the learner, and not the teacher. The school curricula have also been affected by the emergence of technological innovations as they now need to include these within the curriculum, its content, activities, and methods of presentation and evaluation.

Providing students with self-learning skills, instilling a love for knowledge and collecting it in the era of knowledge flow, has become one of the main objectives of the curriculum globally (Hollins, 2018). Several studies have recommended the use of technological innovations in schools for these purposes, especially for

children in the early stages, through the integration of technology and positive interaction.

3.6 Justifications for identifying teacher skills in the era of the digital revolution.

The digital age is characterised by the explosion of knowledge and technology, the spread of communication systems, the ever-increasing use of computers, and the expansion of the use of the internet. As a result, for the majority of countries all around the globe this has highlighted the continued importance of information education and technological literacy. This can be achieved by providing an interactive educational and training environment that attracts the interest of individuals in an era characterised by rapid development and continuous change(Starkey, 2012).

The gradual shift in the role of the teacher, through the development of communication systems and the multiplicity of learning sources, has led to fundamental changes in the requirements of the educational approach in terms of means of developing knowledge. Added to this, knowledge growth in all disciplines and areas requires the teacher to follow up on scientific developments in his field of specialisation, as this is a necessity to improve teaching competencies.

The impact of technological development and its repercussions for the educational process, in terms of employing information and communication technology and learning and teaching technologies on education systems and methods, requires that teachers help students to acquire and develop self-learning skills, cooperative learning, and distance learning. There is also increasing interest in the professional development of teachers to improve educational outcomes(Clough et al., 2013).

Achieving quality in education, demanding accreditation, and achieving competitive advantage have become challenges facing officials of educational institutions. This calls for teachers to make use of modern technology to achieve greater professional development.

3.7 Characteristics of education in the era of the digital revolution.

According to Shaheen (2011), the characteristics of education in the era of the digital revolution are:

1. Multiple sources of learning media through information networks.
2. Students becoming active learners who learn collaboratively with one another to seek information and collect knowledge.
3. Learning becoming a lifelong process available to all, and schools becoming centres of learning for all members of society.
4. Diminishing boundaries separating schools from one another and from society, so that the use of distance education technologies will enable learners to learn from teachers in other locations, and to cooperate with other students in other locations.
5. The link between education and the internet is increasing, as it has become necessary to expand e-learning and consider it as an indispensable resource for teachers and learners (Shaheen, 2011).

The teacher faces many challenges in this era of the digital revolution. The first of these is sustainable education, the digital revolution has imposed the requirement for an education that extends throughout life in multiple times and places beyond the boundaries of the regular school. This means that teachers and

students can benefit from lifelong learning opportunities, in a way that enables them to acquire the competencies that generally qualify them to face different life situations and coexist with others(Jagannathan, 2021).

Another challenge is technology management: a new concept known as educational technology appeared a generation ago and, following this, the related concepts of 'information technology' and 'educational technology' led to the emergence of new educational patterns based upon educational technological advances of an often-dramatic kind(Januszewski and Molenda, 2013). These new technological innovations aimed to provide teachers with the necessary skills to deal with change, through a model that is based on the constant acquisition of new life skills by all learners, including professionals such as teachers themselves. This encourages teachers to use information and help their students to employ these technologies and benefit from them by overcoming the problem of the rigidity of inflexible academic content, and by displaying educational material more effectively(Huang and Chen, 2014). Moreover, by employing information technologies, the teacher provides better educational services. They allow him more time to direct his students, discover their talents, recognise their weaknesses, and develop their mental skills. They also increase their ability to think systematically, encourage them to think abstractly, and make them more aware of how they think and learn through these technologies (Salameh, 2006). There then follow necessary tasks that a teacher should undertake in the twenty-first century, and which are well documented in the literature. Foremost among these is being an active teacher, a guide to the learner and a facilitator. Teachers observe student learning and reflect on it, help learners, encourage them, and motivate them to reflect on their own practices and actions. This then entails providing a safe and supportive environment and creating an appropriate

educational climate for teaching and learning. It means employing learning strategies and methods to achieve effective and influential classroom interaction. This also requires forms of teaching and learning that develop team spirit, and a practice that generates a sense of belonging to the school and its system, with the establishment of relationships that sustain understanding between the teacher and learners.

In terms of the curriculum, the teaching of information and communication technology in schools requires the use of the necessary tools and materials. This is vital for encouraging learners to learn and interact in the educational process through their participation in digital social and classroom networks (Hughes and Roblyer, 2022). In terms of pedagogy, it means employing activities and lessons that develop higher-order thinking skills, critical thinking, and creative thinking. It requires the use of procedural research in the classroom and the school in order to address educational problems and improve the educational learning process. It also means developing strategies for critical thinking, problem solving, collaborative work, fluent communication, project-based learning, and more. To ensure and enhance the quality of teaching, modern evaluation methods and tools need to be implemented, including non-standard items such as an achievement file, electronic performance tasks and other tools of technological record-keeping (Ahmad et al., 2016).

There are then many skills that a modern teacher should possess, reinforced and shaped by technological advances, yet rooted in the longstanding wisdom of learning and teaching across many cultures and societies. The contemporary teacher needs enriched ways of thinking (creativity and innovation, critical thinking, problem solving and meta-cognition). He also needs broad and deep ways of feeling (empathy, love, and concern). The effective teacher needs to

embrace life in the world (local and global citizenship), and personal and societal responsibility, commanding a repertoire of working methods (communication, interaction/teamwork), workplace capacities such as life skills, communication and interaction skills, and applied skills. The teacher must be committed to keeping up with technological developments such as the use of smart devices, digital orientation and learning-based projects, innovation, information searching, problem solving, time management, and decision making.

A teacher must also be academically and professionally prepared and qualified, as required by the twenty-first century, to enable him to occupy the teaching profession in a highly competent manner. This contributes to building future learners considering the era of the economy of knowledge, developing higher thinking skills, managing life skills, managing the capabilities of education, and supporting ethical economic development (Nessipbayeva, 2012).

3.8 Tradition and Change

In a thesis devoted to the Quranic methods and their relevance for today's educational agenda in the KSA (and beyond), it is important to stress that there is no divergence between tradition and change, or between methods revealed in religious revelation and those developed by technologists and planners. It is indeed a theoretical assumption of this research that the Quranic methods are perfectly compatible with contemporary technologies because they encourage precisely the classroom pedagogies that, as we have seen from the literature and policy review, underpin and guarantee the successful adoption and use of digital learning and related educational technologies. There is no breach or division here because the successful and technologically literate modern Muslim teacher should be deriving from the Quranic methods the exact habits, dispositions, attitudes,

and practices that we know from research enables the most effective and successful implementation of technologically enhanced or supported learning and teaching.

3.9 Fieldwork Studies and Quranic Methods

It is perhaps inevitable in a research project of this kind that there is only very limited previous literature on the core concepts and that this is almost always ‘indigenously’ Islamic in origin and character. That said, there have been some recent intersectional studies which do have a bearing on, and a resonance with, the present research questions, even if the overlap specifically with the work and experience of Islamic Studies teachers is limited.

Abu Jahjouh’s (2015) study aimed to find the teaching methods in Surat Al-Naml and demonstrate their applications to modern teaching. The researcher followed the deductive method by extracting a sub-judgement from a general ruling found in Surat Al-Naml. Qualitative content analysis was employed as one of the methods of the essentially descriptive approach. The research and extrapolation sample consisted of 93 verses from Surat Al-Naml, and the researcher focused on interpreting Surat Al-Naml from five interpretations in the books.

The results of the enquiry adduced thirteen teaching sub-methods in Surat Al-Naml, namely: advanced organisation; the learning cycle; similes and comparisons; discussion; ‘brainstorming’; practical presentations; problem solving; storytelling; induction; the faith method; decision making; and imagination. The most important thing that distinguishes these approaches from the teaching methods favoured in the standard books of strategies and teaching methods is that they embrace an integrated and Quranic conception of the combined use of mental, cognitive, and emotional capacities (Mahmoud, 2015).

Yaqoub's (2015) research study also aimed to uncover the 'learning methods' (labelled as dialogic, investigative, and practical) and teaching models (labelled as selective, narrative, and descriptive) present in the Quran. It aimed to determine the *distribution* of the methods mentioned in the Quran within any of these two dimensions of learning and teaching. It gathered the opinions of male and female teachers on their practical application in schools in Damascus, Syria. The researcher also investigated how gender, education stage, and scientific qualifications influenced the application of these approaches.

The research sample comprised 113 teachers holding a degree in Sharia, and the descriptive analytical approach was used. The research tools included a content analysis tool for the concepts indicating learning and teaching approaches in the Noble Quran, and a questionnaire for the teachers in order to identify their opinions on the teaching and learning methods used in their schools. The study's quantitative results revealed the percentage uses of the said learning and teaching approaches. The study hypothesised that teachers' years of experience, their gender, and school stage in which they worked also had statistically significant effects on their application of teaching methods from the Quran (Jacob, 2015). This work has certainly contributed to the thinking behind the current project.

Al-Fahaiqi (2016) set out to investigate the stages of 'gradation' in the Holy Quran as an educational concept and the degree to which teachers of Islamic education used this strategy in teaching. The study sample comprised 64 participants and was limited to general teachers of Islamic Education in government schools and supervisors of Islamic Education working in the Saudi Education Office in Sakaka. The teacher, supervisor, and researcher together used the descriptive approach to collect the study data, and the deductive approach, which identified where gradation was being employed as an educational method with students. The

researcher used a questionnaire as a data collection tool, and the study results showed that the participants used the gradient strategy in teaching but less fully than might have been anticipated. This work is significant in highlighting that basic understanding of some Quranic methods need not equate with their confident large-scale use (Al-Fahiqi, 2016).

Abdo's (2017) work is another enquiry that aimed to uncover the teaching strategies contained in localised verses of the Holy Quran, specifically in this case the verses of Surat al-Baqarah. The study used descriptive and analytical analysis to describe and analyse the teaching strategies communicated in Surat al-Baqarah. After reading Surah Al-Baqarah and the books of Tafsir in the Noble Quran, Abdo wrote the verse numbers alongside each strategy they appeared to demonstrate. This list was then presented to experts and arbitrators and modified according to their scholarly assessment of the sacred texts. Abdo argued that the results indicated that Surat Al-Baqarah contains references to 20 strategies in 169 verses associated with Western and globalised 'progressive' philosophies of learning and teaching. These include discovery learning, cooperative learning, brainstorming, project-based activities, multiple choice, concept maps, group discussion, role playing, questioning, story, site visits, attention grabbing, meta-cognition, creative thinking, learning by trial and error, and logical process thinking. The results also interestingly revealed that the most popular strategy in Surat Al-Baqarah is the logical thinking strategy, as it is present in 23% of the verses. Certainly, this fascinating work ought to motivate educators to pay attention to the logical thinking process methods, and to commend the training of teachers to use them (Nasreddin, 2017). However, it is narrower in focus than the present project.

Al-Mawajda's (2013) research set out to harness Surat Yusuf by explaining the calamities Yusuf faced and the kinds of trials and tribulations he endured. It introduced the methods of teaching and evaluation and underlined the commendable moral values mentioned in the Surat. The study relied on the inductive analytical method through the extrapolation of methods of self-evaluation and teaching, and the promotion of praiseworthy moral values. It was limited to extrapolation from Surat Yusuf, and among its most prominent results was the necessity of using teaching methods such as storytelling, instruction, dialogue, problem solving, journey, exploration, incitement, suspense, explanation, and interpretation to communicate and explore ethical insights. It also commended ongoing evaluation of teaching and learning in the light of the moral values foregrounded and conveyed in the sacred texts (Al-Mawajda, 2013).

Al-Jalhwī's (2015) work endeavoured broadly to identify the pedagogical principles, methods, and teaching prompts used in the Holy Quran for teaching, learning, and guidance in terms of educational objectives and assessment principles, educational content, teaching methods, and teaching aids. The study relied on the inductive analytical method, and it extracted from the Holy Quran and the Sunnah of the Prophet Peace be upon him, the principles, methods, and educational practices contained in these texts. The study clarified that the most important educational principles used in the Noble Quran and the Prophetic Sunnah were ensuring that the learning material was *suited to the educational needs of learners*, taking into account the connections and progressions involved in building and organising knowledge, and in fostering the acquisition of skills. The most important teaching methods were, the study argued, sermon, explanation, description, dialogue, and repetition. The most important classroom methods were correspondingly practical presentations, proverbs, and stories, and amongst

the most important educational activities were recitation, field visits, competitions, and educational games (Mahmoud, 2015). This is important work that has influenced some of the thinking in the present research. However, its theoretical models seem somewhat narrow, and it does not engage in depth with the experiences of teachers. It is better regarded as part of the ground-clearing for the more detailed engagements attempted here.

Abbouda's (2015) research sought to identify so-called 'anecdotal' teaching methods visible in the Holy Quran and the Sunnah of the Prophet Peace be upon him, in order to integrate the study of education, the Holy Quran, and the Sunnah. Abbouda used the descriptive and inductive approach to identify verses from the Holy Quran that reference these variables, and then compared them with the statements of respected educational scholars in the Muslim tradition. The study concluded that the Noble Quran is a book of guidance, a reference point for the natural sciences, and a foundation for preachers and educators, because of the means and methods contained within it that pertain to the fields of instruction and teaching. The researcher concluded that the Holy Quran and the Sunnah of the Prophet Peace be upon him, were distinctive from the tradition of educational scholarship in their emphasis on narrative teaching methods as well as their focus on the practical pedagogical aspects of Islamic classroom education. Once again, this is a thoughtful contribution to Islamic educational thinking with a bearing on the present research and a resonance with the important terrain of 'tacit knowledge', where Eastern and Western approaches to, and traditional and progressive philosophies of, education often meet creatively (Basma Hilal Abboud, 2015).

Al-Aqili's (2011) research set out to identify the doctrinal, devotional, and ethical educational zones in which 'reward and punishment' were applied in Surat Al-

Baqarah, and then to infer educational applications from these. He used the deductive approach to answer the study questions and drew several conclusions. Among these is recognition that the relevant verses are educationally cross-cutting because they address the task of preparing the righteous person. He also pointed out that the verses of encouragement and deterrence in Surat Al-Baqarah are distinguished by their inclusion of all types of people who are believers, unbelievers, and the normal run of humanity.

Al Aqili makes it quite clear that the economy of ‘rewards and punishments’ is definitely a component of the Quranic methods, but he lays great emphasis on gradualism in both axes and strict limits on who can be punished in an educational setting and on what grounds. His arguments echo points made by Kuwaiti researchers Al Azmy (2010) and Al Aidan (2012), who emphasised the corrective, reformist nature of school punishments and sanctions, underlined the restrictions placed upon them, and highlighted the reluctance of classroom teachers to dispense physical chastisement and restraint. Al Aidan made the additional observation that female teachers in his research seemed more inclined towards reward incentives and male teachers towards consequential punishments in the classroom (Al-Aqili., 2011, Al-Azmy, 2010, Al-Aidan, 2012).

While it is not a central focus of this research, the question of classroom behaviour management, pupil motivation, and disruption looms large across international education systems (Rogers, 2015). In almost all Western societies, the physical punishment of children and young people in school (and increasingly in the home) is prohibited by law. However, this has not resolved all of the challenges of pupil misbehaviour, regarded by many authorities as having worsened since the COVID-19 pandemic and the closure of schools (European Commission. Directorate-General for Education and Culture, 2022). Hence the Quranic methods of reward

and punishment still resonate with the contemporary question of how schools and teachers respond to those pupils whose attitudes to learning test boundaries, respect, and the safety and dignity of all who work and learn in our schools.

In relation to another important dimension of the present research, Al-Ghadeer's study of 2009 actively addresses the issue of educational technologies in KSA schools. Her study sought to identify the degree of availability of technological innovations in secondary schools in Riyadh, and to know the degree to which Mathematics teachers used these technological innovations in their teaching. The study was also concerned with isolating the obstacles that prevent the implementation of these tools in teaching, as well as the level of skill displayed by these teachers when utilising technological tools.

The researcher used the descriptive approach and the study sample consisted of 100 participants. She employed a questionnaire consisting of three main axes and an observation card. The results of the study revealed that the degree of availability of educational technology innovations in secondary schools was generally low, and that the degree of use of technology innovations was equally low. A large number of obstacles were observed by the female teachers which prevented them from using these modern tools. Moreover, females were found to be lacking the skills required to implement the innovations of educational technology (Al-Ghadeer, 2009).

Madani (2010)'s study of technology in Quranic Education went further in advocating for the advantages of technology in relation to speed, relevance, and mastery of learning. The research also argued from close textual interpretation in favour of the Quranic endorsement of technological innovation and its responsible use, suggesting that this could help to motivate collaboration between teachers and technologists in many different classroom contexts. Similar themes were

taken up by Shamsan (2014), who looked at the uses of technology students at the College of Education at Taiz University, Yemen. Shamsan examined the uses of these technologies and their impact on students and teachers in developing skills in searching for, collecting, and summarising information electronically, and developing the motivation to learn. The study found that there was a lack of technological innovation in the College of Education, but nonetheless a statistically significant impact for each of the student performances in terms of acquiring the skills and the appetite for further learning. The study recommended providing a better basic infrastructure, employing more informed technological innovations in education, working to encourage their employment, and reducing the cost of using the network. It also suggested preparing a program based on self-learning to train faculty members on programs related to technology in education, as well as preparing a program based on self-learning to train teachers in the field to employ some technological innovations in education more effectively (Shamsan, 2014).

More recently, in the KSA, Al Sorour (2018) tried to identify the precise modern technologies that could be used advantageously in education and also to establish whether the use of these technologies had a positive effect, such as improving the performance of the teachers and students in the educational process. The researcher adopted the analytical method to decipher the results. Some of the most important findings and recommendations of the study were that modern technologies play a major role in improving teachers' performance in practice. In addition, the same modern technologies incorporated into the education experience develop and improve students' performance when they are used directly to help them solve the problems associated with learning across the curriculum (Al Sorour, 2018).

In the same vein, the contemporary curriculum has been a focus of renewed interest for Muslim scholars addressing the issue of tradition and modernisation. Al Zadjali's research of 2019 deals with teaching methods and their significance in the Holy Quran, tackling the question of the extent to which the Holy Quran encourages diverse teaching and learning methods. The researcher again identified many methods of teaching present in the Holy Quran. He concluded with the recommendation to root modern methods in Islamic educational philosophy and to emphasise their adoption in the educational domain when preparing teachers and training them before and during service (Al-Zadjali, 2019).

There are echoes here of Risha's study of 2013, which aimed to look at the curriculum elements in the Holy Quran. The concept of the 'curriculum' is here understood to mean the person's whole development in all aspects of life, whether spiritual, social, or mental. At the same time, the 'class curriculum' refers to teaching methods to educate the person for living a good life. The study concluded that the curricula in the Quran use different methods to develop the individual as a whole in all aspects of life while giving him freedom of choice. In addition, the Quran used other overlooked teaching methods, such as leadership, repetition, storytelling, and debate, which are still used in schools today (Risha, 2013).

Reaching further back, Al-Barrawi (2009) sought to demonstrate the 'educational miracle' of the Holy Quran in its teaching methods. His is a descriptive, inductive, and comparative study comparing the sayings of Islamic educators and what was cited in the Holy Quran. He then proves the precedence of the Noble Quran in these methods and standards, including practical means and strategies such as exemplification, learning by events, by journeys, and by self-learning. He extends this also to oral means and techniques such as debate, controversy, and questioning, and also to written methods such as report-writing, essays, and

research. His study underlined that the Holy Quran is an educational treasure, including the methods and means for teaching it (Al-Barawi, 2009).

The studies considered here are relatively recent. This indicates again the novelty of this revived subject of study. Some broader studies have touched on the teaching methods deduced from the Holy Quran, as in the essay by Abu Jahjough (2015), while the study carried out by Shamma and Wishah (2017) focused on discovering the impact of a proposed training programme for Islamic Education teachers based on educational methods in the Holy Quran and the Sunnah of the Prophet Peace be upon him, On the topic of improving teaching practices, the work of Al-Mutairi (2016) focused on investigating the impact of stories delivered using tablet technology on critical thinking skills in family education among middle-school students in Riyadh.

The recent investigation by Al Sorour (2018) dealt with the use of modern technology in the educational process in the Kingdom of Saudi Arabia and its role in improving the performance of teachers and students. In their studies, Abu Jahjough (2015) and Shamma and Wishah (2017) agreed on the importance of activating teaching methods derived from the Holy Quran. Al-Mutairi (2016) and Al Sorour (2018) both agreed on the effectiveness of using contemporary educational technologies for improving the educational process.

It is evident that many previous studies are consistent, then, in their view of the importance of acknowledging the teaching methods in the Quran (even if these may be variously defined and discerned) and the strategies for learning and teaching derived from it. Some studies dealt broadly with the teaching methods in the Quran, and some specifically focused on teaching strategies, such as the work of Yaqoub (2015). Some dealt with the teaching methods deduced from Surat An-Naml and its applications in teaching, such as Abu Jahjough's research (2015).

Some of them took a specific approach, such as the ‘educational progression’ strategy inferred from the Noble Quran, examined in Al-Faqihi’s (2016) work; all of these are relevant to the objectives of the current research.

The research methods and approaches used in the above-mentioned studies are diverse, such as the descriptive, analytical, and deductive techniques, and these do have a bearing on the current research. All were unanimous in relation to the importance of employing contemporary educational technologies and methods for the learning of target groups. For example, several studies have drawn attention to Quranic education and technical educational methods, and they suggest that these could be implemented in Educational Studies and teacher training – for example, Ata Madani (2010). This is also consistent with the current project. Some of the reviewed studies highlighted the educational principles, methods, and teaching aids used in the Noble Quran and the Sunnah of the Prophet Peace be upon him, for learning, learning and guidance today, such as the study conducted by Hussein al-Jalawi (2015). This is also consistent with the current study.

The studies on the whole recommended the use of technological innovations in schools by integrating technology and positive interaction into the current curricula. An example is, again, the study by Al-Ghadeer (2009), which recommended employing modern methods in the field of educational technology in teaching in Saudi Arabia schools. However, this differs from the current study, which is dependent on the teaching methods in the Quran and their use in light of contemporary educational technologies. Some surrounding studies included the impact of employing technological innovations in teaching on the development of the skills of searching for electronic information and found that they provided motivation for learning. One example is the study of Abdul Karim Shamsan (2015). So, in essence, the existing body of literature both endorses the general direction

of travel of the current undertaking whilst confirming that its particular focus on Islamic Studies teachers and their goals is an area much in need of further investigation.

3.10 Theory and Literature: East and West

A final contextual facet should be highlighted in positioning the theoretical and literary assumptions and motivations of this doctoral task. Yes, it is the work of a committed Muslim educator from KSA, but it is also the research project of a postgraduate student in a Western European plural and secular university. These were deliberate choices made in the spirit of international comparative education and mutual understanding. Important concerns follow from them. The research is not a project to propose the superiority of Islamic education. Neither is it intended simply to convince Western readers that Islamic education is to be esteemed only when Quranic methods happen to coincide with or echo Western progressive educational philosophy, approaches that are themselves disputed in the West (American Council of Learned, 2016). It is neither about supremacy nor subordination. In recent years, historians such as Bauer (2011), Pietsch (2015), and Bevilacqua (2018) have pointed out that before their convulsive encounter with the European empires in the early modern period, there existed in Arab societies a rich and layered tradition of learning, enquiry, and schooling rooted exactly in the Quranic methods and practised in an abundant variety of educational settings. Although memorisation and recitation were indeed important to these traditions, the patterns of rote learning and conservative repetition with which Arab and Muslim cultures became stereotypically and pejoratively identified derived in large measure from their confrontations with the soft power and hard imperialism of the Western Empires, especially Britain and France, which foisted on Arab elites their own educational habits, values

practices and Missionaries – to the frequent exclusion of indigenous knowledge and religious wisdom (Alavi 2015; Baron 2015).

Thus, if there are indeed parallels between the Quranic methods explored above and the heritage of Western ‘progressive’ education, it may be because each represents a turning away from the constraints of the European and American cases, towards the romantic and progressive inheritance of Rousseau and his educational descendants (Oelkers, 2002). In the case of Arab and Muslim society, it is towards the neglected treasury of classical Islam and the eternal wisdom of the Quran. (Oelkers, 2002)Modern secular progressivism may of course bridle at any kind of alignment with an education founded upon religious revelation (though the case of popular Catholic Education needs to be signposted here (Franchi and McKinney, 2011). But this does not matter because the theoretical convergence remains a potentially rewarding one, in consensus and difference (Merry 2007).

Chapter 4 Methodology

4.1 Introduction

The methodology for this thesis is derived from several points of origin. Chief among these is the research question driving the whole project, as reflected in the material in the preceding chapters and tied to the reasons that brought me to the University of Glasgow in the first place, building upon my Master's degree in Wales. I wished to connect with the work on Saudi educational development planning established by Prof Vic Lally and I wanted to do this in a school sensitive to religious experience, religious worldviews, and the practices of confessional Religious Education (Coll, 2009a, Franchi, 2021).

Prof Lally had established a mixed-methods approach to educational and classroom enquiry with a generation of Saudi students, mostly in STEM and Business subjects. As referenced in Chapter 1 above, this involved standard and well tested models of quantitative data collection designed to establish existing levels of teacher knowledge and existing classroom practices. This is followed by qualitative interviewing to investigate in greater depth attitudes, values, challenges, and areas for reform. These in turn are tied to a CPD/CLPL model aligned with government-sponsored school improvement policies of the kind discussed at the start of this thesis. The results and findings of the research go on to form the basis of a CLPL agenda. In this sense, and echoing again the epistemological themes discussed above in the previous chapters, I was consciously adopting a highly orthodox and recognised methodological sequence for investigating school and pedagogical performance and innovation.

At the same time, I was coming to Glasgow to join a School of Education renowned for study and research in Religious Education as a discipline, and confessional

schooling as a practice (McKinney and Conroy, 2015, Luby, 2021). This confessional work was and still is, of course, focused on the international domains of Catholic schooling and Catholic Religious Education as a curricular area. While the accomplished traditions of the work also regularly employ the standard repertoire of orthodox social science research to investigate questions in these two areas, they have built up a reputation and a skillset sensitive to religio-epistemological themes and often located in the kind of comprehensive religious environments with which this present research is concerned. As stated above, there are important limitations on the parallels that can be drawn between Catholic Education (even in so-called 'Catholic' countries) and Islamic Education (especially in constitutionally Islamic countries). The same limitations apply to the comparison of Catholic Religious Education and Islamic Studies as curricular areas. Nevertheless, the juxtapositions remain illuminating, because 'insider research' on Catholic schooling and Catholic communities similarly authenticates and takes seriously the *experience* of Catholic Education as the projection of a religious worldview to which Catholic teachers are expected to be witnesses in their subjective experience, professional formation, and daily activities (Coll, 2009b).

Before starting a study, researchers should try to be as transparent as possible about their paradigmatic position (in terms of what they claim to know), the strategies that link the methods to the results, the data collection methods, and the analysis procedures (Creswell, 2017). I believe these opening observations explain this clearly. This chapter now goes on to examine the different research paradigms that can be used from this starting point and why certain ones were chosen for this specific research. It also discusses how the study was configured, implying the importance of the theory and literature review as a source and guide,

how the participants were chosen, how the instruments were tested, and which statistical methods were used to analyse the data. Lastly, it foregrounds the data analysis, the quality of the research, its validity and reliability, the role of the researcher, and the ethical issues.

4.2 Research Paradigms

A research paradigm is a 'set of interconnected assumptions about the social world that provides a philosophical and conceptual framework for the organised study of that world' (Filstead, 1979). In a now classical formulation, Guba and Lincoln defined it in 1994 as 'a set of basic beliefs (or metaphysics) that deal with 'ultimates' or first principles. It is a view of the world that tells the person who has it what the world is like, what their place is in it, and how they can relate to the world and its parts' (p. 107). More recently, Chalmers (2013) noted that a scientific community is 'made up of the general theoretical assumptions, laws, and methods for applying them that its members agree on' (Chalmers, 2013). Punch (2014) briefly explained a 'paradigm' by saying that it includes researchers' assumptions about the world, how they think it should be studied, and what they think are important topics to study and reliable techniques to use. It is a broad term that includes philosophical, epistemological, methodological, and ontological assumptions (Oancea and Punch, 2014). Following Naslund (2002), for work of this kind, the choice of a paradigm also helps to support the selection of compatible practical methods and in turn suggests approaches for project implementation (Naslund, 2002). It will also, according to Mackenzie and Knipe (2006), even prefigure how the data can be collected and analysed, and how the results can be presented (Mackenzie and Knipe, 2006).

According to Saunders et al. (2007 p. 127), research philosophy is about how knowledge grows and what it is made of. When researchers start a new project, this is exactly what they want to do: learn more about their field. Kuhn formulated the renowned idea of the ‘paradigm’ in the early 1960s. He observed that, ‘A paradigm is not just an accepted model or pattern; it is how people look at or study a phenomenon’ (1962, p. 23)(Saunders et al., 2007). Since then, researchers have continued to develop research frameworks, and groups of scholars in different fields have proposed different approaches to this (Cohen, 2018). These have been varied because different thinkers in different disciplinary frameworks have operated out of different assumptions. Positivism and interpretivism are among the most widely used and well-known paradigms in the social sciences today, even though they have been criticised and questioned in recent decades (Perry 2016). The main difference between them is that the former gathers information through experimentation and observation, whereas the latter gathers information by examining and interrogating experiences from the viewpoints and worldviews of the research subjects – and interpreting what they mean (Cohen, 2018). The two of course frequently overlap and interpenetrate.

Based on its design, the philosophy of this study is founded squarely on the interpretivist and positivist paradigms. The positivist paradigm informed the choice of a questionnaire to gather quantitative data in what is essentially a staff survey that requires analysis, while the interpretivist paradigm prompted the selection of semi-structured interviews to collect qualitative data with a specific focus on the religious epistemologies and pedagogical approaches of the participating staff. Therefore, the philosophical basis of this study is effectively a species of pragmatism, and the research design and practice employ mixed methods. As both research approaches have advantages and disadvantages, the

pragmatist paradigm combines the two in a mixed-methods model to benefit from the strengths and compensate for the weaknesses of each (Cohen, 2018).

4.3 Research Pragmatism

When research takes a pragmatic approach, the study focuses on practical outcomes and solutions and privileges these over purely theoretical considerations. A commitment to practicality, utility, and real-world application characterizes pragmatism in research.

Researchers who adopt a pragmatic approach prioritize the effectiveness and usefulness of their findings in addressing concrete problems or informing practical decision-making and policymaking.

Pragmatic research is driven by a desire to solve real-world problems or address practical challenges. The emphasis is on identifying viable solutions and strategies. In addition to flexibility, pragmatic researchers are often willing to apply a variety of qualitative and quantitative research methods, depending on what is most appropriate for addressing the research question. The emphasis is on selecting the most effective procedures for achieving the research goals. Moreover, the ultimate goal of pragmatic research is to generate knowledge that can be applied to the resolution of the research questions. This could involve developing interventions, policies, or procedures informed by the research findings which bring about change in the field of investigation.

Pragmatic researchers may draw from various theoretical frameworks and perspectives but prioritize those that contribute directly to lasting solutions. The emphasis is on using theories and concepts that have real-world applicability as classically set out, for example, in the models of John Dewey.

Fourth, pragmatic research often involves collaboration with stakeholders such as practitioners, policymakers, or community members. This collaboration ensures the research is relevant and its findings can be effectively implemented by agents central to the topic. Additionally, pragmatic researchers are concerned with assessing the overall enduring effectiveness of interventions or solutions over extended periods of time. This involves evaluating outcomes and considering the impact of the research on improving practices or addressing issues likely to have a long-term impact on the field.

In summary, a pragmatic research approach focuses on usable outcomes, problem-solving, flexibility in methodology, and a commitment to addressing real-world challenges with theories that can be refreshed and refined in dialogue with real-world data. Researchers adopting the approach aim to produce knowledge that is academically sound, relevant, and applicable to society at large (Kelly and Cordeiro, 2020).

The interpretative paradigm is often associated with providing opportunities for voices, views, experiences, and practices to be heard in research (Weaver and Olson, 2006). The intention is to adopt a 'critical sensibility' which, according to Denzin and Lincoln (2005:5), allows the participants' voices to be heard and valued as reflections of their experiences in ways that contribute to an understanding of the phenomena. The decision to use interviews offered a means of generating qualitative data that encouraged the participants to enlarge upon their views and perceptions (Denzin and Lincoln, 2011), and in which they were able to respond to the dialogue. Cole (2006:26) states that the interpretative paradigm allows voices and experiences to register, and it is 'concerned about uncovering knowledge about how people feel and think in the circumstances in which they find themselves' rather than in 'making judgements about whether

those thoughts and feelings are valid' (Cole, 2006). I will return to the issue of validity later in this chapter, but it is important to note that the aim of this research was to consider what teachers think and experience: the aim was not to determine if they are right or if what they say is deemed to be 'reasonable' by another standard.

Hays and Singh (2012) and Jerry (2007) state that researchers should be guided by their belief systems, philosophies, and worldviews. This is particularly true when the focus of the enquiry incorporates religious knowledge within an educational system founded on such principles (Willis, 2007, Hays and Singh, 2011). The paradigm chosen by a researcher and its corresponding ontological and epistemological assumptions will always strongly influence how the research question is actualised and how the research is conducted. This means that the paradigm will determine, for example, the recruitment of participants, the research tools applied to them (Ponterotto, 2005), and the study's underlying philosophical investments. The social science and educational literature today has of course now widened to identify five broad classifications of such research paradigms: positivism, post-positivism, constructivism, interpretivism, and critical theory. And it is often the case that the boundaries between them are porous.

Positivists classically favour quantitative methods to test theories and determine how variables relate to each other. At the same time, interpretivism and constructivism incline towards qualitative methods to study a social problem or phenomenon by gathering the views and experiences of individuals (Creswell, 2017). When both of these are used together, as in the flexibly pragmatist approach adopted in this study, researchers can learn more about their topic than if they had only used one of them. The researcher can choose to do a single study

to collect, analyse, and interpret both types of data at the same time, or he or she can do a series of studies, such as collecting quantitative data to gain a sense of the issues and then conducting targeted interviews to learn more about these issues (Leech and Onwuegbuzie, 2009). Cohen et al. (2018) state that pragmatism grew out of the 'paradigm wars,' of the 1970s in which scholarship for a time privileged a quantitative or qualitative approach and did not see the value in any other approach because it appeared to arm the researcher with combinations of empirical and scientific tools with rich and different strengths – like surveys, experiments, and case studies. However, to repeat, the advantages of each approach can also help to cancel out the weaknesses of the others (Suter, 2005, Cohen, 2018) Mixed methods retain for many researchers a much deeper, broader, and more reliable understanding of the subject being studied than just one driving method (Cohen, 2018).

The chosen mixed approach was confidently adopted because it allowed for an initial broad survey questionnaire (see Appendix 1 for the approved survey instrument) designed to gather primary data on KSA Islamic Studies teachers. It explored their familiarity with the Quranic Methods, the obstacles they face to understanding and using them, and their perceived compatibility with the new learning technologies also being ardently promoted by the Education authorities in the KSA. The mixed methods also supported diversification of viewpoint, the inclusion of different voices, and extended opportunities for clarification, reasoning, candidate explanations, and individual participant reasoning. It is also a claim of this thesis that these combined approaches have not been prominent in previous KSA educational research (especially in Islamic Studies), and this affords a genuine opportunity to gather fresh grassroots perspectives and generate new knowledge on these important educational questions for modern Saudi society.

4.4 Research Design and Methodology

4.4.1 Mixed-method approach in action

‘Looking at something from multiple distinct locations offers a more true view of it,’ argues (Neuman, 2000 p. 521). According to Creswell (2017), this therefore advocates ‘a method of inquiry that mixes or associates both qualitative and quantitative modes of research. It entails philosophical assumptions, the use of qualitative and quantitative methodologies, and the combination of these approaches in research practice’ (p. 4). Another way of putting this is that a key motivation for the mixed-methods approach for this particular style of study is precisely to improve the validity of the results by combining empirical ‘surface-level’ data with deeper hermeneutical enquiry into what that data might be embedded in. This merge was pursued by the standard methods of validating and contrasting data sources to compare the qualitative and quantitative outcomes of the same phenomena (Hammond and Wellington, 2019, Hibberts et al., 2012).

There are obvious distinctions between quantitative and qualitative techniques. In quantitative research, a deductive procedure is used. Numerical data are acquired and analysed using statistical tools and procedures to obtain more formal conclusions. According to Johnson and Christensen (2004), qualitative data, by contrast, is the foundation for employing the inductive technique in qualitative research reasoning. In-depth research may be undertaken with a small number of participants, and data can be analysed by examining and synthesising words and subjects, responses, and reflections (Johnson and Christensen, 2019). According to Dawson (2007), despite the limited number of persons normally participating in such a model, qualitative research methodologies assist with studying individuals’ perceptions, experiences, behaviour, and views more thoroughly. This allows, in

effect, what might be called in modern Western parlance a ‘deep dive’ into the data (Dawson, 2009).

While quantitative approaches may be used with many individuals, communication with the participants is far more limited than in qualitative data collection (p. 16). Green et al. (1989) defines mixed-methods research in this relationship as having five goals: *triangulation*, *integration*, *development*, *commencement*, and *expansion*. This thesis aims to correlate the conclusions produced from the data acquired via teacher surveys with the data collected via teacher interviews (Greene and Caracelli, 1997). As Biesta (2010) pointed out, triangulation approaches allow for a more in-depth analysis of phenomena (Biesta, 2010). Triangulation, in fact, ‘... eventually fortifies and deepens a study’s results, making them more palatable components of both qualitative and quantitative approaches’ (Oliver-Hoyo and Allen, 2006 P 43). Despite their advantages, however, mixed techniques also have several drawbacks, such as the requirement for first-stage large-scale data gathering and the time required on the part of a solo researcher to analyse both text and digital data. Furthermore, the researcher must be well versed in quantitative and qualitative research analytical procedures and technologies (Creswell, 2017).

4.4.2 Mixed-method design factors

A study design is a strategy ‘that outlines how, when, and where data are to be collected and analysed’. The selected data collection technique is determined by the study topic and goal (Greene, 2008, Cohen, 2018). After deciding on mixed approaches, the researcher must define the strategy’s parameters (Creswell, 2017). Mixed methods research commonly applies six strategies: (1) a sequential explanatory strategy; (2) a sequential exploratory strategy; (3) a sequential transformational strategy; (4) a concurrent triangulation approach; (5) a

concurrent nested strategy; and (6) a concurrent transformative strategy (Creswell, 2017, pp. 211-216). Several things impact what happens next. Creswell further (2017) divides them into four critical decisions for the researcher to make: 1) Will quantitative or qualitative approaches be prioritised, or will they be treated equally? 2) Will data be collected sequentially or simultaneously? 3) Is the data analysis going to be independent or integrated? Furthermore, 4) at what point of the investigation will the two data kinds collide – collection, processing, or interpretation?

Concurrent triangulation was chosen as the best technique for this study because, to reiterate, it allows the benefits of one type of data collection to compensate for the limitations of the other, thus allowing researchers to take advantage of the 'best of both world'. For example, quantitative data can often be generalised, and they are routinely numerical data that can be analysed statistically, enabling the researcher to explore data characteristics such as trends and frequency among a large group of individuals (Creswell, 2012). On the other hand, qualitative data facilitate the collection of detailed information (Creswell, 2012) and allow the researcher to gather the exact words of the study participants using tools such as interviews. The researcher can then perform a thorough examination of the study topic. Both forms of data are collected during the same broad period, integrated, and compared in order to offer the complete analysis and conclusion through this technique (Creswell, 2017; Creswell, 2012). Another key reason for selecting this integrated technique was that it allowed the researcher to look simultaneously at the research topic from numerous angles. With a qualitative approach, the participants are selected based on their roles, experience, positionality, and expertise in relation to the study question, with the resultant quantitative data bringing together unifying views. When the two are combined, they provide

distinct and complementary degrees of understanding and perspective on the topic of study (Tashakkori and Teddlie, 1998), leading to enriched appreciation of the phenomena.

Despite the benefits of mixed methods, researchers must consider each method's limitations. It has been observed, for example, that compound biases from other approaches can mask biases in a single approach. As a result, some researchers go so far as to question whether a mixed-methods study is actually possible (Holmes, 2006). The two main drawbacks of mixed methods are that it takes time to create and deploy specific tools adapted to different participants (Driscoll et al., 2007), and there may be additional ethical concerns when quantitative and qualitative methodologies are used in tandem. The researcher may identify individual points of view and attitudes using qualitative data. However, the sample size is usually small and not random, making it difficult to generalise beyond the sample or to apply the results to a different group, should the research topic demand that (Hibberts and Johnson, 2012).

Despite these caveats, the advantages of the mixed-method approach outweigh its disadvantages. According to Hibberts and Johnson (2012), the main strength of mixed methods is data triangulation, which can provide significant support and validity to the study's conclusions. However, as mentioned earlier, this must be weighed against the time-consuming nature of the strategy.

4.5 Quantitative Research in Action

Quantitative research approaches collect information that may be quantified and expressed numerically. These data can then be analysed statistically to produce valuable information for the study inquiry. Analysis can also uncover the factors that link the data. The analysis of quantitative data is thus more generalisable

than the analysis of qualitative data, and the questionnaire is one of the most extensively used quantitative instruments for these purposes.

4.5.1 Questionnaire

One advantage of a questionnaire is that the researcher does not need to be present while the subject completes it. Moreover, it can produce highly relevant empirical and mathematic data that can be organised for analysis (Wilson and McLean, 1994). Questionnaires are the best way to survey a larger research population when time and resources are constrained (Gray, 2021). The survey process is essential for determining validity, whilst test results reveal the level of reliability (Cannon and Boswell, 2010). It is difficult to completely distinguish between reliability and validity in this setting. The validity will suffer if the data-measuring instrument is untrustworthy (Burns and Grove, 2010). When the data collected are legitimate and the survey method is dependable, it will be easier to answer the research questions set within the quantitative parameters. This was the approach taken up here; the questionnaire allowed a comparatively large sample-size population to respond to some basic investigations into teachers' acquaintance with, and uses of, the Quranic methods in the classroom teaching of Islamic Studies in Saudi schools.

Questionnaires help to assess at a distance various human traits, including attitudes, feelings, beliefs, and perceptions (Johnson and Christensen, 2019). When a large sample size is desired, questionnaires are helpful because they may rapidly and cheaply obtain information from many individuals, and respondents typically find them simple to complete. According to Cohen et al. (2018, p. 474), when deciding which type of questionnaire to use, researchers should consider the following factors 'the larger the sample size, the more structured, closed, and numerical the questionnaire may have to be, and the smaller the sample size, the

less structured, more open, and word-based the questionnaire can be'. Furthermore, questionnaire data are more accessible for coding and analysis than word-based data. One of the major disadvantages of surveys, however, is that they require a significant amount of time to design; a pilot study is often needed to assess their clarity and capacity to collect the desired data; changes often need to be made based on the feedback, and then they need to be distributed to the target sample in order to gather the data and calculate the resultant statistics and patterns.

4.5.2 Constructing the questionnaire

There are several types of questions, each ideally suited to a particular purpose (Cohen et al., 2018, p. 317). The questionnaire in this study included both closed and open-ended items. Closed questions are simple to understand and respond to quickly, without extensive writing, at a minimal time and resource cost, and comparisons between replies are also simple to make (Oppenheim, 2001). Because it is anonymous, this style of inquiry might also inspire candour. To minimise variation, all of the participants answered the same questions. In general, the data acquired using questionnaires in this way may be analysed and understood more rapidly than those received through open spoken replies (Henerson et al., 1987). However, there are certain drawbacks to closed inquiries. They do not allow the participants to express themselves fully, nor do they allow them to add comments or clarifications (Oppenheim, 2001, p. 114). Furthermore, the same question may be interpreted differently by different research subjects. According to Henerson et al. (1987), the questionnaire approach is nevertheless rigorous when examining a concept or statement; however, the method may limit the number of people who can express themselves in an effective voice (p. 29). On the other hand, open-ended questions allow respondents to write and explain

their answers without pre-defined answer constraints or categories, but open queries may in turn lead to more irrelevant or unnecessary material. Furthermore, the resultant information may prolong the collection period and complicate the analysis (Cohen et al., 2018, p. 321). According to Robson (2002), questionnaire questions 'are intended to assist in achieving the objectives of the study, and in particular to answer the research questions' (p. 241), but they can rarely do this alone or unaided (Robson, 2002).

On the basis of these deliberations, and as shown in Appendix 1, a three-pronged or 'three-axes' questionnaire was created to examine the views of middle school Islamic Studies teachers on the topics under discussion. The questionnaire was derived chiefly from the main research questions, from the educational and theological theoretical framework (Chapter 3), and from the literature review (Chapter 4). To answer them, the first axis addressed the primary question of the on-the-ground *realities* of Islamic Studies teachers using the teaching methods elevated in the Holy Quran in a sample of Saudi middle schools. The second axis addressed the second broad concern, which was the perceived *obstacles* to using the methods in practice. Finally, the third axis addressed the third broad area of the perceived *effectiveness* of the methods in relation to the promotion of modern teaching strategies in contemporary KSA educational policy. The questionnaire combined Likert Scale responses with open text boxes on specific questions for elaboration (Bell and Waters, 2018), using the standard four-level formula: namely, 1 = strongly agree, 2 = agree, 3 = not sure, and 4 = disagree (Bell and Waters, 2018). The choice of a 4-point scale for evaluating the research findings in this doctoral thesis was deliberate and aligned with the specific requirements and nuances of the study. A 4-point scale offers a balanced and nuanced approach to assessment, allowing for a more detailed differentiation of responses compared

to a binary (yes/no) or a broader or 'standard-class' 5-part scale. The use of a 4-point option provides a middle ground that enables the researcher to capture a spectrum of opinions and experiences, ranging from strongly agree to strongly disagree, with two additional points representing a neutral or moderate stance. It is particularly advantageous, this thesis contends, in cultures which lay stress upon consensus, agreement and neutrality. While there are many advantages and assets in such cultures, they can encourage 'neutral point' choosing, where the mid-point is seen as a virtuous avoidance of controversy or difference. However, this thesis wanted to surface such difference and candour in a spirit of shared learning and progress. The resultant level of granularity is particularly advantageous in exploring the multifaceted nature of the research questions examined here, allowing for more precise measurements of the *reality* of Islamic education teachers' utilization of Quranic teaching methods, the obstacles they face, and the extent to which these methods are employed in comparison to modern teaching approaches. Additionally, a 4-point scale then also facilitates a more nuanced interpretation of the research findings, providing a more accurate reflection of the complexity and diversity inherent in the educational landscape under investigation (Tanujaya et al., 2022).

The SPSS statistical program was subsequently used to examine the data acquired during the questionnaire phase of the investigation (Tolmie et al., 2011). The initial data analysis stage examined the questionnaire findings using descriptive statistics to extract the results from the tested sample and clarify the metadata using tables. The questions were then analysed using descriptive statistical tests. This analysis furnishes percentages, frequencies, rankings, mean, and standard deviation data.

The three axes relate directly to the objectives of this thesis, and the broad menu of questions branched out from them. They were preceded by general inquiries into the (anonymised) demographic profile of the responding teachers of Islamic Studies so that the questionnaire would be more accurate in its results. See Appendices 1 and 2. The questions in the questionnaire, like those in the interviews, were specific to the framework of the thesis goals and hence collected important primary data in forms not before seen in Saudi Islamic Studies teaching. The resultant essentially closed questionnaire was subject to close supervisory scrutiny, followed standard research training protocols, and was put through rigorous ethical approval procedures. As the data analysis sections will demonstrate, the researcher was as a result able to collect vital front-line scientific information on this previously poorly researched dimension of Islamic Studies pedagogy.

4.5.3 Implementing the questionnaire

Punch (2013) has emphasised three aspects that must be taken into account when searching. First, the sample should be carefully chosen to ensure the participation of a large number of participants and good data quality. The participants should also understand the research goal, context, data confidentiality level, concealment of identity, type of information required, and clarity of data collection (Punch, 2013).

In this study, as soon as the questionnaire was written, the next practical step was to obtain the approval of the Ethics Committee at the College of Social Sciences at the University of Glasgow and the Saudi Ministry of Education. Both eventually gave written permission to conduct the study and the Ministry provided access to the necessary organisational resources and services (Appendix 8). Academic Supervision offices at the Ministry of Education in the Eastern Region of the KSA

were contacted and agreed to send the questionnaire link email to the teachers of Islamic Studies for the Intermediate Stage in the Eastern Region of KSA. After that, through the branch of the Ministry of Education in the Eastern Region, the questionnaire was distributed to teachers of Islamic Studies and teachers via email, with all the accompanying ethical documentation and the questionnaire link.

As advised by the Ethics Committee, the questionnaire was conducted through the JISC Online Survey Program. The Eastern Region was chosen as the search site for the study because it is one of the most important and developed regions in KSA and often at the forefront of educational reform and modernisation in the nation. In addition, it is the largest and most populous geographical region of KSA, with an area of 77,850 square kilometres. It represents 26% of the landmass of the country and its population is approximately six million. It is considered one of the most important economic regions in the Middle Eastern world and the cradle of KSA's 'post-oil' economy. Moreover, due to its economic importance, prosperity, and prominent location, it is considered to be one of the most attractive residential regions and its population of young people is growing rapidly, leading to a major expansion in school provision.

The Eastern Region comprises twelve Governorates. Dammam is the centre and capital of the East Governorate and also houses my own sponsoring university. The teacher samples were recruited from Intermediate Stage (approximately ages 12-15) Islamic Studies teachers because this is an important and sensitive stage for students. At this age, the students' capacities and skills expand, and the teacher notices this clearly, and it is considered in Saudi education to be the beginning of social maturity, when pupils begin to adopt their own behavioural standards and social independence, and assume responsibilities and self-guidance. Therefore, as

in many other societies, internationally its position on the educational continuum represents a vital transitional stage in students' lives and autonomy. Moreover, the schools serving this stage are seen in Saudi culture to be overseeing nothing less than the beginning of adulthood, the coming of adolescence, and the formal end of childhood. Therefore, this phase in Saudi public education lies between what would be regarded in Scottish Education as the primary and secondary stages. From here, pupils move at the age of 15 to the formal 'secondary' stage (see Chapter 2 above).

As a researcher, I feel that the sampling approach determines the quality of the research. As a result, four main criteria were considered carefully when selecting the population sample: (1) the size of the sample; (2) the scope of representation; (3) access to the sample; and (4) sample procedures (Cohen et al., 2018). From a total of 1000 questionnaires issued, 529 were returned: 356 from male Islamic Studies teachers and 173 from female teachers. This is broadly in line with the professional demographics in the region and represents a very healthy response rate to an instrument of this kind.

4.6 Qualitative Research in Action

The subjective technique used to describe and provide meaning to life events in qualitative research is systematic (Burns and Grove, 2003 p77). According to Strauss and Corbin (1990), the findings generated by qualitative research cannot be obtained via approaches that incorporate quantification or statistical processes alone (Strauss and Corbin, 1990). According to Hancock (2002 p2), 'qualitative research is concerned with finding solutions to queries that begin with: 'why?' 'How and in what way?'' (Hancock, 2002). According to Flick (2002), the advantage of qualitative approaches is that they analyse *why* something happened (Flick,

2002). Furthermore, Bogdan and Biklen (2007) argue that the fact that qualitative research is conducted in the natural social world distinguishes it and permits the kind of 'deep dive' into, or excavation of, experience that quantitative approaches tend to eschew (Bogdan and Biklen, 2007). These qualitative method descriptions all correspond to this study's goal, as does Guest et al.'s (2011) statement that 'researchers and practitioners in fields as diverse as anthropology, education, nursing, psychology, sociology, and marketing routinely use qualitative methods to address questions about people's ways of organising, relating to, and interacting with the world' (Guest et al., 2011 p1).

Qualitative research techniques also differ from quantitative research methods because they do not collect numerical data but rely on sources such as voice, video, audio, photographs, and textual material. Qualitative researchers are not chiefly concerned about how frequently something happens or about quantifying a phenomenon. Instead, they seek to comprehend the definitions, meanings, and qualities of objects to grasp why and how the phenomena under investigation unfold as they do. The descriptive observations provided by qualitative researchers and participants help us to understand how individuals view the world; they also generate intricate textual descriptions. Although the history of qualitative research is extensive, the most frequently used methodologies include in-depth interviews, focus groups, and participant observation.

According to Best and Khan (1998), one of the major advantages of qualitative research in this context is that researchers may collect information in considerable depth (Best and Kahn, 1998). Furthermore, according to Berg (2004, qualitative research 'provides a framework for exploring, defining, and assisting in comprehending the social and psychological phenomena of organisations and the social surroundings of individuals' (Berg, 2004 P11).

4.6.1 The Interviews

Interviews help researchers to collect qualitative data (Walliman, 2005). An interview is a dialogue between the interviewer and one or more interviewees that is recorded and analysed before it is reported (Powney and Watts, 1984). Interviews can be conducted in various ways, including by email, telephone, or in person (Walliman, 2015). In addition, interviews may be structured, semi-structured, or unstructured (Fontana et al., 1994, Dawson, 2009). These types are discussed in more detail below.

In very rigidly structured interviews, the relationship between the interviewer and the interviewee is guided by a predetermined set of questions, and the interviewer does not ask additional or follow-up questions. Since each participant is asked the same questions in the same order, this form of interview is sometimes standardised. Even Gray (2021) suggests that in order to achieve a high degree of standardisation, the interviewer should aim to ask each question in the same tone of voice in each interview so that the tone does not affect the participants' answers (Gray, 2021).

On the other hand, the unstructured interview diverges significantly from the above. It is more of a 'led discussion'. Since the interviewer does not have an entirely pre-planned list of questions, but instead a broad thematic schedule, the conversation is relatively smooth and undirected. This is a much more informal interview than a standardised one. The interviewer understands what kind of information he wants to obtain, but how he deals with it and which questions are asked in what order may vary significantly between participants. The interviewees' responses guide the researcher, and the researcher can capture topics that are of interest to them in their comments, taking the dialogue down multiple paths. The primary advantage of this more informal interaction is that it

invites respondents to speak honestly and freely in as much detail as they wish (Dana et al., 2013). Its drawback is that this undirected discussion may not produce all the information the researcher wished to collect because it is easily diverted off-topic.

A semi-structured interview, often known as a conversational interview, lies between the two. The interviewer has a framework with pre-set questions on the topic of interest, but this interview style is also flexible. The interview guide is just a guide, and the questions can be pursued in various ways depending on how the interviewee responds. Furthermore, the interviewer may ask additional questions not included in the framework to delve deeper into a particular issue (Corbetta, 2003). This can retain essential questions on the topic while allowing respondents to speak at length about specific, relevant topics (Silverman, 2021).

In this study, semi-structured interviews were used (see Appendix 2 for the broad approved Interview Schedule). According to Diccico-Bloom and Crabtree (2006), semi-structured interviews are commonly used to collect qualitative data, (DiCicco-Bloom and Crabtree, 2006). This type of interview often generates data about attitudes, needs, behaviours, desires, habits, perceptions, values, motivations, and other information that may help to answer the overarching study question (Madrigal and McClain, 2012) – all of course rooted firmly in the ethically approved principles of practice.

Research interviews are a type of discourse used in various fields, and they are employed widely in educational research. Interviews can be used to delve into elements relevant to the professional and public lives of the participants and they allow the researcher to examine the experiences, attitudes, viewpoints, and beliefs of selected people (Gill et al., 2008). According to Kvale, sociologists, in particular, use interviews as their primary tool to discover how participants see

and understand the world and expose the meaning of their own experienced reality or 'habitus' (Bourdieu 2001). In addition, interviews allow laypeople to express their views openly, allowing researchers and participants to communicate closely (Kvale, 2006). Since in this study the researcher wanted to allow the participants to express their ideas in as much depth as possible, interviews were chosen as a data collection strategy for the qualitative dimension of the investigation. This enabled the researcher to study the research themes from a variety of viewpoints presented by participants with different personality traits, backgrounds, and experiences.

As previously noted, qualitative research methodologies also permit researchers to collect 'narrative data' for analysis and to gain insights into their study issue (Gay and Airasian, 2002). Interviews are a popular method for acquiring qualitative data of this kind (Middlewood et al., 1999). In an interview, the researcher and respondents communicate directly through spoken questions and elaborated replies (Martella et al., 2013). According to Ruane (2005), the interviewer and interviewee 'trade' their data by asking and answering questions. 'The aim of interviewing is to find out what is in and on someone else's mind,' (Ruane, 2005) writes Patton (1990, p278).

Interviewing participants is an alternative to monitoring them exclusively through survey metrics. It has the benefit of obtaining in-depth and specific information, which is difficult to acquire with observation because it is hard to witness everything that one person does. The quality of the information gathered by the interviewer, on the other hand, determines how effective an interview is. For example, if the interview is not well structured or the interviewer is unable to make the participants feel at ease and able to speak freely, the data collected may not effectively answer the research question (Patton, 1990). As a result,

researchers must be trained on how to conduct a successful interview and, if feasible, conduct pilot interviews to ensure the clarity and suitability of the interview questions. The researcher may obtain high-quality and relevant information from respondents using a practical interview approach, allowing him/her to grasp how they see the world (Martella et al., 2013).

4.6.2 Constructing interview questions

The interview questions were devised based on the main research questions and objectives. Thus, once again the first axis addressed the first broad thematic question related to the *reality* of Islamic Studies teachers using the methods of teaching elevated in the Holy Quran in a sample of Saudi middle schools. The second axis addressed the second broad concern with the perceived obstacles to using the methods in practice. Finally, the third axis addressed the third broad area of the perceived effectiveness of the methods in relation to the promotion of modern teaching strategies in contemporary KSA educational policy. The format of the interviews allowed of course a much more extended exploration of the theme of educational modernisation, the government policy of adopting learning technologies, and the possible tensions that might exist in reconciling these national objectives with the perceived (if oversimplified) ‘traditionalism’ of the Quranic Methods. The fundamental purpose of the semi-structured interviews in this research remained as understanding the perceptions and the needs of Saudi Islamic Studies teachers in relation to the activation of the teaching methods showcased in the Holy Quran, in particular the reality of this task today, the difficulties staff face, and how to link their CLPL needs to modern learning technologies in ways that might enable the activation to be promoted more critically and efficiently. Briggs et al. (2012) state that interview questions usually come from the study’s main foundational questions, which are chosen and agreed

upon before the interviews (p. 260). They advise that it is important to keep the number of interview questions in line with how long the interviews will last. This research adhered faithfully to all of these principles.

4.6.3 Conducting the interviews

Through Zoom, I conducted semi-structured interviews with twelve middle school Islamic Studies teachers, six male and six female. They were all experienced practitioners who had responded to the questionnaire, and they were chosen on the basis of demographic and epistemological characteristics. They came from different schools in the target region; they represented a gender balance broadly typical of the discipline and the middle school settings; and they confirmed that they had completed the questionnaire. They were then contacted through the educational supervision offices in the Region, after I had obtained the approval of the branch of the Ministry of Education in the Eastern Region, which sent a letter to the supervision offices to facilitate the task of the researcher and link him with the participants. In addition, the supervising offices provided the researcher with the contact details of individual participants (with their permission) who had agreed to take part in the interviews.

I made contact with the research participants and arranged suitable dates for the online interviews. In addition, I made sure that the interviews took place where the teachers felt comfortable and had plenty of time, so most of the interviews were in their homes and sometimes, at their choice, inside their schools. However, I ran into some moderate difficulties with this. For example, some teachers initially agreed to participate, but when the researcher contacted them and explained the study and its goals, they declined to continue. In keeping with the ethics process, I then identified alternative participants. The plan before the COVID-19 pandemic was to travel to Saudi Arabia and meet the participants face

to face. However, the online interviews took place after the pandemic and its aftermath.

Statements describing the dissertation and its objectives were written in both Arabic and English and distributed to all male and female interviewees before the start of the interview (Appendix 2). In addition, before the start of each interview, consent forms were created in both Arabic and English and provided directly to all the participants for signature (Appendix 4). Before commencing each interview, the researcher ensured that all the participants knew their right to withdraw from the study at any time during or after the interview. Interviews were set to last 45 minutes, with the option to extend marginally with the subject's approval and consent. Several interviews took about an hour. The discussions were generally held in a relaxed atmosphere with minimal interruptions. As a result, the researcher and the participants had a high degree of confidence, allowing them to speak authoritatively and without anxiety. During the interview phase, I had occasional difficulties scheduling meeting times because the teachers had a lot of work and social responsibilities. However, despite these issues, the interviews were a great success and yielded a considerable volume of invaluable data.

The male teachers' code is TM, and the female teachers' code is TF. The teachers' details are provided in Table 4.

Table 4: The codes, experience and qualifications of the teachers who were interviewed.

Teacher's code	Qualifications and experience
TF1	She is 40 years old, holds a Bachelor's in Islamic Studies, and has 13 years of experience, 10 years in public schools and three years in the private sector. She has taken six courses in effective teaching, for example, active learning and cooperative learning, but they were not from the perspective of the Quran.

TF2	She is 33 years old and holds a Bachelor's in Islamic Studies with Honours and has nine years of experience in private sector schools. She attended nine training courses, seven of them general and two courses on the Holy Quran.
TF3	She is 40 years old, holds a Bachelor's in Islamic Studies, and has 21 years of middle school experience. She has taken five courses in effective and active teaching but without the perspective of the Holy Quran.
TF4	She is 49 years old. She holds a Bachelor's in Islamic Studies and has diplomas in technology and leadership. She has 27 years of experience, including seven years in educational supervision. She is a supervisor of vocational training development and has won the Excellence Award at the level of the Kingdom in teaching. She has completed more than 50 training courses and is a certified trainer. She provides courses for teachers, for example, alternative assessment, teaching methods, active education, self-education, and reciprocal education.
TF5	She is 47 years old, holds a Bachelor's in Islamic Studies, has 27 years of teaching experience, and has completed five training courses, for example on active learning, skills, and teaching methods.
TF6	She is 31 and holds a Bachelor's in Islamic Studies and a Diploma in Education. She has 10 years of experience as a teacher in a private middle school. Several courses: three training courses over ten years, and attended classes, but they were not directed at teachers of Islamic Education but at teachers in general. Topics included active learning, and most of the examples and applications were applied to other subjects, not Islamic Education.
TM1	He is 51 years old, holds a Bachelor's in Islamic Studies, and has 29 years of experience in teaching. He has attended three training courses on teaching methods, but not from the perspective of the Holy Quran.
TM2	He is 51 years old and has a Bachelor's degree in Islamic Studies and a higher diploma in education and counselling. He has 27 years of experience and has attended more than twenty training courses in teaching and active education.
TM3	Age: 27 years old, with a Bachelor's degree in Islamic studies, with six years of teaching experience. He has attended 10 training courses on topics such as the flipped classroom, cooperative learning, and effective teaching, but nothing from the perspective of the Quran.
TM4	Aged 39 years old, Bachelor in Islamic Studies, and 14 years of experience. He has attended five training courses during his years as a teacher, on teaching methods and active education, but not from the perspective of the Quran.

TM5	37 years old, Bachelor in Islamic Studies, with seven years of experience. He has not attended any training courses except for a development course for teachers of Islamic Education, but it was not about teaching methods.
TM6	44 years old, has a Master's degree in Islamic Studies and is a doctoral researcher with 22 years of teaching experience. He has attended three training courses in Quranic teaching methods and has practical experience outside official work, which is supervising religious education and teaching it in mosques.

4.6.4 Interview analysis procedures.

Full analysis of the interview data and explanations of the procedures used can be found in the next chapter. Extracting and analysing data from qualitative research can be one of the most challenging aspects of research of this kind. Generating the themes and ideas that emerge from the data can often require the researcher to spend a considerable amount of time looking for and testing sequences, motifs, ideas, and images within the data. A theme is hence for these purposes considered to be a recurring pattern that appears within the data, and which relates to the research enquiry (Hennink et al., 2020). These themes are then collated and can be developed into codes, that is, more specific ideas. While there are multiple models of thematic analysis, the Braun and Clarke model allows for a greater degree of flexibility in deducing the codes and it was adopted here. Rather than being linear in approach, the model allows the researcher to move between the stages of analysis. The model has six clear stages:

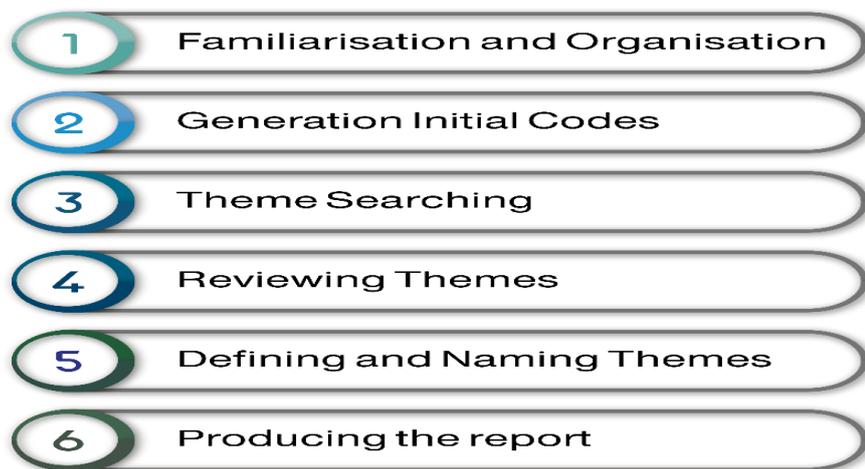


Figure 1: Phases of data analysis (adapted from Braun et al., 2019)

Thematic analysis requires the researcher to become intimately connected to the data collected. Software can be used for thematic coding, but the researcher felt that, in this complex and layered work, completing this manually with the sample would afford a greater in-depth understanding of the data.

Using Braun and Clarke's (2019) model, the researcher was able to review the data through several iterations to ensure that that it was robust, and the response patterns were tested and authenticated (Braun and Clarke, 2019). This was founded upon both the digital records of the interviews and their written transcripts (Vaughn et al., 1996). The initial codes generated were revisited on multiple occasions, allowing the researcher to be immersed in the data over an extended period. As this was an ongoing process, it allowed the researcher to highlight specific themes and codes as they emerged (Halcomb and Davidson, 2006).

By labelling the main themes in this manual fashion, the researcher was able to look incrementally for deeper relationships and granularised connections between them, corroborated by the wider interview records. The data analysis in this investigation followed standard self-monitoring protocols from research training and these enabled the researcher to have confidence in the data as it was

collected, sifted and interpreted in relation to the overall vision of the research and its educational and religious-educational motivations.

4.7 Validity and Reliability

In quantitative and qualitative research, reliability and validity are critical components of any study design (Cohen et al., 2018, p.133). In qualitative data, reliability can be understood through the researcher's honesty and experience; the depth, richness, and amount of data acquired; and the necessity of triangulation (Fraenkel et al., 2012, Cohen, 2018). Similarly, the validity of quantitative data may be increased by careful sampling and applying relevant instruments and statistical techniques (Cohen, 2018).

The questionnaire included closed questions to guarantee more accurate and in-depth responses. The study involved a generous sample of Islamic Studies teachers in the selected middle schools in the Eastern Province of Saudi Arabia, which was beneficial. In terms of enabling generalisation, the sample included a variety of staff of various ages and experiences.

Table 5: Cronbach's alpha, questionnaire axes, and the number of questions for each axis.

Axes	Number of questions	Cronbach's alpha
The reality of activating the teaching methods contained in the Quran in the intermediate stage in the Kingdom of Saudi Arabia.	13	0.856
Obstacles to activating the teaching methods contained in the Holy Quran.	10	0.729
The effectiveness of teaching methods in the Holy Quran in relation to modern methods and technologies.	9	0.873

If a questionnaire is reliable, this means that it will deliver the same result if it is redistributed again under the same conditions. Over the 32 questions in the questionnaire, the mean value for Cronbach's alpha was 0.873, which indicates high reliability. The questionnaire thus shows integrity and stability.

Trustworthiness is essential within qualitative research, particularly as the methods used in this research are semi-structured interviews. Morrow (2005) recommends that qualitative researchers ensure that not only do they have a solid foundation to guide the research question, but that they maximise trustworthiness in these findings (Morrow, 2005). Guba (1981) and Krefting (1991) further propose that there are four aspects to assuring the trustworthiness of research: truth value, applicability, consistency, and neutrality. Within qualitative research, the truth value is also considered in relation to the data gathered. Here the human experiences, which are shared with the researcher, provide the data and knowledge that underpin the findings. The researcher is responsible for the representation of the multiple realities of the participants and an honest representation of these experiences must be considered in terms of credibility of data (Guba and Lincoln, 1994, Krefting, 1991).

Applicability is essentially how the research, and its findings can be relevant to other circumstances and situations. This can be challenging within qualitative research as human interactions and experiences are unique to the participants involved. Within this present study, the researcher has endeavoured to make this as coherent as possible by interviewing experienced staff with a range of views. While this is only a sample of what is potentially happening across KSA, it is reasonable to assume that the alignment with the questionnaire and the in-depth

discussion strengthen the reliability, typicality, applicability and transferability of the data.

The importance of sharing the researcher's positionality and neutrality was also a key part of the process. The ethics literature and communication with the interviewees explained clearly from the outset the professional and academic background of researcher and his independence from regional or other authorities. It underlined the open-endedness of the research, and its receptivity to multiple and diverse perspectives within the Islamic Studies teaching (professional and confessional) fraternity. Neutrality implies the lack of any bias in the research. In the present research, neutrality may be more relevant than in other similar studies where researchers may not have the same drivers or motivations. Krefting incorporates suggestions that researchers can use to enable them to demonstrate rigour and sympathy in their qualitative research, in particular within the interview situation. Credibility can also be enhanced, she suggests, within the interviewing process. The reframing of questions, repetition of questions, or expansion of questions on different occasions are ways in which to increase such credibility and engagement (Krefting, 1991). This was applied during the interviews with the participants when initiating and formulating the questions. If the researcher was not satisfied with the direct answer, he instead asked about the reason that had prompted the participant to give this answer, his explanations, justifications, and experiences. For example, for the question 'What do you see as an obstacle in activating the Quranic teaching methods?', if the participant answered, 'Weak support for teachers?', I asked him to explain what type of support was needed and why this deficiency influenced effectiveness etc.

Within qualitative research, reliability and validity are fundamentally important considerations to ensure that the data collected and presented are sincerely representative of the participants' experiences.

4.8 Ethical Considerations

Ethics, according to Hays and Singh (2012), is '...a set of principles established within a professional system to control thought and behaviour' (p68). According to Gray (2021), these rules describe appropriate and inappropriate behaviour of researchers towards the people involved in their research. Consequently, researchers must examine these ethical considerations when undertaking study and data collection. According to Brinkman and Kvale (2005), it is necessary to obtain the consent of the subjects to participate in the research, to ensure their confidentiality, to inform them of the nature of the research and their right to withdraw at any time to avoid negative consequences for the subjects, and to take into account the role of the researcher (Brinkmann and Kvale, 2005 p). Wellington (2019 p3) explains that 'Ethical issues must be at the forefront of any research endeavour and must continue through the writing and publishing phases'. The question of ethics is equally essential in scientific research 'where people examine people' (ibid., p54).

This study used many official and personal values-based approaches to resolve ethical concerns, safeguard the participants' rights, and adhere to the standards of formal organisations. First, the researcher sought permission from the University of Glasgow's School of Social Sciences Research Ethics Committee to undertake the research and collect the data. According to McNamee et al. (2007), before beginning any research project, researchers must examine their study, have it approved by their institution's ethics committee, and accept their

recommendations (McNamee et al., 2007). The College Research Ethics Committee granted permission for data collection after examining the study application. Furthermore, approval to conduct the study and gather data was granted by the Saudi Cultural Attaché (SACB) in London and the Ministry of Education in the Kingdom of Saudi Arabia. To begin the process of the researcher's (COVID-aborted) field trip, a copy of the study questionnaire, the interview questions, a letter of support from the academic adviser, and other essential papers were provided to the SACB.

Anonymity, participant confidentiality, and audio recordings of interviews were all crucial ethical matters to consider. Furthermore, it is vital to guarantee that the participants' involvement in the research has no negative consequences for them. To address these issues, an information sheet outlining the nature of the study and its intended purposes was issued, along with the questionnaire. This confirmed that officials from the Ministry of Education did not have access to the primary data acquired from the participants. Furthermore, the participants were assured that the data would be kept in absolute secrecy for research purposes and stored securely with password protection at the University of Glasgow School of Education. According to McNamee et al. (2007), confidentiality refers to what will happen to the data acquired; in this situation, the assurance of confidentiality involved keeping the information obtained from the participants secure from unauthorised access. The information leaflet further stated that the individuals' involvement was totally optional (McNamee et al., 2007). Furthermore, the participants had the freedom to resign from the research without explanation and without facing any repercussions, even after embarking upon it.

The participants' personal identities were not gathered or stored in the questionnaire or during the interviews, in order to maintain their confidentiality.

In addition, to help the participants feel more at ease about responding to the survey items, they were assured that their replies would be kept entirely anonymous and unattributable, and that the data obtained would be utilised solely for research reasons. A consent form detailing the agreed-upon important ethical considerations was also attached to the questionnaire. The participants were asked to thoroughly read and sign the consent form before the interview to confirm their desire to participate in this study. They were also advised that the meetings would be audio-recorded via Zoom.

4.9 An Islamic Methodology

Coming full circle, back to the start of this chapter, we undoubtedly encounter again the question of confessionalism, first broached in the earlier discussion of the theoretical framework. KSA is a confessional state and an Islamic State. Islamic Studies is a compulsory part of the curriculum in all schools. Teachers of Islamic Studies are expected to be believing and practising Muslims. Yet it was a passion of this project from the outset, as I suggested above, to pursue it in a Western country committed to progressive visions of popular education and not in another Islamic country. The (imperfect) parallels with Catholic Education and Catholic Religious Education have already been highlighted, which is (especially in Scotland) an occasional source of tension with an intrinsically liberal-secular educational system (Davis and Franchi, 2013). However, as with its Catholic comparators, the work being pursued in this project does seek to sustain a meaningful dialogue between faith-based education and secular education and to place before all educators for their inspection an account of education where matters of faith, spirituality, and the neglected educational resources of religious epistemic belief systems are accorded a prominence they are often denied or forbidden. It is difficult at this stage to call this an 'Islamic Methodology',

especially then the chosen toolkit is so obviously Western. However, perhaps it serves to test some of the limits of ‘mainstream’ methodologies and to offer to those interested in post-colonial or decolonial thinking in educational research a possible new focal point for critical reflection and experimentation (Ahmad, 2017).

Echoing the sentiments expressed at the end of the previous chapter, I reiterate that this doctoral project was deliberately located in a European university embracing the standard portfolio of methods associated with the Western social sciences, which have had such a global impact on shaping educational policy and practice for popular and massified schooling, nation after nation. That said, Arabs and Muslims do welcome the ‘decolonial turn’ in education (Salama, 2011). not only for re-centring our own ancient educational philosophies and traditions, but also for legitimising and affirming the Quranic methods as valid objects of educational examination. Understanding this reorientation undoubtedly has implications for research methods, especially in contexts where researchers and participants share and embrace an Islamic worldview and an Islamic anthropology against the backdrop of social science assumptions that tend on the whole to be sceptical of religious perspectives on, and metaphysical investments in, learning and teaching (Gearon et al., 2023).

Hence while the underlying methodological templates in this chapter reflect the standard menu of Western research perspectives, the subject matter of the study and the nature of the target population already foreground the experience of religious belief, faith, formation and belonging. This partly helps to demonstrate that these Quranic methods can indeed accommodate contemporary research, but they are also likely to be changed and expanded depending on the nature of the investigation being undertaken. If there is a sense of an “Islamic” or “Quranic” research methodology present here, it will certainly be keenly felt like researcher

and participant interactions; Islamic dynamism can be said to be felt in the joint exploration of research questions and interview conversations, where responses and interactions are refracted by a specific reality and collective commitment to promoting effective Islamic studies for modern and rapidly changing Islamic schools. and communities (Sahin, 2013).

4.10 Conclusion

This chapter has outlined the methodological approach to the study and the research procedures adopted in this enquiry. Quantitative and qualitative research methods were used (a questionnaire and semi-structured interviews) with teachers of Islamic Studies because these were determined to be the best methods for obtaining accurate and relevant data for the study objectives. The data collection techniques were also described comprehensively in this chapter. The research methodology phase of the chapter covered the following subjects: research model, research design, experiment, mixed-methods methodology, mixed-methods strategy, research credibility and reliability, and data analysis. Moreover, it emphasised the main ethical questions raised in this research, such as the researcher's responsibilities towards the participants. The following chapters will provide analyses of both the qualitative and quantitative research data.

Chapter 5 Data Analysis and Discussion

5.1 Introduction

In this chapter, I perform a combined and synthetic qualitative and quantitative analysis of the information collected from teachers of Islamic Studies through personal interviews and questionnaires. The aim of this data and its analysis is to address the following three themes of this study and the associated research questions:

1. What is the reality of Islamic teachers' use of the teaching methods mentioned in the Holy Quran in schools in Saudi Arabia?
2. What are the obstacles to Islamic teachers' use of the teaching methods mentioned in the Holy Quran in schools in Saudi Arabia?
3. To what extent are the teaching methods mentioned in the Holy Quran used in comparison to modern teaching techniques in Saudi Arabia?

The decision to use a mixed-methods approach, incorporating both qualitative and quantitative analysis, in this doctoral thesis stems from recognising that the research questions posed require comprehensive and multifaceted investigation precisely because they probe areas of life that possess manifest and measurable empirical properties alongside more 'inner' and experiential phenomena that can prove elusive for exclusively quantitative metrics. By incorporating both qualitative and quantitative methods, the study aims to capture the richness and depth of such experiences while providing reliable statistical accuracy and generalizability.

The qualitative analysis allows for an in-depth exploration of the *subjective* aspects surrounding the reality of Islamic Studies teachers' use of the methods of teaching the Holy Quran and the obstacles they might face. The approach enables the researcher to delve into sedimented perspectives, positions, investments and

contextual complexities that may not be adequately addressed through quantitative methods alone (Froehlich et al., 2020). On the other hand, quantitative analysis lends itself importantly to the systematic measurement and examination of patterns, trends, and interrelationships within a larger sample, providing statistical insights into the prevalence and distribution of certain practices or challenges. The synergy between these two approaches enhances the overall validity and reliability of the study, providing a more comprehensive and multi-faceted understanding of the complexities involved in integrating the teachings of the Qur'an into Islamic educational practices in Saudi Arabia today.

The chief aim of combining qualitative and quantitative analysis in a doctoral dissertation focusing on methods of teaching the Holy Qur'an and their activation among Islamic education teachers is to provide a comprehensive and precise exploration of the research questions. In this specific context, integrating both types of analysis serves to maximise a clear understanding of the activation of the methods of teaching the Holy Quran among Islamic Studies teachers. The combined approach allows for exploration beyond mere statistical trends to include participating teachers' depth, sentiments, beliefs and perceptions.

In addition, qualitative analysis can help put quantitative data in a richer professional context by delving into the life experiences, educational situations, and pedagogical challenges that Islamic Studies teachers can face in activating the methods of teaching the Holy Quran. This context is crucial to interpreting statistical results within the specific educational and cultural environment of Saudi Arabia.

Combining both types of data also facilitates triangulation, where the results of qualitative and quantitative analyses can be compared and contrasted. The process enhances the reliability and validity of the research by validating the

results and providing a more robust basis for drawing conclusions. Moreover, the combination allows for a deeper exploration of the barriers and facilitators that might affect the activation of methods of teaching advocated by the Qur'an. Understanding the subtle differences between these factors is essential to formulate effective recommendations and interventions that might then enhance the integration of Quranic teachings into Islamic Studies. Integration allows the researcher to furnish accurate, evidence-based proposals to educational policymakers, curriculum developers, and teacher training programs, ensuring that recommendations are grounded in both quantitative prevalence data and qualitative contextual understanding. Hence the ultimate goal is to contribute to educational transformation by bridging the gap between Qur'anic teachings and educational practices. The combination of qualitative and quantitative analysis facilitates a more impactful and transformative exploration of how Islamic education teachers can effectively operationalize Quranic teaching methods, promoting a deeper understanding of Islamic principles among students in Saudi Arabia (Yousefi Nooraie et al., 2020).

This chapter also discusses the study's results and the important issues that arise from them. Through surveys and interviews, data were collected on the attitudes of Islamic Studies teachers towards activating the teaching methods mentioned in the Holy Quran in Saudi middle schools. The qualitative data obtained during the interviews and from the open questions in the questionnaire were subjected to objective analysis, while the quantitative data from the questionnaire responses were analysed descriptively using SPSS software and manual hermeneutics. The interaction of these two methodologies resulted in a clearer picture of the data and an illuminating comparison between the two sets of data, to strengthen consistency. This alignment was used to validate the mixed data collected from

various sources and with different techniques. The purpose here was to examine the current reality of the use of the teaching methods mentioned in the Holy Quran in the Kingdom of Saudi Arabia and to identify any obstacles to the activation of the methods. The study also aimed to determine how these methods could be linked to modern technology, using the perspectives and experience of teachers. The survey participants (n = 529) were all teachers, as was the semi-structured interview sample (n = 12). Both types of data were collected during the same time period and combined with the results of previous studies to answer the main research questions.

Initially, I collected survey data from Islamic Studies teachers to form a general picture of the reality and breadth of their use of Quranic teaching techniques. According to the results, teachers of Islamic education believe that Quranic teaching methods are essential. In addition, some of them highlighted that a large part of the teacher's interest is derived from a religious investment in a culture where religion significantly impacts the population's attitudes and work patterns. This study revealed several interesting characteristics that may play a role in teachers' interactions with the teaching methods of the Quran.

Variable		Frequency	Percentage
Gender	Male	356	67.3%
	Female	173	32.7%
Age Group	22-30 years old	82	15.5%
	31-40 years old	154	29.1%
	41-50 years old	195	36.9%
	51-60 years old	98	18.5%
Academic Qualification	Diploma	29	5.5%

	Bachelor	370	69.9%
	Master's	91	17.2%
	PhD	39	7.4%
Years of Experience	0-5 years	102	19.3%
	6-10 years	68	12.9%
	11-15 years	103	19.5%
	16-20 years	77	14.6%
	21 years and over	179	33.8%
Have you ever taken courses in effective teaching?	Yes	402	76.0%
	No	127	24.0%

Table 6 Primary Variable Analysis of the Demographic Characteristics of the Participants, Sample size = 529

Table 6 shows that there were 356 (67.3%) males in the study sample, while the number of females was 173 (32.7%). This is despite the fact that the number of female teachers for the intermediate stage in the Eastern Region is greater than the number of males. In our sample, the number of male teachers' responses was almost double that of responses from female teachers.

Table 6 also shows that 36.9% of the respondents were aged between 41 and 50 years, while 29.1% were aged between 31 and 40 years, 18.5% were aged 51-60 old, and 15.5% were aged 22-30 years old. It is noted that the largest group of the study sample is the oldest, which may enrich the study topic because of their long career experience. It is clear from the data obtained regarding the participants' educational qualifications that the vast majority (n = 370, 69.9%) of the participants held a bachelor's degree, followed by individuals with a Master's degree (17.2%). Thirty-nine (7.4%) participants held a PhD, and finally, 5.5% of the

sample had been awarded a diploma as their highest level of education. This means that most of the participants were very well educated, and they understood the objectives of the questionnaire thoroughly, which should contribute to obtaining meaningful answers.

Table 6 also illustrates how many years of experience of teaching the participants had. The largest group (n = 179, 33.8%) had 21 years or more experience, while 103 (19.5%) of the study sample had 11-15 years of experience. With just one participant less, the group of participants with 0-5 years' experience numbered 102 (19.3%). Participants with 6-10 years of experienced numbered the least, accounting for 12.9% of the total study sample. It is noted that a large proportion of the study sample had many years' experiences in education, which may contribute to the impact and effectiveness of the answers to the questionnaire axes.

It is clear from Table 6 that 402 members (76%) of the study sample had attended CPD training courses in the field of effective teaching, while 127 (24%) had not. This may indicate the provision of CPD training for the majority of teachers of Islamic education.

5.2 Teaching methods mentioned in the Holy Quran

The mean scores of the study sample members were very high, meaning that the Middle School Islamic Studies teachers in the Eastern Province used the teaching methods mentioned in the Holy Quran to a very high degree. The overall mean score for the constructs was 3.38 and the overall standard deviation was 0.43. Therefore, this is the total score for the first axis.

Statements		N	Mean	SD (σ)
1	I use the advice and guidance method	516	3.65	.555
2	I provide my students with good moral examples and role models	509	3.58	.586
3	I use the examples method	506	3.57	.627
4	I use the story method	498	3.57	.662
5	I use the gradient method to present the information	509	3.56	.575
6	I use the discussion method	502	3.55	.629
7	I use the suspense method	488	3.52	.671
8	The teaching methods contained in the Holy Quran enable the teacher to take into account the individual differences of students.	459	3.39	.766
9	After explaining the lesson theoretically, I apply it practically if possible	466	3.32	.723
10	I use the problem-solving method	433	3.22	.825
11	I use the reward and punishment method	437	3.17	.842
12	I have knowledge of the teaching methods mentioned in the Holy Quran	390	2.98	.799

13	I ask my students to conduct research appropriate to their level	364	2.88	.945
The overall score for the first dimension		6077	3.3809	.43273

Table 7-1. Arithmetic averages, standard deviations, and trends of the responses of the participants on the first axis.

The method that obtained the highest degree of approval out of the teaching methods mentioned in the Quran and one that is used in the intermediate stage of education in KSA is ‘advice and guidance’. It was ranked first with an average of 3.65 and a standard deviation of .555. Therefore, the teachers used this method and scored it in first place because they were interested in fostering knowledge and understanding this way. This is reassuring, because it underlines the core educational message that a cornerstone of the modern teacher’s job is to advise and guide.

As for the method that ranked second in terms of the degree of acceptance and is used frequently in the Intermediate Stage in KSA, this is the ‘excellent example and role model method’. The mean for this method was 3.58 and the standard deviation was .586. It seems that teachers use the role model and moral exemplification method because it positively affects students’ understanding and respect for ideas conceived and communicated in class. Students link the information or perspectives taught to them with the reinforcing moral examples provided. As illustrated above, the example or role model may be the teacher or any other person, or an episode or experience epitomising the core concepts and ethics. This method helps students to imitate these role models, or draw insights from the episode, either in their characteristics or lifestyle or in their moral-cognitive processing, and they learn from these engagements and acquire and embed these positive traits(Jaber, 2007).

The third-ranked teaching method from the Quran in terms of degree of acceptance among teachers of Islamic education in the KSA was 'giving examples': mean = 3.57 and standard deviation = .627. It seems that teachers favour the method of multiplication of examples to approximate the intended meaning. This method also helps to reinforce educational objectives, especially when they maybe complex or ambiguous, and it allows teachers to nurture understanding in students smoothly and easily by relating conceptual growth to real-world instances.

At the other end of the spectrum, it can be seen from the above table that the method from the teaching methods contained in the Quran that obtained the lowest degree of approval was 'conducting research'. It was ranked last (13) with a mean of 2.88 and a standard deviation of .945. This result indicates that teachers use the research method in education to a lesser extent than the other methods, which may be due to the high number of classes on their timetables, numbers of students, insufficient time or other performative pressures. This echoes other international evidence that teachers may value project-based learning whilst taking it up only reluctantly because of its obvious opportunity costs in highly competitive, outcome-driven systems.

Just above, in 12th position, was teachers' own knowledge of the teaching methods mentioned in the Holy Quran. With a mean of 2.98 and a standard deviation of .945, this seems to indicate that the teachers felt insufficiently educated in the teaching methods mentioned in the Holy Quran, even where they possessed a basic religious awareness of them and their significance.

The method that was ranked third from last was 'reward and punishment'. The mean = 3.17 and the standard deviation = .842. This result may indicate that teachers do favour this method because they do not want their students to

associate religion with punishment; or it may indicate that teachers prefer to use other methods associated with intrinsic motivation and aspiration. Other methods may be more effective, or the teachers may believe that this method has a negative effect on students. This theme is related to the teaching methods mentioned in the Holy Quran and it will be addressed and discussed through these sub-themes:

Main themes	sub-themes	SUB sub-themes
Teaching methods mentioned in the Holy Quran.	Teacher-based methods.	Advice method. Method of providing examples. The 'gradient method'. The story method. Creating interest method. Reward over punishment method.
	Methods involving teacher and students.	Discussion method. Problem-solving method.
	Student-based methods.	Practical application. Research method. Excellent example method.

Table 7-2 The thesis's first theme, followed by the sub-theme.

5.3 Teacher-based methods

5.3.1 Advice method

This term refers to the ways in which the teacher is an active party in the educational process. The qualitative data obtained by the researcher from the detailed interviews indicate that ten teachers of Islamic Studies used several teaching methods mentioned in the Holy Quran under this rubric. For example, they used the 'counselling method', which can be effective in modifying student behaviour, attitudes, and dispositions inside and outside of school. The advice method is effective overall in teaching and in correcting some mistakes that the students may make. These can range from errors in understanding to personal conduct and attitudes to learning: --such as bad manners, a lack of virtuous

personal morals or inappropriate behaviour. This is why Islam as a faith has legislated the method of advice and guidance as in essence an educational method because it is chiefly concerned with reform and improvement of the human person. The educator uses it with his students for the promotion of the good in its widest senses and the avoidance of evil (Salem, 2007). Allah says:

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ (3)
سورة العصر.

- (1) By time,
- (2) Indeed, mankind is in loss,
- (3) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. Surat Al-Aser.

Also, Allah says:

(ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَّصُوا بِالصَّبْرِ وَتَوَّصُوا بِالمَرْحَمَةِ) سورة البلد: 17.

- (17) And then being among those who believed and advised one another to patience and advised one another to compassion. Surat al-Balad.

As recorded by TM3:

I use it a lot, and the teacher is not responsible for this method, but rather the administration of counselling and guidance or the administration of the school. But I use it because it is at the heart of the work of the teacher of Islamic education. I found that it had a significant influence; for example, one of my students in middle school, whose mother is deceased, his father neglected him, and his brothers left him, and he was homeless. He lives with his friend, and all the circumstances surrounding him do not allow him to be a good student, but rather draw him towards crime and delinquency, so I took him and used this method with him in many sessions, and he modified his behaviour a lot for the better.

The method is mentioned *repeatedly* in the Holy Quran, and using it is one of the tasks of the prophets and those in their positions of authority, such as teachers, especially teachers of Islamic Studies. For example, in the story of the Prophet Noah, Noah says to his people:

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ، وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ أَلْبَغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (سورة الأعراف 61 _ 62).

- (61) [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds."

(62) I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know. Surat Al-Araaf.

TF1 and TM6 generally support the same basic idea and insights (see Appendix 10).

The quantitative data clearly showed that most Islamic Studies teachers use the advice and guidance methods mentioned in the Quran when they are teaching their students (mean = 3.65 and SD = 0.555). As in many aspects of what is termed basically in the West ‘Religious Education’ or ‘Religious and Moral Education’, these self-perceptions underline the role and duty of the Islamic Studies teacher as a teacher of ethics and a key figure in the creation of the moral and religious identity of the school. Again, there are some worthwhile parallels with Catholic Education (Franchi, 2021).

Thus, here the qualitative data analysis confirmed the results of the quantitative data and revealed that most of the participants used this type of teaching method. For example, TF1 said:

"I use it mostly for every session in and out of class". TM6 confirmed this opinion as well. The study of Abu Jahjough (2015) arrived at the same result (See Chapter 4). There are many possible explanations for this high usage. One is, as I have suggested, that the entire role of the Islamic Studies teacher may be in a key sense dependent on this method. TF1 implied this by saying,

'I use it mostly ... because the job of the teacher is to advise and guide.'

On the other hand, another pragmatic reason for its use may be its effect on students in changing their behaviour and attitudes to learning for the better. As TM6 said:

'If it affects students or indicates behavioural values, I must advise and direct them appropriately. It is an effective method, and some of it brings changes for the better.'

The method of guidance and advice is one of the closest ways of engaging with the child's or young person's mind, clarifying the conceptual landscape for him, and arranging intellectual content so that the student can assign it to long-term memory with understanding. This makes the child more accepting and more willing to receive (Suwaid, 1998).

This method protected the interests of the disadvantaged student mentioned above because it contributed to modifying his behaviour, even though his social circumstances were drawing him into anti-social activity and away from school. Moreover, the teacher responsible for advice and guidance, which he draws from the Quran on the basis that the Quran gives a strong motive for mastery and distinction, is here reaching even beyond the obligations of the law or of educational management into the zone where pupil learning meets the vital dependencies of nurture and pastoral care (Salem, 2007).

Interestingly, many of the interview participants pointed out that the use of the method of advice in teaching should take precedence over the method of reward and punishment of students, precisely because it is one of the methods of the Quran that promotes good deeds and admonishes against bad ones. This will be discussed later. TF2 added that, 'It is an important method that comes *before* reward and punishment and enters into everything, and it is the teacher's basic message even outside the school.' Again, there are wide echoes of this in the international educational literature associated with inclusion, special educational needs, and the pursuit of social justice (Cramer, 2023). TF3 refers to promoting the same idea (see Appendix 10).

The consensus view is that there must be instructions and directives that precede the methods of reward and punishment; priority is always to be given to the methods of guidance in the educational process. The reality of school is that the students spend a lot of time at school with the teachers. Therefore, teachers often observe conditions and behaviours and vulnerabilities of students that may be hidden from their parents. Teachers should do their best, our participants suggest, to advise and guide *all* the pupils, to encourage them to address their behaviours and motivations and to moderate external influences that may be giving rise to distraction or harm--including those associated with living in the contemporary digital world(Wentzel and Ramani, 2016).

Giving advice was a Quranic requirement before it became didactic one. For example, in the story of the Prophet Salih, he said to his people:

(يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِي وَنَصَحْتُ لَكُمْ) سورة الأعراف 79.

(79) And he turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors". Surat Al-Araaf.

Advice is we see of core Quranic origin, and it includes cooperation for doing good. Allah says:

(وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ) المائدة 2 .

(2) And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty. Surat Al-Maaida.

Hence Islam has made it a vital principle of education. By scientifically contemplating and analysing the method of advice in the Holy Quran, it can be concluded that it is a vital method for education and counselling and instruction. Furthermore, it is applicable in our present time for the sake of education and reform (Nahila, 2013).

The education method of ‘guidance and counselling’ requires a degree of care, wisdom, and skill on the part of the educator so that his directives and instructions do not turn into confrontation and produce negative effects.

Therefore, the Quran reinforces the teacher's *responsibility towards* his students, whether inside or outside the school, in that when he directs, teaches, and advises, he must see it as a sacred message even if he does not receive payment for it. In the story of the Prophet Muhammad Peace be upon him, with his people, when he was advising them, Allah says that he ordered him to say to them:

(قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنَّ أَجْرِي إِلَّا عَلَى اللَّهِ) سورة سبأ 47.

(47) Say to them: What I ask of you is yours, and my reward is from God, and He is witness in everything. Surat Saba.

5.3.2 Method of providing examples

The data collected by the researcher from the participants indicate that most teachers of Islamic education agreed that *providing examples* helps to convey and reinforce appropriate and rapid understanding. TM4 stated, 'I always use it a lot because it sticks in the student's mind and brings information closer in the fastest way'. In addition, TF2, TF5, TM3, TF6, TF1 and TM1 confirm this same basic pattern (See appendix 10).

The quantitative data clearly also showed that most teachers of Islamic Studies rank this method third in terms of use, after the method of guidance and being a good role model (mean = 3.57, SD = 627). This high usage is explained by the fact that giving examples is regarded a way of means ensuring knowledge and understanding embed reliably in students' minds, bringing meaning closer, and it is thus then appreciated by students. TF2 referred to this reasoning by saying, 'I use it a lot because it helps to get to the meaning faster, and it is the method that students like the most, and it is also a well-used method because examples can be included in other ways such as stories, dialogue and discussion'.

The secret here is the widely recognised effectiveness of the method of example recorded in the international literature (Dogan and Williams-Pierce, 2021), where it is repeatedly vouchsafed as a strategy for the transfers understanding and the bridge from theory to practice. It is also often held to be more effective when it reflects ‘reality’, especially the reality inhabited by and familiar to students. The Quran is full of examples that bring its meanings and principles closer to the lives of students and to the enrichment of their understanding.

Examples express the processes and products of reason in the form of the tangible things that learners touch or visualise and that the then mind accepts, because practical meanings often do not settle in the mind unless formulated in a sensory image close to our understanding. This is well attested in the language of cognitive science and its associated pedagogies. Expressed in the language of the Quran, the case of a person who spends to show off is the hypocrite without reward. Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا (سورة البقرة 264).

(264) O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. Surat Al-Baqara.

This is a method found in many sacred texts and prophetic works. It has been widely discussed in relation to the use of parables by Jesus in the New Testament (Burbules, 2004). It mobilises examples through the tropes of similes and comparisons, representing an abstraction in a tangible and socially realistic instantiation. It appeals to the habits of tacit knowledge formation, where the listener or reader is invited to reflect and evaluate the sense of the example and

the insights and judgments it is communicating--including its implied invitation to share responses and engage in dialogue with peers and teachers (Islam, 2007).

This method requires skill on the part of the teacher, especially if he wants to link the example to the reality of the students' lives so that the effect is positive and powerful. The teacher thus cannot give examples if he does not have enough knowledge and understanding of the subject he is talking about. In addition, not every topic in the curriculum, of course, may be suitable for this method because it depends on the curriculum's nature and the focus and objectives of specific lessons. For example, the verses that protect the tongue from insult and backbiting relate directly to examples that can be linked to the behaviour of the students. Allah Almighty said in Surat Alhujurat:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُم الظَّالِمُونَ، يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (سورة الحجرات 11، 12).

(11) O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

(12) O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful. Surat Al-Hujuraat.

It is recognised here that the content of the curricula often lacks applications and examples that link the scientific material to the learners' lives. It is a source of great debate in the STEM subjects (Lamberg, 2015). The absence of examples can often make students feel that what they are studying is characterised by the abstraction and dryness of the material, in addition to being theory-laden and practically redundant (Mitsoni, 2006). Many teachers probably frequently hear this

question from their students: "Professor, why are we studying this subject?" It is certainly not a question from which Islamic Studies or Religious Education is immune.

This attitude indicates that students do not feel that what they are studying is related to the situations and problems they face in their lives. The philosophy of science education has changed in recent times from "science versus science" to "science for life and human welfare" to address these issues of motivation (McIntyre et al., 2001). Therefore, those in charge of designing and building the curricula must be aware of the content of the whole curriculum and the curricula should be designed and built on the same humanistic basis. Accordingly, the 'scientific' content of the curriculum, especially where it intersects with the experience of faith and religious belief and moral development, must include rich theoretical dimensions accompanied by applications and examples of the kind of life situations and problems that students face in their interactions with their environment and their unfolding lives in community and society. In this interdisciplinary fashion, students will sense the benefit of what they learn on the one hand, while deepening their understanding of, and appetite for, the theoretical parts on the other hand (Al-Tayyara, 2014).

The example method helps students imagine, visualize, approximate and understand knowledge and experience. This is why the teacher needs a strategy to help him explain difficult concepts to his students through examples, as this may be challenging. To achieve his educational goal and expand his students' horizons so that they can understand complex concepts easily and clearly. For example, TM4 says: 'I use it often because it sticks in the student's mind and brings the information closer together quickly'. TM5 says: 'I use it 70% because it is closer to the student's understanding'.

Many of today's favourite techniques use example-giving across the curriculum, and this helps explain why participants adopt them so easily. A given scenario also effectively and clearly conveys meaning and serves as a description or representation of a complex concept . This again has deep Quranic roots, where Allah says,

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (24) تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (25) وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ (26) سورة إبراهيم.

(24) Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?

(25) It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.

(26) And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability. Surat Ibrahim.

The Quran thus reinforces this method, praises those who understand examples, and stresses the need to prepare teachers for teaching by *giving them* examples.

For instance, Allah says:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ (العنكبوت 43).

(43) And these examples We present to the people, but none will understand them except those of knowledge. Surat Al-Ankaboot.

The Quran is full of many examples, the interpretation of the Quran becomes clear through the interpretation of its examples. Therefore, TF4 asserts that its influence is strongest when interpreting the Quran, she says:

‘I use it a lot, especially in interpreting the Quran. It is a method that has a strong communication effect and helps keep the information in students' minds.

5.3.3 The 'gradient method' in the development of learning

The gradient method is one of the foundations of Islamic Studies. The Quran came to approve it as one of the methods of Islamic education, as shown in the literature review, when alcohol was forbidden – its prohibition was revealed in degrees. Therefore, educators should be 'graded' in the way that they deliver education in general, and in the development of knowledge and understanding in particular, from easy to difficult, and from the part to the whole.

The qualitative data here suggest that some teachers *do not* use the step-by-step approach to present information because they do not feel it to be necessary. TM4 observed, 'I did not use it because I am not particularly eager to go through stages in the delivery of information, but rather I shorten the information and deliver it quickly'. TM6, TM3, TM5, TF1, TF2 and TF3 echoed this view (See Appendix 10). This may reflect the performance pressures on schools referenced above or it may be part of the internal dynamic of the contemporary curriculum and the way it packages and modularises 'information'. It is challenging.

With regard to the quantitative data, the gradient method ranked fifth in terms of the degree of use among teachers of Islamic education in the Kingdom of Saudi Arabia: mean = 3.56 and standard deviation = 575. This may be one of the reasons for the weak outputs of religious education reported in the literature from KSA and elsewhere, because building religious understanding is in large part a lock-step process. The student cannot jump to the top without taking the first steps.

The gradient method of education is one of the foundations of successful teaching and sound education because no one can order a person to do something he does not have the power to do. Allah says:

(286) Allah does not charge a soul except [with that within] its capacity. Surat Al-Bagara.

Some teachers supported this opinion. For example, TF4 says:

The gradient method one of the essential methods found in the curriculum and student life is the method that is included in many methods because education depends on the gradient.

TF5, TM2 and TM1 support this view, but they also emphasize that this method depends on the type of lesson in terms of impact.

Therefore, the teacher must take into account, for example, the individual differences among the learners, seek to get along with them, and know their social nature and psychological state, awareness that is one of the necessities of an effective educational process. There is ample evidence that this will lead to better results, and students will reach the goals of the subject area and become more affirmative and appreciative of its contribution to their lives and learning (Khalil, 2013).

Gradient teaching is an essential skill that strengthens the student's cognitive balance and understanding, so the disciplines are arranged in ascending to achieve integration in students' knowledge and awareness across the curriculum. This is the reason for the arrangement of academic stages and grades in the KSA system as elsewhere, starting from the first grade of primary school and onwards to the university level, and this gradation is visible in almost all of the arts, jurisprudence and natural sciences. It is therefore essential for the Islamic Studies teacher to give this approach a large part of his attention so that he does not teach the discipline in amorphous and undifferentiated mass but rather begins to graduate from the important to the most important (Al-Namasi, 2015).

Moreover, the method is fundamental very education philosophies and practices, and extends from our informal words and conversations to our handling of

advanced skills and concepts. So, there is no doubt that academic curricula are reflective here of many features of human learning. The Quran considers the learners' conditions and their absorption of information and discernment so that they understand religion, morals, and conduct.

The revelation of the Quran is in stages; that is, it is divided into one and two verses, one surah and two surahs, over a period of twenty-three years, to achieve gradation in the call, commands, and prohibitions.

(وَفُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا) سورة الاسراء 106.

(106) And [it is] a Quran which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively. Surat Al-Israa

The Quran historically was often invoked in relation to 'something that happened' - an answer to a question, a solution to a dilemma, or a ruling on a case.

(وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۚ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا) سورة الفرقان 32.

(32) And those who disbelieve say, "Why was the Quran not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly. Surat Al-Furqan.

The effective Islamic Studies teacher understands that this is 'to strengthen your heart with it, and the hearts of the believers, to understand and bear it, and to make it easier for the one who works with it so that he increases in faith' (Al-Zuhaili, 2021).

5.3.4 The story method

Regarding the story method, most teachers indicated that it is the method to which learners respond most positively because it is felt to be very engaging and effective. For example, TM2 explained this when he noted:

'I use it a lot, because the Quran is full of stories, and this has a tremendously positive impact and is attractive. The teacher can communicate a lot of information and achieve the lesson's objectives through it. Students can get bored

of direct teaching, but their reactions are more meaningful if you use the story mode'.

TF2, TF5 and TM3 broadly supported these views (See Appendix 10).

With regard to the quantitative data, the story method ranked fourth in terms of its degree of acceptance among teachers of Islamic Studies in the survey: mean = 3.57 and standard deviation = 662.

TM3 highlighted a feature that characterises the story method: *the capacity to include it in more than one method*. For example, the dialogue method can be a story, or examples can be given in the form of a story. He commented:

I rely on it a lot, and it can be included in many methods. For example, when we use the method of giving examples, it is as if we use the method of the story, as they overlap, especially in the interpretation material, but when you talk about a contemporary story, its impact is more substantial.

The story method increases students' motivation to listen and benefit from the teacher because it is a method that can include several other methods, such as giving examples, dialogue, etc. Stories in pedagogical contexts can take many forms (Karlsen and Häggström, 2020). It may be a dialogue or a theatrical performance, but its impact is related to the extent of the teacher's ability and skill in delivering it.

For example, most of the Quran consists of stories about nations, prophets, criminals, righteous people, etc. Its impact on students *increases* however when it is close to the reader's reality. Learners are affected by stories more than by just abstract ideas because stories are an integrated set of data, feelings, sensations, and narrative behaviours (Katheer, 2016). Students often respond positively to them because the stimulus of a story reduces boredom and mitigates distraction through the sustained and shared focus and enjoyment of the story sequence. Lessons presented in these modes are often absorbed by learners much

more comprehensively, thereby achieving educational goals. The story method is much prized in education and if used well it can be relied upon to bolster the success of the educational process, because it carries within it the information and knowledge that learners need and through which they achieve their educational goals. Students also enjoy listening to stories because they give them a sense of pleasure, joy, contemplation, suspense, and imagination, and they may include a scientific or moral purpose. They are a fertile environment for the development of linguistic and deductive skills (Abdul Rahman, 2019).

The application of the story method has many advantages and benefits that reflect positively on the educational process, the most important of which are the following (al-Talafih, 2022):

1. Teaching students a number of important skills that will benefit them in their educational journey and their personal lives, the most important of which are listening and speaking skills.
2. Providing an interactive nature to the learning environment through discussions and dialogues that are circulated about the story and its content.
3. Strengthening the relationship between the learners and the teacher, especially if the teacher tells the students his personal experiences in the form of a story, from which they can learn.
4. Motivating students to participate in the educational process and benefit from it, given that the story method is one of the most exciting teaching methods that arouse students' interest and attract them to learning.
5. The story style can be adapted to the different levels and abilities of the students by facilitating study and making the topics less complex.

However, several teachers in the interview samples stated that the story method is *ineffective* for teaching certain elements of the curriculum because the KSA curriculum is highly specified, and the use of the story may be out of context for the precise learning objectives. For example, TF6 said:

I do not use stories in teaching because I am not used to this and because the curriculum is straightforward and does not need stories.

In addition, when looking at this aspect, declining the story method does not always indicate the teacher's weakness because the story method does not suit all subjects. The effectiveness here depends on the lesson's topic and its suitability for this teaching method, even if the curriculum does not itself 'contain' stories, a confident teacher may turn even the most formal content into a 'story'. Nevertheless, these concerns must be taken seriously. They suggest that the curricula be appropriate to this method and that the student's mentality be able to comprehend education through the story. TM5 says:

I do not use it because the student's mentality does not absorb the story alone, and the curriculum is specific.

The story method in education is sometimes negative for students because they only interact by listening, and the teacher is the source of authority. Furthermore, they do not develop the students' practical competences, and their effect depends on the skill of the teacher and the nature of the lesson's topic (Hassan, 2017). Recently, some other objections have been raised about over-reliance on story pedagogies in an era of unreliable stories, conspiracy theories and even supposedly toxic stories used to exclude or demonise others (Ibrahim, 2014). These are important concerns. They underline the need for Islamic Studies teachers to be trained in discernment and moral judgement and to apply the humanising stories of the Quran to establish working criteria for the stories to be promoted and the stories to be rejected in pupil learning.

5.3.5 'Creating interest' method.

Methods which value the stimulating of interest entail directing motivation and internalising it by means of physiological conditions, interests, attitudes and expectations, veering at times to excitement and aspiration (Jarno, 1994).

Addressing the broad Quranic method of creating interest, the qualitative data indicate that most of the teachers agreed that it is an effective method if it is used at the beginning of the explanatory phase of the lesson or programme. This echoes trends in the quantitative research too. For example, TF1 said, *“I use it a lot in introducing the lesson, and it comes in many forms, such as a video clip or questions for students”*. TF3, TF4, TF6, TM1, TM2 and TF5 confirmed these views. (See Appendix 10).

In the quantitative data sets, the method of interest formation ranked seventh in terms of its degree of acceptance among teachers of Islamic education in the sample: mean = 3.52 and standard deviation = 671.

This general sense of the effectiveness of the method may be attributable to its diversity and adaptability. Nonetheless, its success depends undoubtedly on the skill of the teacher and the nature of the lesson, because creating initial interest is essential in order to attract students' interest in knowledge and learning. Therefore, a teacher who is successful at selecting the stimuli that motivate students to focus and interact with other students during the lesson, is the teacher who is the most successful in achieving the educational objectives of the lesson. However, teachers often fail to improve the educational attainment of their students due to their inability to attract and hold their attention (Atif, 2018).

Of course, in Islamic Studies it is important to attract attention to the Quran, and often at the very beginning for the lesson. The method of creating interest then reduces boredom and prepares the students to understand the lesson and focus on its details. Many respected international commentators have observed that current generation ('Gen Z') differs from previous generations because of the lifelong technological developments that attract students everywhere to use digital devices (Katz et al., 2022). Therefore, young people need an educator to

attract their attention in order to understand and enjoy the lesson. According to a report published by UNESCO (2019), the generation born after 1995 does not know the world without technology. The most prominent characteristic of this generation is they are passionate about and proficient in technology and its applications, especially in the field of social communication and video games (though not necessarily learning (Eynon, 2020). They are the generation that provides a glimpse into the future of communications, banking, shopping, learning, investment, work and other fields (Al-Mutairi, 2022). Stimulating attention in this way is prized throughout the Quran. For example, Allah says:

عَمَّ يَتَسَاءَلُونَ (1) عَنِ النَّبَاِ الْعَظِيمِ (2) سورة النبأ.

- (1) About what are they asking one another?
- (2) About the great news. Surat An-Naba

At the beginning of Surat Al-Naba, Allah talks here about the Day of Resurrection, and he begins with this exciting method to attract the attention of the listeners.

In another example, Allah says:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ سورة التوبة.

(100) And the first forerunners [in the faith] among the Muhajireen and the Ansar_ Companions of the Prophet Muhammad_ and those who followed them with good conduct – Allah is pleased with them, and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. Surat Al-Tawba.

This is because Allah praised the companions of the Prophet Muhammad Peace be upon him, and those who followed their approach to obeying him, even if he came after centuries. Here, the element of suspense applies to those who came after them throughout the ages, and it becomes an incentive for everyone who obeyed the Prophet Muhammad Peace be upon him (Jarno, 1994).

5.3.6 Reward over Punishment Method

Quantitative data indicate that with regard to the method of reward and punishment, the majority of Islamic studies teachers prefer to use reward rather than punishment in the educational process (mean = 3.17, standard deviation = 0.842). Qualitative data confirm this finding for example, TF5 remarked:

I do not use the method of punishment because religious curricula should not be linked in the minds of the students with punishment. I can make an observation, attract attention, or reduce some degrees of behaviour, but I'm not too fond of it being called punishment because I feel that punishment is a severe word.

A view also expressed by TF4, TM1, and TF1 (see Appendix 10).

While the studies of Sharaf and Eidan (2011) and Al-Azmi (2010) confirm part of this result, they also assert that the reward and punishment method is essential in Arabic education and has a positive influence if used correctly in a way that is not humiliating for the student.

The researcher recognises that punishment is important in the educational process in Islamic societies, especially for correcting behaviour for the better. It has been recognised above that this may be a firm dividing line between East and West in education--though of course the challenge of behaviour management exists in every country worldwide and there are no panacea solutions(Schwartz, 2021).

Moreover, we know well from research that motivation is one of the key factors that influence students' success in learning. Teachers' efforts to increase students' motivation to learn in Islamic culture do include the use of rewards and punishment. Students' learning spirits are expected to be fostered and enhanced *through* reward and punishment. However, according to Islam, punishment should be given gradually, beginning with a gentle warning - this idea of graded sanctions has of course some important parallels with the Western view of punishment,

albeit that in most Western democracies physical punishment of any kind is forbidden (Afandi, 2017).

This preference for reward over punishment may indeed indicate a misunderstanding of the meaning of punishment in Islamic education. Punishment should not be humiliating. Rewards and punishments exist, as we have seen, in many educational systems, but they remain an important and sensitive topic in the study of student behaviour and motivation because the use of punishment is one of the most controversial among teachers and psychologists. Yet almost all agree in rejecting shame and humiliation. I define punishment here as the event or stimulus that leads to weakening or cessation of certain damaging behavioural patterns. *Positive* punishment is the most common method in most educational institutions; it focuses on controlling behaviour by providing applying penalties of one kind or another (Jarno, 1994).

Islamic education therefore does not prioritise sanctions, but it does not reject them either. There are students for whom the method of educational sanction is most beneficial. This method needs a wise teacher who has the skill to know what works for his students and affects them positively. Evidence for the effectiveness of this method may indeed lie in the observable behaviourist human psychology of seeking rewards and avoiding punishments; we work to earn a reward and to avoid violating the law so as not to be punished.

Rewards and sanctions are also among the means of education used by the Quran to protect society from the dangers of deviation, to discipline the offender, to deter him from committing a crime, and to urge the believer to adhere to his religion. The fear of sanctions pushes people to do more good deeds. In addition, Islam establishes legislation, laws, and preventive measures to ensure the safety of society and to protect individuals from various violations and crimes, including

inappropriate or excessive punishment. The Quran also of course highlights a number of incentives and rewards for those who adhere to the laws of their Creator and avoid mistakes and sins in a way that supports the nature of people. Encouragement and deterrence are again here among the motivators that lead to correct learning, good deeds, and avoiding mistakes. The struggle of life is centred on the concept that good earns a reward and evil receives a punishment (Al-Hinawi, 2023). Allah Almighty said:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (7) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (8) سورة الزلزلة.

(7) So, whoever does an atom's weight of good will see it.

(8) And whoever does an atom's weight of evil will see it. Surat Az-Zalzala.

5.4 Methods between teachers and Students

This dimension of the research refers to the ways in which the teacher and the student are active and participate together in classroom tasks. These methods depend on building the lesson upon positive and interactive roles between the teacher and the students, so that they may learn; that is, recognising that learning takes place while the student is working freely while under the teacher's supervision.

5.4.1 Discussion method

In this sub-theme, the qualitative data collected by the researcher show that half of the teacher's value teaching methods that involve interaction them and the students, such as discussion or dialogue. However, some teachers still believe that these are ineffective and inappropriate in the Middle School classroom. TM3 argued, *'It is an excellent in principle but ineffective in practice because the students are not qualified for it, and also because of the length of the curriculum and the short time'*. So, he agreed with the basic principle but was nonetheless sceptical of the practice. This same sentiment was echoed by TM4 (See Appendices

10). It again may suggest that the problem here lies in large measure with the crowded curriculum. This supports what was stated in the quantitative data, as the discussion method was ranked sixth in terms of its degree of acceptance among Islamic education teachers in the Kingdom of Saudi Arabia: mean = 3.55 and standard deviation = 0.629.

The discussion method is of course one of the oldest teaching methods within and beyond faith and it is still popular today, It entails a dialogue between the teacher and the learner in the form of questions or discussions. For this reason, the method is sometimes called the conversation or discussion method (Noman, 2015). This method depends mainly on interaction and cooperation between the teacher and the learners, so that they may achieve the learning goals. It is a teaching method also often based on the *exchange* of roles between the teacher and the learners. Interaction is achieved by the teacher posing questions that are answered by the learners, or vice versa. This provides the learners with different experiences and knowledge, helping them to achieve comprehensive advances in their education. In a discussion, arguments and proof are presented.

Allah Almighty says:

(قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ) سورة البقرة (111).

(111) Say, "Produce your proof, if you should be truthful." Surat Al-Bagara.

Or dialogues that give freedom of expression to prove the Day of Resurrection, Allah says:

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا (50) أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ۖ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۖ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ۖ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا (51) سورة الإسراء.

(51) Or [any] creation of that which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon. Surat Al-Isra.

This indicates a possible gap between the teacher and his students because discussion and dialogue are widely recognised today as the foundation of most teaching methods, far surpassing ancient indoctrination methods. A successful teacher may achieve the lesson objectives through dialogue and a culture of discussion that is open to all learners.

The discussion method in many of its variants is the basis for most modern teaching methods across the developed world because it is concerned with the interaction and linguistic communication that takes place in the classroom. This is through the speech that the teacher directs to the students and through the answers that the students return in the school, or through the questions and inquiries that the students pose to their colleagues or their teachers in a spirit of freedom and active participation. Permanent dialogue entails respect for diverse opinion, which makes the process of teaching and learning more dynamic, effective and successful in achieving the desired educational goals. (Ahmed, 2005).

The supposed demands of the curriculum and the short time to deliver them are not acceptable reasons in any society to abandon these methods because they can be implemented through robust planning and proper selection of topics by the teacher. This position was supported by half of the teachers in the sample, who believed that the method of discussion could be most effective and necessary.

TF3 claimed:

The curricula are now based on discussion and subject matter. In accordance with the curriculum, I use [dialogue and discussion] from the Islamic culture because it is very convincing and conveys information and interrogates it. To change false values into positive ones, discussion and persuasion are essential.

Similarly, TF5 confirmed this idea by saying:

In recent years, the teaching process has become discussion based. During the debates, the student focuses on the issue, criticizes it, mentions his opinion and solutions, and the role of the teacher as supervisor, guide, and person managing the program. Sometimes, I assign some of my students to stand in class for me; She is the teacher, and I am the student. This impacts the strength of the explanation and its impact on the student and those with him in the class. I divide the class into groups, and each section has a function. Cooperative learning depends mainly on the discussion method.

On the other hand, he mentioned TM5 as a sign of the new approach, as he says:

Teachers are bound to strategy, dialogue, and discussion; I use them often. Instead, the new curriculum is the beginning of the lesson, a question for discussion, valuable and influential for the student and teacher. (See Appendix 10).

5.4.2 Problem-solving method

Regarding the problem-solving method, the qualitative data show that most teachers use this method, believing that it is effective. For example, TM3 says, “*I use it a lot and am keen on it because middle school students have many problems, so this method must be used to reach a behavioural and cognitive solution*”.

TF1 and TF4 supported this view (See Appendix 10).

Solving problems is the most complex and important form of human behaviour. All students face difficulties in their lives, and they learn through this method how to solve problems, which will enable them not only to process tasks in the classroom, but to take the right decisions in later life. This is because life is changeable and complex. Allah says:

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ) سورة البلد 4.

(4) We have certainly created man into hardship. Surat Al-Balad.

The method of solving problems includes other methods, such as dialogue. The teacher benefits from this by knowing the levels of his students through their participation in proposing solutions to a specific problem on the Islamic Studies

syllabus. It is a way effectively to develop students' critical thinking to achieve behavioural and cognitive goals(Welsh, 2019). Therefore, success in the method depends on the teacher's skill and the lesson's topic and importance. The method trains students on the steps involved in scientific research, and it is characterised as a means of scientific and critical thinking (Kallet, 2014).

For example, the teacher discusses with his students the problem of poverty and how Islam has dealt with it in a sequence outlined by Moussa:

1. Introduction: The teacher discusses with the students the prevailing situation in Islamic countries and the problems they suffer from, highlighting the problem of poverty.
2. Defining the problem: the teacher asks his students to describe the problem and put an appropriate title for it, record them, and then choose the appropriate ones: How can the issue of poverty in Islamic countries be addressed? Then the teacher, with the students' participation, defines sub-questions such as: What are the reasons for the existence of the problem of poverty in Islamic countries? What are the consequences of having this problem?
3. Proposing hypotheses to solve the problem: The teacher asks the students: How do you suggest that we solve the problem? He writes down the proposed solutions, discusses them, and classifies them into acceptable and unacceptable solutions. He then assigns students to collect particular information about this problem and prove the validity of the hypotheses from magazines, books, interviews, and so on. Among the accepted solutions are paying zakat helps to address poverty, and providing job opportunities reduces poverty.
4. Interpretation and organisation of information: The teacher asks his students: Have some of you proven some of the proposals to be wrong? Did you add new information? Then, each student presents their information and data on their assignments.
5. Conclusion and finding a solution: the students review the solutions they reached. The teacher discusses these solutions: and asks them to identify the causes of the problem of poverty in Islamic countries and the solutions that can address it. Students record these causes and solutions (Moussa, 2002).

However, some teachers held a somewhat different perspective on problem-solving. For example, TM4 noted the following about the method: *'I do not use it or use it rarely but poorly because I am not interested in it and because my skill in it is weak and it is a method that needs preparation before using it. I am not confident with it'*. This position was also largely endorsed by TM1 (See Appendix 10). This is supported by the analysis of the quantitative data, as the problem-solving method is ranked tenth in terms of its degree of acceptance among

teachers of Islamic education in the Kingdom of Saudi Arabia: mean = 3.22 and standard deviation = 0.825. The teacher here had given up this recognisably effective method because of what he saw as his low level of skill. However, the teacher could readily train in effective strategies such as problem-solving (if this were available) and come to appreciate its efficacy as a method to educate and understand students within the Islamic Studies and wider curriculum. The secret of its success lies in how the teacher explains and plans it, and this of course depends on the lesson's topic. Solving problems is one of the most important skills that students need, especially in a time full of complexities, and this constitutes a great challenge for modern educational curricula. The topics in the curriculum must be appropriate for this method and the teacher should be well prepared for teaching. Unfortunately, Islamic education courses too often still depend on the 'traditional' method of memorisation and indoctrination. Therefore, it is necessary to turn to modern teaching methods in which the teacher becomes a guide and mentor and where the student becomes a participant in the acquisition of knowledge (Al-Thuwaimer, 2020). It is also integral to solving students' problems more generally, especially if the teacher uses it as a general philosophy of life-learning, to solve pupils' problems resourcefully both in and outside school.

5.5 Student-based/centred methods

5.5.1 Practical application

This area refers to how the learner acquires knowledge through his own efforts under the teacher's guidance. This method strengthens students' individual and collaborative skills and experience and develops their abilities. It also enables them to relate what they have learned in theory to the reality of life, and to know when they need to review and recall what they have learned in terms of

information, theories, and educational principles--and how they can benefit from and apply them inside and outside the classroom (Yassin, 1966).

In addition, the qualitative data obtained by the researcher in this sub-axis indicate that most teachers of Islamic Studies agreed that this method (practical application) depends on the topic, as it is not suitable for every subject. For example, TF3 said, *"I use it for the lesson's topic and more for practical Islamic rulings, such as explaining prayer, zakat, and Hajj, and then it increases students' understanding"*.

This idea was supported by TM6, TM1, TF4 and TM3 (See Appendix 10).

The quantitative data showed the practical application method in terms of the degree of use by teachers of Islamic education in the sample: mean = 3.32 and standard deviation = 0.723. For example, there is the story of the Prophet Abraham and his 'practical application' when he asked Allah how to revive the dead.

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِم تُوْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (260) سورة البقرة.

(260) And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise." Surat Al-Bagara.

This method is often suitable for practical Islamic rulings because it is linked to the practical application of many Islamic duties, such as prayer, and it is effective and practical as a learning tool. It transfers information from its theoretical level to its practical application. In addition, the method increases the student's understanding of the lesson and enriches the teacher's skill set. However, the

practical application of what the student learns, and the importance of his effective role, have not been considered with sufficient care in the Arabic literature, especially in relation to Islamic Studies. Strategies that can be utilised to achieve the objectives of practical application must be taken into account--for example, choosing the appropriate topic and ensuring that the method is used with suitable student segments (Dama, 1987).

5.5.2 Research method.

Regarding the research method, the data indicate that the research method obtained the lowest scores among Islamic education teachers; that is, it is the least used (mean = 2.88, standard deviation = 0.945). This finding is consistent with Madani's (2010) results; perhaps surprisingly, most teachers believe it is inappropriate for students. For example, TM4 explained:

"It's unimportant because it takes a lot of effort to correct and evaluate this research, and I don't like to work more than is required."

TM3 confirmed this meaning, said:

I don't use it because they don't understand research methodology, and if you ask them, they copy and paste, and sometimes they don't read it.

In addition, TF6 said:

"It is useless because it is only copying and pasting, and the student has not learned anything about academic research." TM1 supported this view (see Appendix 10).

Teachers seem to find it difficult to understand this method. However, if the teacher asks students to "research" according to their abilities, this will likely significantly enhance their understanding and sense of responsibility, clearly, greater preparatory and conditional work is needed to build teachers' skill sets. The true value of scientific research is to enrich the researcher's knowledge in his

field of specialization, which enhances his knowledge, experience, and practice. When imagination migrates to other fields, it also contributes to developing the researcher's ability to analyze and critical thinking and increasing his self-confidence (Tayseer, 2022).

Several verses in the Quran emphasize the importance of knowledge and the search to understand the signs of Allah's creation. Here are a few Quranic verses that highlight the method of research and exploration:

Surah Al-Mu'minun (23:78):

﴿وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ﴾

"And He it is who has produced for you hearing, vision, and hearts; little are the thanks you give."

This verse acknowledges the faculties of hearing, vision, and understanding bestowed upon humans by Allah. It encourages believers to utilize these faculties for contemplation and understanding.

Surah Al-Ankabut (29:20):

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۗ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"Say, 'Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed, this verse encourages believers to travel and observe the world, recognizing it as a means to witness and understand the various stages of creation."

Surah Al-Mu'minun (23:91):

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ﴾

"Never did Allah take Himself a son, and never was there with Him any (other) Allah—in that case would each god certainly have certainly taken away what He created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!"

While not directly related to research methods, this verse emphasizes the oneness of Allah and challenges false beliefs, encouraging a rational and critical approach to understanding theological concepts. It's important to note that while the Quran

encourages observation and contemplation, specific details on modern research methods are not explicitly outlined. Muslims often interpret these verses as an endorsement of scientific inquiry and the pursuit of knowledge. Scholars within the Islamic tradition have historically valued education and exploration, contributing significantly to various fields of knowledge throughout history.

For example, a student's research might consist of a question asked by the teacher, to which the student's response in the next lesson is either an oral answer or a written one, a product of the student's own investigations. However, the Quran encourages the teacher to take educational responsibility and do his best, and his reward will be from Allah. Allah Almighty said:

(وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا) سورة المزمل 20.

(20) And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. Surat Al-Muzzammil.

Therefore, the teacher should use effective educational methods based on these Islamic spiritual foundations. For this reason, a few teachers agreed that it was indeed an effective way to reveal students' talents if the time and resources were available. For example, TF1 said:

'I use this effective method that extracts students' skills and asks students to conduct simple research such as reports on curriculum topics. I previously explained to them how to pose questions and how to search'. TF3 confirmed this view (See Appendix 10).

5.5.3 Excellent example method.

In terms of the 'excellent example' style of teaching, the data indicated that most teachers agreed that it was effective, especially if the role model was contemporary. For example, TF1 noted, *"This is an effective method, if directed correctly. For example, I suggest contemporary models for my girl students"*. TF6, TM6, TM4 and TM3 echoed this view (See Appendix 10).

As for the quantitative data, the excellent example method ranked in terms of the degree of use by teachers of Islamic Studies in sample: mean = 3.58 and standard deviation = 0.586. This supports the qualitative results.

The qualitative data confirmed that this was regarded as an effective method, especially if the role model was contemporary. For example, TF6 said: *'I use it as much as possible, especially when we connect students with a personality and role model; the impact is significant, especially if it is contemporary'* TM6 and TM4 confirmed this finding, adding to the findings of Aboud's (2015) study.

Leading education, which involves children learning constructive behaviour and morals by seeing role models, is an essential method for developing moral awareness. It is very widely practised in Islamic education. Therefore, one of Islamic moral education's primary approaches is providing role models (Fenstermacher, 1990). Following the example of others, we believe, is human nature. The human need for role models is innate; both the young and the old feel a desire to imitate the behaviour of others (Van Bergen et al., 2023). Therefore, imitation in Islamic education elevates society until it reaches its ultimate goal. Undoubtedly, a person must live with people and interact with the environment surrounding him, so people influence and imitate each other, even if the degree of influence and imitation differs and his fields diversify (Al-Nimr, 2020).

A successful educator in the Islamic tradition is one who directs this instinct to imitate good examples and warn against following bad examples. The Quran commands believers to imitate righteous examples in all things, and it is essential that examples used in the educational process are good examples. Therefore, one of the tenets of Islam is to follow the Prophet Muhammad Peace be upon him, and Allah in the Quran commanded the Prophet Muhammad Peace be upon him, to follow Jesus, Moses, and all the prophets.

Allah says:

(أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدِيهِ) سورة الأنعام 90.

(90) Those are the ones whom Allah has guided, so from their guidance take an example. Surat Al-Anaam.

In fact, in many education systems, presenting a good example in education is considered to be one of the most effective means of preparing the learner morally and forming him psychologically and socially (Khoj, 2021).

Hence, the examples that pupils see, and study are important to the behaviour that the learners develop. For instance, if the educator is honest, truthful, generous, courageous, chaste, and distinguished by good character, the learner has a greater chance of being brought up on honesty, truth, morals, generosity, courage and chastity. However, if the educator is not these things, the learner is more vulnerable to lies, betrayal, cowardice, villainy, and miserliness (Al-Hazza, 2022).

And Allah sent His noble Messenger to be a role model for Muslims throughout their history and to be for humanity in every time and place, a guide for good news, an enlightening lamp. The Islamic education curricula lead to tangible and realistic achievement for those prepared properly to embrace it.

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا) سورة الأحزاب 21.

(21) There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. Surat Al-Ahzab.

This verse is, for Islamic Studies teachers, an excellent basis for following the Messenger of Allah in his words, actions, and conditions. Moreover, contemporary examples are often more effective for students because they are facing the same challenges and circumstances as the people in the examples. A successful teacher

knows that if students do not follow good examples, they may be tempted to follow bad examples. The most important influence on students is when they see that their teacher is a good example so that they can learn from him by observing him and benefitting from him in more ways than just what he says. This is well documented in the global literature on teacher impact (Reeves et al., 2010).

While at school, students' role models are chiefly their parents and later on their teachers because of their close association with the students, and most students are only rarely exposed to a negative model at this stage of their lives. For students at the youth stage, however, their exposure to role models, negative and positive, is much broader, and their possibilities are varied and multiple: from friends to educational institutions and from cultural and political institutions to religious and artistic movements, etc. This is especially true in the age of internet lifestyle influencers, who exploit digital platforms to shape the lives and appetites and values of the young whilst often marketing to their many followers' brands that have made them wealthy, hence the influence of the role model extends beyond the young individual to the entire society, especially if they are contemporary role models, since youth are the most important force for change in any society (Atrissi, 2016).

5.6 Obstacles to activating Quranic teaching methods.

When asked about the obstacles to utilising the teaching methods contained in the Holy Quran, the average scores of the study participants were high, indicating that they believed that there many obstacles that hindered them or prevented them from employing these methods. The overall mean score was 3.11 and the overall standard deviation was 0.46. This is the total score for the second axis.

Paragraphs		N	Mean	SD (σ)
1	There are no incentives or rewards for distinguished teachers that encourage them to teach effectively or continue to excel	468	3.47	.795
2	The teacher's weakness in lesson planning is an obstacle to effective teaching	490	3.45	.676
3	One of the obstacles to effective teaching is the failure to link the lessons to the students' reality	481	3.36	.714
4	The teacher's weakness in his/her specialisation is an obstacle to effective teaching	457	3.32	.839
5	There are not enough technical labs or (learning resource rooms) in the school	443	3.25	.899
6	One of the obstacles is the teacher's weakness in controlling the students' behaviour during the lesson	452	3.21	.835
7	The high cost of providing and maintaining technical services is another obstacle to effective teaching	408	3.08	.938
8	There is a lack of teacher know-how on how to use modern technology in education	400	2.99	.894
9	Professional development courses for teachers in the field of teaching methods are not enough	396	2.99	.921
10	My lack of readings and information about the teaching methods in the Holy Quran prevent me from choosing the appropriate method	171	2.02	1.016
The overall score for the second dimension		4166	3.1129	.46289

Table 8-1. Arithmetic averages, standard deviations, and trends in the responses of the study participants on the second axis.

The biggest obstacle to activating the teaching methods contained in the Quran is that there are no incentives or rewards for teachers. This obstacle was agreed upon by the largest number of teachers, and it was ranked first with a mean of 3.47 and a standard deviation of .795. This means that the teachers were very

aware of the lack of motivation and encouragement *given to them as teachers* in a system dominated by performance and outcome drivers. Those who wish to use the teaching methods contained in the Holy Quran find this lack of incentive the main obstacle to activating the methods. This may also occur due to weaknesses in the school administration department, which does not differentiate between a creative, ambitious teacher and a minimally compliant teacher (Rao and Ediger, 2006).

The obstacle that the teachers ranked as the second largest obstacle to utilising the teaching methods contained in the Quran was teachers' weakness in lesson planning. This obtained a mean score of 3.45 and a standard deviation of .676. This is either because teachers do not have sufficient planning skills, or because there is a lack of teacher training on how to effectively plan lessons with the Quranic methods in mind.

The third greatest obstacle in the participants' eyes was not linking lessons to the students' reality, with a mean of 3.36 and a standard deviation of .714. The reason why this happens may be that teachers lack knowledge of how to do this or the school administration and education authorities may not link school activities sufficiently to the reality of students and teachers. Once again, versions of this problem are widespread across the world's schooling systems.

On the other hand, it can be noted in the above table that the teachers did not see a lack of knowledge as an obstacle. The least agreed-with obstacle was 'my lack of readings and information about teaching methods in the Holy Quran prevent me from choosing the appropriate method', as this had a mean score of 2.02 and a standard deviation of 1.016. This result may indicate that a lack of information about the teaching methods contained in the Holy Quran is not a significant obstacle to the activation of its teaching methods. The fact that this

obstacle was ranked in last place indicates that most teachers believe they have sufficient knowledge of the methods and that this helps them to choose the most appropriate teaching strategies. This knowledge may come from training courses or academic study. But this does not mean that the teachers possess the skills to implement their plans correctly.

In 9th position, second from the bottom of the rankings, was the obstacle of insufficient professional development courses for teachers in terms of teaching methods. This had a mean of 2.99 and a standard deviation of .921. This result may indicate that teachers are sufficiently trained in teaching methods, and it may also indicate that those in charge of general teacher training show an interest in the field of teaching methods. Still, the training may not be specialised for Islamic Studies teachers, or they may not be trained in how to practise these methods. A lack of enthusiasm for CPD or CLPL may not be the result of teacher confidence but instead a lack of perceived quality and relevance in the CPD offerings themselves.

Just above, in 8th position, with the same mean but a lower standard deviation of .894, was a lack of teacher knowledge of how to use modern technology in education. The fact that this was ranked low overall suggests that most teachers believe that they have sufficient knowledge of the use of modern technology in education. Therefore, a lack of technological knowledge does not constitute a significant obstacle to activating the teaching methods contained in the Holy Quran. The reason for this may be the high availability of training courses today in KSA that do try to integrate teaching methods with modern technology.

These results indicate that the study sample members agreed to a large extent on the existence of several obstacles that prevent the activation of the teaching methods contained in the Holy Quran at the intermediate stage of education in

the KSA. First, there is a lack of incentives and rewards for outstanding teachers, to encourage them to teach effectively or continue to excel, followed by teachers' weakness in lesson planning, and a failure to link lessons to the students' reality. The remaining obstacles were ranked as presented in Table 8-1 above.

This is the second theme associated with Quranic teaching methods and their activation. The data will be analysed through three sub-themes:

MAIN THEME	sub-themes	SUB sub-themes
Obstacles to activating Quranic teaching methods.	Self-obstacles for Teachers	<p>Lack of knowledge of Quranic teaching methods.</p> <p>Teachers' weaknesses in their specialities.</p> <p>weakness in technology.</p> <p>Class management:</p> <ul style="list-style-type: none"> ▪ Teachers' difficulties in controlling students' behaviour. ▪ Teachers' difficulties in planning class time. <p>Link the lesson to the student's reality. The teacher is not applying what he teaches in the classroom.</p>
	Administrative Obstacles	<p>Mismanagement:</p> <ul style="list-style-type: none"> ▪ Number of classes. ▪ Number of students. ▪ Class time.
	Economic Obstacles	<p>Lack of learning resource rooms.</p> <p>Lack of support and encouragement.</p> <p>CPD training courses.</p>

Table 8-2 The thesis's second theme, followed by the sub-theme.

5.7 Individual Obstacles for teachers

This refers to obstacles for which the teacher is responsible. For example, this is when the teacher lacks sufficient qualifications and is disempowered because of his lack of self-development.

5.7.1 Lack of knowledge of Quranic teaching methods.

The qualitative data obtained by the researcher indicated that most teachers of Islamic Studies agree that the lack of knowledge of Quranic teaching methods constitutes a significant obstacle preventing these educational methods from having a positive impact. This is believed by some to lead to negative outcomes. As TF5 said: 'The teacher will be poor in communicating the information because he will use an inappropriate method, and the effectiveness will be poor.'

This view was endorsed by TM4 and TF3 (See Appendix 11).

The quantitative data show that the majority of teachers have, despite their overall declarations, little detailed knowledge of the twelve types of the teaching methods mentioned in the Holy Quran (mean = 2.98, SD = 0.799). Al-Jalawi's (2015) study confirmed this finding. This uncertain level of knowledge may be due to the lack of specialised courses on Quranic methods, preservice and Inservice. As TF3 said, 'The courses are not about the Holy Quran; rather, they are only general.' TF5 and TM6 also confirmed this.

Yet the quantitative data indicate that the aspect of teaching believed to be the least significant obstacle to using the methods mentioned in the Quran was a lack of knowledge of these methods (mean = 2.02, SD = 1.016). This was acknowledged to be an obstacle, but only to a small degree. This may be due to teachers' lack of awareness of the importance of modern teaching methods and positive feedback, teachers' in-depth attachment to 'traditional' teaching methods,

and/or the fear of experimenting with modern Quranic teaching methods because they think that this will delay them from finishing the course on time, or that the students will not understand, etc. (Muhammad, 2007). However, the qualitative data indicate the opposite. In the interviews and open-ended questions, most of the teachers of Islamic education agreed that a lack of knowledge of Quranic teaching methods actually constitutes a significant obstacle, preventing these educational methods from having a positive impact. As TF2 said: *“The teacher will be poor in communicating the information because he will use an ineffective method, and the effectiveness will be poor”*. TM4 and TF4 also confirmed this. It is not unusual in research of this kind for quantitative and qualitative data to be misaligned. It may be that the questionnaire made teachers feel vulnerable and they gave the responses they felt they ought to give. Meanwhile the qualitative interviews opened a safe space for more honest and critically reflective self-disclosure and analysis.

Undoubtedly, the teacher's uncertainty in choosing the appropriate teaching method is one of the generic obstacles of teaching effectiveness. The teaching profession requires teachers to be familiar with its principles. Education has principles and rules, some of which relate to the teacher, some to the learner, and some to the method and means of learning. Proper knowledge of how learning takes place and what affects it positively or negatively helps teachers to select the teaching methods that best suit themselves, the students, and the material. Choosing an appropriate teaching method benefits the teacher incalculably, as it allows him to avoid the mistakes of many teachers in selecting the wrong method which then impairs his effectiveness (Latif, 2022).

At the same time, a few teachers in this project seemed to believe that the Islamic Studies curriculum is simple and does not require a specific ‘method’ at all, or that all ‘methods’ are suitable. As TF4 says, *‘Not a big hindrance because the religious lessons are easy’*.

From my expert point of view, this seems fundamentally incorrect position because even if Islamic education is somehow ‘natural’, if an inappropriate method is used the results will be poor and this in turn becomes another obstacle to the subject’s educational effectiveness.

5.7.2 Teachers' weaknesses in their specialities.

Regarding teachers' development needs in their specialisations, the qualitative data showed that most teachers agreed that this is a serious obstacle. Some of the effects of this weakness include creating student uncertainty: they may stop accepting the teacher's words and losing confidence in the information he provides if the teacher seems not in command of the material. For example, TF4 says:

I saw the most important obstacle through my supervision of Islamic education teachers. I tell you, 80% are not qualified to teach the Quran. This is because they did not receive good training from the beginning, and the qualifications for entering Islamic departments in universities are simple because the admission requirements are not high.

TM4 and TM6 supported this view (See Appendix 11).

The survey data confirmed that teachers' weakness in their specialisation is the fourth most important obstacle to using the teaching methods advocated in the Quran – it received an average score of 3.32 and SD of 0.839. The teacher's mastery of the disciplinary material that he presents to the students is essential for his success, but this mastery is not a sufficient condition. For example, Hassan (2017) states that scientific competence alone does not lead to successfully delivering material to students. The teacher’s personality, teaching style, and

ability to gain students' trust and love are all influential factors that contribute to high student success rates (Hassan, 2017). They also create an exemplary relationship between the teacher and the student, and as the proverb goes, if you want to succeed in something, it has to be something that you love. I believe that one of the most essential conditions for a teacher's success in his mission is mastering and understanding the subject material, but that must be accompanied with being able to win the students' hearts, love, trust, and respect. This condition is no less important than acquiring 'scientific' competence (Obaid, 2022).

One of the most significant pillars of proper public education today is reforming education, paying attention to good schools, and employing qualified teachers and respected professors so that students learn from their morals and intellectual virtues. If any teacher wants to share his way of thinking to the minds of his students, he must first have complete knowledge of the material he is assigned to teach, and a deep understanding of its integral teaching methods (Al-Shwerikh, 2023). Nowhere is this more significant in the Muslim world than in Islamic Studies.

5.7.3 The Question of Technology

Regarding the perceived needs of teachers with regard to the use of technology, the teachers in this study had two opposing opinions. Half saw this as an obstacle to effectiveness in education because energy and success has become associated with technology, and the new generation of students has a great deal of experience with technology. These responses confirmed that it is inappropriate and unacceptable for a teacher today to be deficient in them. TF1 commented that,

This is a great obstacle in our present time because students now have a great knowledge of technology, and the teacher who wants to influence and succeed must be aware of what contributes to his success and effectiveness.

TF4 confirmed this view by saying:

At this time, everything has become linked to technology. The current generation's lessons, grades, and culture differ from those of the previous society. I supervised Islamic education teachers and found their interaction with technology weak. Despite the availability of training courses, teachers are not keen on that. If a training course is organised in technology, the attendance of religion teachers would be low compared to others, about 25% of other disciplines. Nevertheless, everyone is now required to activate technology in teaching because it is a criterion for evaluating the teacher and his performance.

We can see here that the global 'technologization' of education has impacted the Islamic Studies profession in KSA, leaving many teachers with the normative sense that their chosen methods need to integrate with available and advancing technologies as vital instruments of effective learning. Otherwise, the subject will look outdated and irrelevant.

In the survey, this obstacle scored a relatively low mean of 2.99 and an SD of 0.894. However, on the other hand, in the qualitative data, around half of the teachers saw it as an obstacle, also found by the study of Al-Mawajdi (2013) though of course half of them did not. TM6 said:

It is not an obstacle because the teacher can perform effective methods without technology; although it is necessary and may increase effectiveness, unfortunately some schools are not prepared.

TM4 also made this point (See Appendix 11).

This response (it's not an obstacle because we don't need it and even if we do, we're not ready for it) reinforces the researcher belief that it *is* an obstacle because everything *is* now linked inextricably to technology, and lacking technical knowledge will negatively affect teaching effectiveness. Teachers of Islamic Studies cannot continue in their 'traditional' teacher role, especially with the

acceleration of the use of modern technology, the new policies adopted by the Kingdom in education, and the COVID-19 pandemic (Khoj, 2021).

In my professional judgement, reinforced by this research, this issue is indeed an obstacle that prevents teaching effectiveness, especially in our time, which is witnessing a technical and digital revolution in all fields. The responsibility is more significant for teachers of Islamic Studies because they teach religion and morality, and it is widely recognised that technological change will confront global society with major moral questions and dilemmas in the very near future (Abdulwahab., 2014). Hence, we cannot have a subject area of this significance which either ignores or mishandles technological innovation.

Furthermore, this data confirms that schools and teachers are often behind with developments in education beyond; indeed, this has become a stereotype about them. In the past, someone who could not read or write was called illiterate, but in our time, illiteracy can also often describe ignorance of modern technology. September 8th is International Literacy Day, celebrated annually by the world, and it has been practised by the United Nations Educational, Scientific and Cultural Organization (UNESCO) for 40 years. However, during these forty years, because of the information revolution, many concepts have changed, including that of "illiteracy". However, although illiteracy has declined in many parts of the world, modern illiteracy, exemplified by technical illiteracy, has emerged (Sharif, 2014b).

There are of course circumstances beyond teachers' control, such as schools not being equipped with technology, leading even to some excellent teachers obtaining equipment at their own expense and other improvised solutions. One of the key problems is that some teachers believe that keeping pace with technology in education is not an obstacle because it is not worthwhile; this perhaps only

confirms the weakness of many Islamic Studies teachers in KSA. The inability to use technology may be an excuse, but even with this misconception, technology should be available, up-to-date, and powerfully visible in the curriculum. The educational task then becomes convincing classroom teachers of its value and significance.

5.7.4 Class management

Regarding teachers' needs in classroom management, the qualitative data indicate that the majority of teachers agreed that it is a significant obstacle. They attributed this to two things:

- **Teachers' difficulties in managing students' behaviour.**

Concerning teachers' weakness in managing students' behaviour, for example, TF2 says:

Not adjusting behaviour during class is not just an obstacle but rather a big disaster, especially with new teachers, because the class is 50% control and the remaining 50% is interpretation. Sometimes they are intellectually capable, but their weakness here affects their entire performance.

TM5 and TM3 generally supported the idea (See Appendix 11).

It is recognised that the teacher may be distinguished in his specialisation, but because of his weakness in addressing pupil' behaviour, this advantage will be worth less. Rather, it will lead to a loss of security for other learners and a lack of confidence in the teacher.

- **Teachers' difficulties in planning class time.**

Regarding teachers' planning of class time, for example, TM5 observes, '*A serious obstacle is when the teacher does not plan for class time because he will have a gap or delay in the curriculum.* TM4 also confirmed this view (See Appendix11).

The survey data confirmed that teachers' shortcomings in lesson planning is the second most significant barrier to using the teaching methods mentioned in the

Quran. This received a mean score of 3.45 and an SD of 0.676. This lack of planning was confirmed in the qualitative data, TM4 and TM5 agreed to this, and the study of Aboud (2015) reported the same.

This obstacle is also dangerous because not planning the time inside the classroom will have negative consequences for the students. Moreover, even if the teacher can manage behaviour and is distinguished in his specialisation, a lack of proper planning may prevent his students from really benefitting from his skills and knowledge. Therefore, these classroom skills are interrelated. Richards (1998) stresses the importance of lesson planning: 'The success with which a teacher conducts a lesson is often thought to depend on the effectiveness with which the lesson was planned' (Richards et al., 2002).

The teacher needs planning skills to present his experiences, skills, and insights because planning transforms the available curricula into student-centred activities and tasks. Preparing ahead to choose a strategy that will enable you to accomplish your goals and objectives is a crucial initial step in any process, and education is no exception. The major planning instrument used in education in KSA, as elsewhere, is the lesson plan, which is a thorough explanation of an instructor's plan of instruction for a specific session intended to help students attain a certain learning target. Lesson plans assist teachers in planning content, materials, time, instructional tactics, and assistance in the classroom. They also let students know what they will learn and how it will be assessed (Xaydarova, 2022).

The importance of planning for teaching stems from the goals it achieves, whether for the teacher or the learner or both. Teaching is a process that forms an integrated system, and this means that careful planning is essential in order to ensure that the desired results are achieved efficiently and effectively. If Islamic

Studies is not accorded the planning time and thought it merits, it will be forever handicapped pedagogically.

5.7.5 Link the lesson to the student's context.

With regard to the teacher not linking the lesson to the 'reality' of the students' lives, most teachers in the research saw this as another obstacle to effective teaching, especially because it has become mandatory in some curricula. As TF1 says:

It is a problem with effectiveness because linking the lesson with reality is very important and the effectiveness, success and positive impact come from whether the education values can be practised in the student's life.

TF2 confirmed that as well (See Appendix 11).

The quantitative data indicate that the third most significant obstacle to incorporating Quranic lessons into teaching was that teachers failed to link them to the reality of the students' lives (mean = 3.36, SD = 0.714). In the interviews and responses to the open questions, most of the teachers mentioned this obstacle, and saw it as one that limited teaching effectiveness. As TF2 said: 'It is a major obstacle because as a religious teacher I study subjects that are all realistic to students such as the veil, prayer and other rulings and values that should be in students' lives.'

Both the teacher and the pupils need to accomplish this linkage. The teacher must make the lesson relevant to everyday life and provide the students with the tools to do the same so they may apply it and learn from it. TM5 made a comment regarding this and stated: 'The student connects the lesson with reality, and the teacher is obligated to include elements that help the student apply what he learned to his reality.'

Failure to relate education to reality will lead to a gap and difficulties with students applying the knowledge in a relevant way. Education is considered one of the most essential elements of life that gives a person meaning to his life and an understanding of his reality. Hanan (2022) notes that the French philosopher Garaudy strongly criticised the failure to link education to the reality of life and how the educational system then ‘imprisons’ the student inside the school, keeping him from his reality, and depriving him of his creativity and effectiveness in the wider world (Bouzina, 2022).

Therefore, linking education to pupil reality enhances effectiveness and regulates behaviour and conduct, especially in the Islamic education curricula, because Islam is a way of life for a Muslim, one that he sees inside and outside the school. Teachers of Islamic Studies should in essence find it easy to relate school lessons to the reality of the students because they live them: for example, prayer, kindness to parents, etc. In addition, some teachers believe that linking the lesson to reality is chiefly the task of the student, not the teacher. For example, TF4 says, ‘Not an obstacle because linking the lesson to reality is the work of the student’.

TF5 and TM5 supported this (**See Appendix 11**).

However, this point seems too simplistic, because the student cannot relate the lesson to his reality unless the teacher makes that link first. Then the student’s task is to benefit from this connection and apply it in his life. Therefore, teachers must ensure that the link ‘fits’ the reality of the students and the topic of the lesson, and it is now possible, through modern technology and educational platforms, to follow up on students’ application of lessons in their lives. This will be a strong motivation for success and positive competition.

The teacher's responsibility is not merely to prepare students to face the challenges and requirements of their *future* lives, but also to make the school and the events and activities that take place in it an accurate picture of the student's *current* lives. This requires teachers to involve their students in the practice of real-life experiences, giving them the capabilities and skills, they will need to face the complexities of their lives. Teachers also need to interact with their students in the best possible way, recognising and respecting the fact that the student is the primary authority in both their education and their lives; this is a duty that classroom teachers owe to their students and to their own professional ethics. Therefore, the teachers must involve their pupils in promoting educational goals, values and practices, which will have an impact on education itself (Matusov, 2022).

5.7.6 The teacher not applying to himself what he teaches in the classroom.

With regard to not applying what they teach to their students, the qualitative data showed that *all* the teachers agreed that this is an obstacle to having a positive influence on students. If the teacher does not act according to what he knows, the students will not benefit from seeing a good example. For example, TF4 says:

It is a big obstacle because it will destroy everything you build, especially among teachers of Islamic education'.

TF2, TF6 and TM1 supported this idea (See Appendix 11).

A teacher's weakness in linking the lessons to the reality of the students is the third most significant obstacle according to the participants. with a mean of 3.36 and a standard deviation of 714. Teachers may not know how to deal with this, or the school administrators may not relate the school activities to the realities of the students.

Indeed, this is a significant obstacle because the students essentially view a teacher of Islamic Studies as the practical embodiment of the religion that teaches them. Indeed, in addition to this, the Quran reinforces the meaning of a Muslim's application of the knowledge it teaches *to people*. Islamic education teachers emphasise this meaning because they teach religion and morality, and these principles are always intended to be imprinted on the student. If the equilibrium of the moral life is disturbed, the equilibrium of society is also put out of balance, and so on. So, the process is sensitive to the connection between religion morality and people's lives. There is a verse in the Quran that specifically talks about this topic: Allah Almighty said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ سورة الصف 2.3.

(O you who have believed, why do you say what you do not do? Greatly hateful in the sight of Allah is that you say what you do not do). Surat Al-Saff 2.3

The teacher's dispositions and projection of values is a very matter in Islamic education. And the students cling to them and receive them as examples. Teaching by example is more important than words alone because if a teacher does not act upon what he teaches, he will not be a good example (Al-Hazza, 2022). Allah says:

﴿اتَّأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ﴾ سورة البقرة 44.

(44) Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason. Surat Al-Bagara.

To Western eyes, this emphasis on the character of the teacher may seem excessive, especially where teaching is seen simply as another profession or job. However, in most international systems, teaching and its standards and benchmarks are formulated in highly ethical terms (Goodwin, 2021); and in other

‘religious’ systems such as Catholic Education, the character and witness of the teacher are seen as central to his role and vocation (McVey and Poyo, 2019). So, while this has an obvious Islamic inflection, it may speak to wider global themes in teacher formation and development.

5.8 Administrative Obstacles.

Administrative obstacles are the responsibility of education departments, including schools, because of policies and regulations that negatively affect the activation of education methods.

5.8.1 Mismanagement.

The qualitative data obtained by the researcher indicates that the majority of Islamic education teachers agree that *mismanagement* is one of the biggest obstacles to effectiveness in teaching. They talked about three main things that represent this obstacle:

1. Numbers of classes

Regarding the number of classes that teachers are asked to take, most teachers agreed that it is an obstacle to quality and effectiveness. For example, TM4 says: *‘This is the basis of the problems, because a person has energy. If it is all depleted, he will not be able to influence and create’*.

TF1, TM5, TF4 and TF5 echoed this view (See Appendix 11).

This is a serious obstacle that stifles effectiveness and creativity. How can a teacher be creative and innovative in an average of 24 classes per week? In addition, he is required to perform duties such as supervision and administrative tasks. This rate must be reduced for teaching to be effective in KSA. The most significant obstacles that prevent teachers from using modern teaching methods

effectively are the large number of students in the classroom and the large number of classes (Al-Abdulkarim, 2011).

When a teacher has to make an excessive effort, this has serious consequences, not only for the performance and effectiveness of the teacher but also for other activities in the school, moreover, even if the teacher is creative and outstanding, he will lose the passion and pleasure he derives from teaching because of these problems.

2. Number of students (Pupil-teacher ratios).

Regarding student numbers, and pupil-teacher ratios, most teachers see it as a significant obstacle. For example, TM5 says:

It is an obstacle if it increases because time is limited, and if the number of students increases, it is difficult for the teacher to detect individual differences and carry out activities. 50 students in a class and that's not easy.

The TM4 and TF3 endorse this opinion. (See Appendix 11).

However, some teachers do see this as an advantage rather than an obstacle. For example, TF2 says, *'It is not a problem as the school management have taken this into consideration.'* TF4 also confirms this view and says, *'the more you work and the more targeted group your information will have, the more significant the benefit'*.

In common with much international literature, it seems clear that this is a significant obstacle to effective teaching because a large number of students in the class weakens the ability of the teacher to follow up and engage with the individual learners. Moreover, lessons are around fifty minutes long in KSA schools, and there are often fifty students in the class, which is not reasonable, especially if the curriculum is related to reading and memorising the Quran! Moreover, the school administration should reconsider these large numbers of students - it is

wrong to focus on quantity rather than quality. If the number of students is high, the classrooms will be overcrowded, and overcrowded classrooms hinder the effectiveness of the educational process. One of the most prominent problems facing the students is the delay in starting the lesson because the teacher is preoccupied with monitoring the students and preparing them for study. The lack of time (due to the high number of students) also means that teachers are unable to follow up and provide feedback to all the students (Haddad, 2019).

3. Class time

In relation to the issue of class time and what is meant by this, it refers to whether the lessons are at the beginning, in the middle, or at the end of the school day. Half of the teachers in the research saw this as an obstacle. For example, TF2 said, *'If a class is at the end of the day, that's a big hurdle, and most Islamic classes are at the end of the school day'*.

TM1 confirmed this view **(See Appendix 11)**.

On the other hand, half of the teachers do not consider study timings an obstacle. For example, TF4 said, *'It is not an obstacle because whoever gives will give at any time'*. TF3 endorse this view **(See Appendix 11)**.

From the professional experience in of the researcher, I observed that Islamic Education teachers often taught classes at the end of the school day, which surely must be an obstacle to the effectiveness of the teaching and the focus of the students. However, this obstacle *can* be overcome if the distribution of class time is fair among all teachers in all departments.

5.9 Economic obstacles

Another influential factor that can impede effective teaching is the economic support of the educational process. The qualitative data indicate that most

teachers agree that economic obstacles negatively affect the effectiveness of education. Their answers illustrated three economic problems, as follows:

5.9.1 Lack of learning resource rooms

Most teachers consider the absence of learning resource rooms to be a barrier.

For instance, TF4 stated:

It differs from one school to another, some schools neglect it, and it is not enough, and according to my long experience, only 10% of Islamic education teachers use it because it takes effort and time and the teachers do not want to do it.

TM1, TF1 and TF2 had the same view (See Appendix 11).

It is well recognised in the professional literature that resource rooms increase efficiency, but if they are not available, this does not necessarily adversely affect teaching effectiveness. Most schools, especially government ones, are not equipped with resource rooms. If they are available, then their number is not sufficient, or they are located too far away for classes to utilize them properly.

5.9.2 Lack of support and encouragement

Regarding a lack of managerial support and encouragement, most teachers think that it is an obstacle. TM2 remarked, *'Through my experience of 27 years, there is support and discouragement, but discouragement the most, especially in recent years, and financial support from the school administration is little.'*

TM4 shared this opinion (See Appendix 11).

From the quantitative data, we can see that the biggest obstacle to activating the teaching methods mentioned in the Holy Quran for teachers of Islamic Studies is the lack of incentives and rewards for distinguished teachers (mean = 3.47, SD = 0.795). There is therefore nothing institutionally that encourages them to teach effectively or continue to excel other than their own professional integrity, which as we have seen, can be cynically exploited by uncaring systems. The motivation

and encouragement of teachers leads them to effective teaching, especially in the Quranic methods, where teachers find what motivates them to be excellent and effective in the many Quranic verses themselves. However, staff also need support from education departments to appreciate and reward their efforts. Therefore, education officials need to encourage teachers to continue giving and to excel, as this promotes a collaborative culture and a positive environment in the school.

The qualitative data confirmed this finding, as the educators agreed that this was a significant hurdle. TM4 said,

There is only moral support, and if the school leader is convinced of the project, there will be just slight support, which is an obstacle to creativity in the subject. Mostly teachers implement their projects with their own money.

It can be challenging to keep teachers motivated, but it is essential to students' overall success. A great teacher is driven to excel and takes pride in the success of their students in and out of the classroom. If teachers are given encouragement, they will be motivated to be creative in class (Iman Muhammad, 2014).

This is undoubtedly one of the biggest obstacles to activating the teaching methods mentioned in the Holy Quran. The priority in educational sciences is to support staff, and teachers should be accorded this priority. Not only is this moral support, but it must also be financial too. Many teachers of creative projects require financial support; it is widely recognised that many teachers do not receive financial support for their activities. In addition, actual and future teacher incentive policies are not an intellectual luxury but of integral importance. Such policies would assist with drawing up strategies and action plans, and with ensuring their effectiveness. From developing the current incentive policy for teachers and increasing interest in the educational environment, to make it attractive, there may arise a need to create new rankings for teachers. Each rank

would have its own incentives, and teachers' ranks would be linked to their professional licence. Motivating teachers is an essential element of ensuring the quality of education; without teachers who are efficient and effective in education and its application, qualitative learning outcomes cannot be achieved. For this reason, teachers must be properly motivated to improve educational quality. Motivational strategies lead to quality in the educational system, and perhaps the most important of these strategies are: training and staff development, promotion, salaries, bonuses, improvement of working conditions, and participation in decision-making (Ugoani, 2015).

5.9.3 CPD training courses

Regarding the lack of CPD training courses, half of the teachers saw this as an obstacle to effective education. For example, TM6 said, *'I have 22 years of experience, during which we only took two courses in the methods of teaching the Holy Quran'*.

TF1 and TF5 echoed this opinion (**See Appendix 11**).

However, the other half of the teachers thought that it was not an obstacle because courses were indeed available. For example, TF4 says in the same context:

There are proposals and beautiful courses, but because the professors of religion do not develop themselves, they resist change, or some say: I don't have a time, and I do not want to change my ways.

TF3 supported this view (**See Appendix 11**).

The quantitative data indicate firmly, however, that most teachers believe that professional development courses for teachers do not provide enough training on teaching methods (mean = 2.99, SD = 0.921). It is an obstacle, even if it came low in the ranking in the survey data. Still more forcefully, the qualitative data indicated that half of the teachers regarded the lack of training courses as an

obstacle to effective education. For example, TF1 said *'There are only a few courses, and they have defects, and teachers lack enough time to attend them'*.

He was supported in this view by TM6, who said:

Even if you find co, there will be difficulty in attending it because the teacher is overworked on the teaching side and doesn't have the time.

However, another segment of the teachers thought the opposite and did not consider it as an obstacle. TF3 commented, *'It is not an obstacle, but the courses are not about the Holy Quran, they are only general'*. TF4 had the same opinion.

The importance of CPD/CIPL training courses lies in allowing teachers to renew their knowledge and discover their skills; they are surely therefore essential in activating teaching methods in general and Quranic methods in particular.

As a researcher and specialist in Islamic education, I believe that the absence of appropriate CPD is actually a major obstacle to teaching effectiveness because there are very few courses for teachers of Islamic Studies in KSA. Moreover, most courses are general and not specialised in Religious Education. Instead, they favour the natural sciences, neglecting the educational sciences and pedagogies. In addition, if we assume that these training courses are available, they often do not fit the timetables of teachers of Islamic Studies because it will have an additional load. If the time for these courses is after the end of the working hours (when as we have noted, most teachers are working to every end of the day). Moreover, this obstacle amplifies other obstacles, such as the teacher's busy schedule, increased quotas, and heavy workload. Likewise, teachers have no motivation to attend and participate except to receive a religious stimulus from the Quran. TF4's claim that teachers of Islamic Studies do not seek development is not true; they seek it, but before holding them accountable, this question must

be asked: Has the environment been provided that helps them to develop and excel? We will return to this in the final chapter.

5.10 Linking technology to Quranic teaching methods.

The average scores given by the study sample members to the use of modern methods in teaching were high, meaning that the participating teachers of Islamic Studies in the Eastern Region believed that many teachers employed these modern methods. The overall mean score was 2.96 and the overall standard

Paragraphs		N	Mean	SD (σ)
1	I use a digital display (projector) in teaching	448	3.26	.924
2	I use the internet in teaching	451	3.21	.816
3	I use modern methods in the follow-up and assessment of students	428	3.12	.885
4	I use some electronic applications in teaching	433	3.10	.861
5	I communicate with my students to teach them through specific educational platforms	395	2.94	.904
6	I use a smart board in teaching	362	2.83	1.095
7	I use a learning resource room equipped with the latest technology	348	2.78	1.062
8	I use digital video or infographics in teaching	322	2.69	1.042
9	I use a technical program such as Google Drive or others to assign my students' tasks and duties	319	2.68	1.073
The overall score for the third dimension		3506	2.9561	.68183

deviation was 0.68. This is the total score for the third axis.

Table 9-1. Arithmetic averages, standard deviations, and trends of the responses of the study sample members on the third axis.

Table 9 shows that the participants ranked the use of a digital projector the highest. This is therefore the 'modern method' most employed for the teaching methods mentioned in the Noble Quran. The mean score for this method is 3.26 and the standard deviation is .924. This may be the most frequently used piece of equipment because it enables teachers to deliver content in a simple and orderly

manner that is easy for the students to understand and assimilate. It may also be because it is commonly available in schools and classrooms, which makes it easier for teachers to access and use it. Its high ranking also indicates that teachers know how to use it.

With the second highest score, the use of 'the internet' was also ranked highly as a method used by the participants in their use of teaching methods from the Noble Quran. The mean score for this technology was 3.21 and the standard deviation was .816. Teachers use the internet in their teaching because of the flexibility that it provides in terms of time and effort. In addition, the internet is widely available for teachers and students, which helps to speed up the communication between them. However, professional educators across the world are well aware that a blind faith in the internet as a development and learning tool can be both misleading and dangerous(Gabriel, 2021).

The third most widely used teaching method was the use of modern methods for the assessment and follow-up of students; mean = 3.12, standard deviation = .885. The reason for this could be the teachers' knowledge of these methods, which has been gained through CPD training courses.

On the other hand, the modern method that appears to be least utilised by the teachers in this study sample for the use of teaching methods in the Holy Quran was the use of a technical program such as Google Drive to assign students' tasks. This received the lowest score, with a mean of 2.68 and a standard deviation of 1.073. This may be due to the teachers' reliance on traditional methods of assigning students' tasks and assessments because they are easier and faster and do not require time or effort.

The method that was ranked second from the bottom was the use of digital videos or infographics, with a mean of 2.69 and a standard deviation of 1.042. This result

indicates that teachers do not rely heavily on the use of digital video or infographics in their teaching, and this may be because they lack sufficient technical capabilities to enable them to use these methods. Alternatively, the reason may be a lack of sufficient training for teachers on how to design and use them.

The use of a learning resources room was ranked third lowest, with a mean of 2.78 and a standard deviation of 1.062. This result indicates that teachers do not rely heavily on a learning resource room equipped with the latest technologies in teaching. This may again be attributed to a lack of such places in the schools in which they work, or the reason may be a lack of sufficient knowledge on the part of teachers on how to use and manage them. Furthermore, such a room may be present but not sufficient, or its location may be inappropriate.

These results indicate that the study sample members agree to a large extent that several modern methods can be employed and used to teach with the teaching methods contained in the Holy Quran. The most important of these modern means is a digital projector, followed by the use of the internet, other electronic applications in teaching, and then other modern means and methods of teaching, according to the order in Table 9-1.

This is the third theme associated with Quranic teaching methods and their activation. The data will be analysed through two sub-themes:

Main theme	sub-themes	SUB sub-themes
Linking technology to Quranic teaching methods	Electronic platforms. Electronic applications.	
	Classroom equipment.	Projector Learning resource room Digital video and infographics Internet.
	Evaluation and follow-up by technology	

Table 9-2 The thesis's third theme, followed by the sub-theme.

5.10.1 Electronic platforms

An educational platform is an interactive educational software system integrated with multiple sources on the internet to provide courses, educational programs, educational activities, and electronic learning resources to learners at anytime and anywhere (Dede and Richards, 2012). They help teachers to evaluate students cognitively and behaviourally. For example, the Digital Future Gate is a platform launched by the Ministry of Education to motivate teachers to employ digital education. It is a central hub for students and teachers; it creates a new educational environment based on technology to deliver knowledge to the student and increase his academic achievement. It also supports the development of teachers' scientific and educational capabilities (Ministry of Education, 2018).

This platform contributes to increasing the efficiency and effectiveness of the teacher and the learner. It is a quantum leap of change from the traditional to the technical, where both the teacher and the student deal with technology for preparing and delivering assignments, lessons, discussion rooms, smart classes, tests, activities and discussions in a motivational model for both the teacher and the learner (Al-Dash, 2021).

5.10.2 Electronic applications.

The qualitative data obtained by the researcher indicate that most Islamic Studies teachers do not use electronic applications or technical educational platforms in classroom teaching because they consider them to be unimportant and ineffective. For example, TF6 said, 'I don't use it at all because I don't like it; I like a face-to-face interview.'

TM1, TF1, TM4 and TM6 agreed with this view (See Appendix 12).

This explains why so many educators feel that they are effective technology teachers when they might not be. For instance, TF2 stated, *"YouTube, Instagram, Google and the Future Gate platform are unique and easy to use, and the school provides us with an excellent and useful network."*

TF4 and TM4 both supported this view (See Appendix 12).

The quantitative data indicate that the least used technical programs among Islamic education teachers are those such as Google Drive. This was given the lowest score, with a mean of 2.68 and a standard deviation of 1.073. Some teachers of Islamic Studies clearly believe that electronic applications are ineffective and are only used by a teacher who is not confident in himself, to compensate for his insecurities. For example, TM4 said, *'electronic applications underestimate a teacher's status and skills.'*

TM6 held the same view. These programs, such as Dropbox, Google Drive, Microsoft SkyDrive, and Apple iCloud, make it easier for students to participate in study notes and presentations, but teachers need to be educated about how to use them effectively. Moreover, they help effective communication between the teacher and the learner if their potential is properly exploited.

However, due mainly to a lack of self-confidence and ambition among teachers, resulting from a lack of knowledge, there is limited use of modern technology in KSA education generally and Islamic Studies in particular. In this context, teachers must be prepared in a comprehensive and integrated manner, commensurate with modern requirements, so that they are trained before and during service. This would develop their desire to engage in e-learning, increase their teaching efficiency, and improve their lesson-planning skills. This is essential in an era of rapidly evolving information, goals, and standards. The general failure to engage effectively with these methods indicates a major area for development of teachers of Islamic Studies and conveys the impression to the educational community that they are not developing or keeping up with the times in teaching.

Hence, from the interviews I found that some teachers actually fought technology or ran away from it and tried to move to schools where it was not being used. So, there is a great deal of hearts-and-minds work still to be done. In addition, the use of technology, we must stress, does not mean leaving or relegating face-to-face classes, which is also a misconception. Because the use of technology in education increases effectiveness, some schools' circumstances must be taken into account if they are not ready for technology due to the weakness or non-existence of the Internet or its high cost. The use of modern technologies is one of the characteristics of modern times and one of the elements that supports the effectiveness of education. The tremendous knowledge expansion witnessed by

the dawn of the third millennium has contributed to the tremendous developments in societies in various fields. The educational domain is another of the most important areas that this change affects, especially in educational institutions at all levels (Olayan, 2019).

5.10.3 Classroom equipment

1. Projector

Regarding electronic classroom devices, the qualitative data obtained by the researcher indicate that half of the teachers use them. For example, regarding a projector, TF4 says, 'Almost all schools have projectors now, and my use is high, but in my long experience, Islamic education teachers don't use them.'

TF5 and TM6 supported this view (See Appendix 12).

The quantitative data indicate that Islamic Studies teachers rated the use of a digital projector the highest. The mean score for this method is 3.26, and the standard deviation is 0.924. Promoting the use of technology in the teaching of Islamic sciences is emphasised by the instructions of the Quran and the Prophet Peace be upon him, to follow the paths of science and benefit from them (Khoj, 2021).

In the qualitative data, half of the participants agreed that projectors are frequently used. For example, TM5 said, 'It is present in every classroom, which affects the effectiveness of teaching'. TF6 also stated this, and this was also reported by Shamsan (2014). However, half of the participants stated that they did not use projectors, because the classrooms did not have them. TM6 commented, 'We don't use it because there isn't a projector for every classroom'. TF4 also confirmed this. The projector is an effective means of teaching and activating the teaching methods in the Quran, and it saves the teacher a lot of time. Teachers can use the projector to present written instructions, pictures,

multimedia slides, videos, or a combination of these media. As a result, projector-based teaching may enhance skills and motivate participants in what is a subject area with great visual potential (Mason and Kulinna, 2022).

A projector is an electronic device used to display educational materials. It is not true that teachers of Islamic Studies do not use it, but because of the circumstances of some schools, they are not available, or the environment is not suitable. The use of projectors in teaching increases effectiveness and attracts students' interest. They help the teacher to present his material in a sequential and attractive manner to the target group, while maintaining eye contact with them, which increases the interaction between the teacher or trainer and the trainees and increases their motivation to learn.

2. Learning resource room

The quantitative data indicated that the use of the learning resource room ranked third lowest, with an average of 2.78 and a standard deviation of 1.062. According to this result, many participants do not use the technical resource room. The qualitative data explained this decline, because the participants commented that the technical resource rooms were unavailable or few. For example, TF1 said, 'We have one room, and it is very crowded'. TM1 and TF4 supported this. Moreover, Fatima Al-Ghadeer (2009) found the same in her study. The teacher can effectively teach and use Quranic methods, even without a technical resource room, but if one is available, it will be positive, especially in some lessons. For example, regarding the use of a smartboard, *all* the teachers stated that they still did not use one. For example, TF3 said, '*Not available, it's only for science classes,*' and TF6 and TM1 reported the same (See Appendix 12).

This indicates a general lack of interest in learning resource rooms for Islamic Studies classes. Yet some of the topics covered in Islamic Studies may be even

more attractive if they are conducted through learning resource rooms. In addition, technical classrooms dedicated to teaching the Holy Quran have recently appeared, and some donors have sponsored them. However, due to their high cost, they are not available in every school.

3. Digital video and infographics.

With regard to digital video and infographics, half of the teachers did not use them, and the other half did. For example, TF4 said, *'They are essential, and I train students and teachers on them; they are engaging, and their effectiveness is powerful.* TF6 endorsed this view (See Appendix 11). On the other hand, TM1 said, *"I don't use them because my school environment doesn't encourage using these technologies."* TM2 agreed with this (See Appendix 13). The quantitative data indicate that the method ranked second from the bottom was the use of digital video or graphics, with a mean of 2.69 and a standard deviation of 1.042. The qualitative data indicate that half of the participants did not use these tools and regarded them as unimportant. TM2 said, *'Not effective because I see YouTube now replacing digital video and graphics.'* However, the other half of the teachers used this technology and regarded it as effective. For example, TF6 said, *'I provide them, but sometimes they are part of the curriculum. It is especially useful in the subject of Islamic rulings.'*

In addition, the researcher supports the use of educational videos in class because they are easier to use today than in the past. In the past, using them was a luxury. Teachers used to drag a portable cart carrying a movie projector into class and play a video for an hour or two without much interaction with the students. Today, short instructional videos are used regularly and as an essential part of daily lessons given by teachers; they have become an essential component of classroom and teaching success.

I think that these methods are important for Islamic Studies, especially in some subjects that must be combined, and their elements linked. However, the lack of administrative encouragement for teachers to use these methods presents a bleak picture of the effectiveness of teachers of Islamic Studies in these areas.

Humans are naturally affected by visuals, so multimedia dramatically increases the perception and memorisation of information, which is especially important for educational systems (Ionescu et al., 2022). In addition, students are often visual learners and can quickly be drawn in by digital video or infographics as they break down complex material into comprehensible bytes of information that students can easily absorb and digest.

With the development of technology, it is possible to overcome some difficulties with just a small amount of technical knowledge. For example, the YouTube app gives teachers several options if they do not feel able to work with graphics or digital video. However, the difficulty that requires administrative support is the availability of the internet, as most of the teachers I interviewed used their personal internet because there was not a stable connection in the school's system.

4. Internet

Quantitative data indicate that most Islamic Studies teachers use the Internet in education, as they obtained the second highest point with an average of 3.21 and 0.816 SD. The Internet is the basis for many educational platform's teachers use. However, qualitative data showed limited support for this option, as most participants did not use educational platforms very much. For example, TF6 said, 'I don't like it; I like face-to-face interviews.' The Internet is also not used by TM1 or TF1.

On the other hand, the qualitative data indicates that some teachers used the Internet for some programs and believed it was effective in education. For example, TF2 said, 'YouTube, Instagram, and Google are all distinct and easy to use, and the school provides us with an excellent and useful network.' TF4 and TM3 both confirmed this.

It is clear that teachers of Islamic Studies need to understand technology, even simple technological tools, and they must be able to employ them in educational work. The important role of teachers requires them to possess technical skills, analyse problems, design lessons, and develop social skills to enhance the students' positive outlook. This in turn helps to link the teacher's technical role with the reality of the students and society's culture (Adel, 2005).

5.10.4 Evaluation and follow-up by technology.

As for technical monitoring and evaluation in the classroom, most teachers used traditional manual monitoring and evaluation methods. This is because they regarded evaluation through technology as ineffective and unimportant. For example, TM1 said:

Manual only. Since it's faster, technical follow-up takes a long time, and because some students are poor, how can I equate the assessment between a student with a laptop and a student without a laptop?

TF1, TF3 and TM5 echoed this view (**See Appendix 12**).

The third most used teaching method, according to the survey data from teachers of Islamic Studies, was modern student assessment and follow-up methods (mean = 3.12, SD = 0.885). However, the qualitative data contrasted with the quantitative results here, indicating that most teachers used traditional manual monitoring and evaluation methods. For example, TF1 said, '*There is nothing technical but something traditional*'. This point of view was shared by TM1 and TF3 and reported by Al Sorour (2018). But the use of technology in the follow-up

part of the educational process can enhance the effectiveness of education and the introduction of permanent and continuous updates (Olayan, 2019).

In my judgement here, it is essential to combine manual and technical follow-up in order to gradually move towards completing follow-up through technology alone, because there are indeed difficulties that must be taken into account. For example, some students do not have access to technology in their homes. However, it is necessary to practise as much as possible with technology because its impact on the effectiveness and quality of teaching is significant. For example, when memorising the Holy Quran, follow-up between home and school will substantially impact the student and improve his performance.

5.11 Conclusion

In conclusion, this section has discussed in considerable depth the study's results and the main themes that arose from them. As mentioned in the introduction to this chapter, the teacher and the students participating in this research had overall positive perceptions of the use of Quranic teaching methods and their importance. However, they also identified the obstacles that prevent the activation of Quranic methods and the importance of linking them to technology, despite the mixed response from teachers in the axes of this study. The first axis centred on the teaching methods mentioned in the Quran, in particular those of giving advice and guidance, and good examples. A large percentage of the teachers agreed that these methods had a positive impact. In contrast, the method of reward and punishment and the research method were not used by the majority of the participants.

The second axis talks about the obstacles to the use of these methods, the most prominent of which was the lack of encouragement and motivation for teachers.

In addition, some teachers were erratic in planning and management, or unable to link the reality of the lessons with the reality of the students. They also lacked knowledge of technology. However, there were also differences in the views of the teachers of Islamic education.

With regard to the last axis, which relates to linking the Quranic methods with technology in order to achieve effective teaching, the opinion of most of the participants was that the use of technology is effective for teaching and for communication between the teacher and students. The technologies they discussed included the use of projectors, the internet, electronic programs and applications in education. However, there is clearly room for vast improvement here.

Finally, the teacher's role in teaching has evolved due to these same technological changes and the easy access to information. Today's classrooms have shifted from teacher-centred learning to student-led learning environments (Qvortrup and Lomholt, 2023). Today, the teacher is more of a facilitator of student learning than a provider of knowledge. The teacher is responsible for creating an environment conducive to developing students' skills and helping them to succeed, especially in the field of Islamic Studies, by activating the teaching methods mentioned in the Holy Quran.

Chapter 6 Conclusion and Recommendations

6.1 Introduction

First of all, previous studies of this research area have on the whole tended to overlook the search for the activation of the teaching methods highlighted in the Quran, especially among teachers of Islamic Studies, and particularly in the expected context of staff professional development. There may be several reasons for this--the most obvious being the cultural assumption that teachers of Islamic Studies have their own underlying piety, their personal commitment to Islam, and the surrounding 'religious capital' of their society on which to draw, obviating the need for formal programmes of CPD/CLPL.

In addition, no objective study conducted in KSA or anywhere else has taken into account all the factors that the researcher pursued in the questions that he raised and discussed in this thesis. First, the question of whether Quranic teaching methods are actually taught among teachers of Islamic Studies at the Intermediate Stage in the Kingdom of Saudi Arabia. Secondly, the obstacles that prevent teachers from fully activating these Quranic methods, and thirdly, linking these Quranic methods with modern technologies. A fourth dimension follows on from this and is developed in this concluding chapter of this research: what are the implications of these findings for the future of Islamic Studies in KSA? And what might be the policy and CPD/CLPL agenda emerging from it?

This study also sought to examine the reasons for teachers' deficits and difficulties in activating the Quranic methods, seeking to re-establish the importance of using them in the Islamic Studies curriculum. There is a dearth of professional literature dealing with the activation of the teaching methods contained in the Holy Quran

for teachers of Islamic Studies, and this research has contributed to filling some of this gap--as well as paving the way for further investigation of the whole area. Each of the methods examined in this work has its distinctive strengths and can be effective in different contexts. The key to effective teaching is always selecting and adapting strategies that best meet the student's needs and the lesson's learning objectives with the teacher's preparation and skills in applying them (Killen and O'Toole, 2023). The effectiveness of Quranic teaching methods, like any pedagogical approach, can vary depending on a range of factors. Quranic teaching methods often include stories and proverbs that convey moral lessons. These can be very effective in helping students develop a sense of ethics and social responsibility. However, it is clear from this research that they also depend immeasurably on the confidence, focus, preparation, and imagination of the teacher. These factors in turn are deeply interwoven with school culture, leadership, collaboration and proper professional planning and reflection (Castle and Buckler, 2009). In these realities, Islamic education echoes many of the challenges, and shares many of the needs, of modern schooling internationally.

It is also broadly evident in the data presented here that Quranic teaching methods can help integrate spiritual and moral learning with academic and practical skills. They can facilitate a holistic approach to education, addressing cognitive development and emotional, social, and spiritual growth. Many Quranic teaching methods, such as questioning and discussion, encourage students to think deeply and engage in reflective and critical thinking (McPeck, 2016). This can enhance their problem-solving skills, decision-making abilities, and general intellectual development. Using realistic examples, narratives, and moral content derived from the Quranic teaching methods can make learning more exciting and relevant to students, thus increasing their motivation and engagement (Walker, 2020).

Quranic teaching methods in Islamic Studies can help reinforce the cultural and religious identity of students in the Saudi Muslim context, where familiar religious texts and principles make learning more meaningful and relatable and also therefore help authenticate the contemporary lived reality and meaning of the sacred texts themselves. However, it is essential to remember that the effectiveness of any teaching method depends not only on the method itself but also on the teacher's skill in implementing it, the student's learning needs and preferences, and the context in which it is used (Hensley, 2019). Like all educational approaches, Quranic teaching methods must be adapted to the unique characteristics and needs of each learning situation.

The success of the methods of course depends on the teacher and the student and both together working in educational concert. Many of the scores recorded in the quantitative data were below the optimal standard that might be expected for effective teaching. Although some teachers showed a strong application of the methods of teaching celebrated in the Quran, the majority often indicated that while they knew the methods formally, they were often less sure of their Quranic origins and pedigree. It is thus an ambition of this study to contribute to enriching professional and religious knowledge in the field and in teacher understanding. Accordingly, it can be argued confidently that the recommendations drawn from the conclusion of this research apply to any school in KSA that takes seriously the locus of Islamic Studies within the school curriculum.

6.2 Summary of research findings

To reprise the analysis at this higher level of synthesis, conclusion, and final judgement, we restate that data was collected in this research on the activation of the teaching methods highlighted in the Holy Quran among teachers of Islamic Studies in the Kingdom of Saudi Arabia using a mixed-methods approach of questionnaires and interviews intended to form a broad overview of the reality of these Quranic methods in professional thinking and action. Teaching ‘Quranically’ and the obstacles that stand in the way of it, including its linkage with modern educational technology, complete the full answers to the research questions.

The study found a wide belief in the research context that the teaching methods mentioned in the Holy Quran are very important in realising the Islamic Studies curriculum. However, Islamic Studies teachers believe in the round that access to effective teaching within this tradition still requires much more training and enhanced cooperation between the Ministry of Education in its communication with teachers on their staff development. At the most elevated levels of HE, Saudi universities, it seems clear, should take a stronger position in their requirements and expectations of those aspiring to be teachers of Islamic Studies, so that only the best and best qualified and committed applicants are accepted.

Moreover, another key message for universities lies in the repeated disclosure that there are few or no training of CPD programs dedicated to activating teaching methods from the perspective of the Holy Quran and that many teachers with long and dedicated experience of the subject had not taken a single course in their post-qualifying careers. More subtly, but equally significantly, the present research also revealed a deep-seated perception among participants that there is less interest in the recruitment and support of Islamic Studies teachers compared

to other scientific disciplines. This is evidenced in the career incentives in the system, as well as the IT resources and training courses for effective teaching made available to teachers of other subjects. These disparities must surely weaken the effectiveness and ambition of teachers of Islamic Studies due to the reduction in motivation and encouragement and the lack of an appropriate environment to influence positively the status of the discipline and its important work with school pupils. The thesis revealed clearly that teachers lack the necessary training to fully understand and apply the methods of teaching the Quran. A continuing lack of professional development opportunities that focus on the methods may result in teachers not being equipped to apply them effectively in their classrooms. This can then create a vicious circle where the subject area appears to be devalued, it attracts fewer and weaker student teacher applicants and its resultant decline in performance diminishes its status in the curriculum, in the eyes of staff, pupils and parents--which then steadily marginalises it on the school timetable.

More searchingly, the study also showed that the current curricula do not provide sufficient flexibility actually to integrate the methods of teaching the Quran into the pedagogical repertoire. Teachers often have to stick to a specific set curriculum. They may feel pressured to cover a certain amount of material within a specified period, leaving little room for applying alternative teaching methods. The study found the long teaching hours and the large number of students in the classroom typical of Arab education and wider patterns in the developing, modernising world. These factors are undoubtedly obstructing the full application of Quranic teaching methods. The study revealed that some teachers prefer not to renew or diversify existing teaching methods, as teachers may have their favourite, 'safe and reliable' forms of teaching, which they have been accustomed

to over the years. These may not fully align with the teaching methods enjoined in the Holy Quran, leading to decline in their use. One of the essential things revealed by the study here is that the *practical* application of activating the Quranic teaching methods may not be clearly and confidently defined or understood. Teachers may face difficulty bridging the gap between theory and practice and difficulty translating these teaching methods in a practical way that is suitable for academic study. The research also revealed that some Islamic Studies teachers have resistance to change. The shift from traditional or familiar teaching methods to those that may be seen as more challenging or less specific--despite their elevated religious pedigree can be met with hesitation, and we find that because of the misleading stereotypes and fears, the teacher tends to eschew 'innovative' methods in teaching Islamic Studies which amounts to a significant professional awareness problem.

Addressing these issues in the Saudi context should include strengthening teacher training programs, providing resources and support, and adopting policies that give teachers more freedom, encouragement, and professional development to incorporate diverse teaching styles into their lessons. It is essential to foster an environment in which teachers feel comfortable exploring and applying methods of teaching the Quran. More is said on this below.

Following this overview of the study findings, the main research questions are briefly addressed in synthesis below.

1. What is the reality of Islamic teachers using the teaching methods mentioned in the Holy Quran in the schools of the Kingdom of Saudi Arabia?

The teaching methods proposed in the Holy Quran seem to be considered 'general guidelines' by the staff in this investigation. They can be used in all types of teaching and learning--importantly not only in Islamic Studies--but their chief

importance in this thesis lies in the fact that the favoured and strongly advocated modern teaching methods championed today in KSA are, in fact, perfectly derivable from the Holy Quran and well represented in the hallowed traditions of Arabic Islamic education. This should strongly motivate contemporary teachers of Islamic Studies to diversify their teaching methods and philosophies by these cultural and religious lights.

This study also discovered that the participants endorsed completely the importance of modern teaching methods such as solving problems, providing rich examples, the method of the story ... etc. and that selecting the subject's appropriate method is required for effective teaching. Still, the results indicated that many teachers have no theological idea that these same modern teaching methods can be fully derived and authenticated from The Holy Quran.

As the thesis has conjectured, by the light of national and international scholarship, this deficiency could be a consequence of teachers' shortcomings in initial qualifications or the shortage of appropriate opportunities for the teacher to practise effectively or to access appropriate support and courses. In addition, some participants believe that the Islamic Studies teacher's job is a straightforward and unchanging one, and its requirements are simple, and teaching by traditional transmissive methods is established, reliable and sufficient. The results showed that the participants agreed in principle that the Quranic teaching methods 'help' in example taking into account the individual differences among the students. However, there may be a tendency to see these as fortunate convergences rather than major epistemological and pedagogical resources.

In fact, Quranic teaching methods offer several supplementary principles that can be of considerable value to teachers of Islamic Studies when addressing individual differences among students. For example, the Quran uses a variety of stories and examples to communicate its teachings. This method can effectively respond to individual differences as stories can be interpreted and understood at different levels according to the listener's cognitive abilities and personal experiences. This is the germ of the 'personalised curriculum' and 'personalised learning' to which many educators today aspire across the world (Glazzard and Green, 2022, Tzavara et al., 2023). And also, the method of repetition for emphasis underlines this. The Quran often repeats specific themes and teachings in different ways, ensuring that full-spectrum learning is projected and that all pupils understand the essential concepts, projected and their learning speed or style. Islamic Studies teachers could make much more effective use of these insights and practices--essentially to cater for various learning styles and abilities by using the Quranic methods in their teaching, ensuring that every student has an equal opportunity to learn and grow.

Intriguingly, this research further determined that the largest group of participants sincerely enthused by the effectiveness of Quranic teaching methods and applying them in their teaching are those working in private schools (non-governmental). This may well be because administrations in such private schools seek and compete in developing teachers professionally through respected training courses and the provision of modern technology designed to facilitate the teacher's integration of Quranic methods into technology and learning resource rooms.

2. What are the obstacles for Muslim teachers to use the teaching methods stipulated in the Holy Quran in the schools of the Kingdom of Saudi Arabia?

The results of the research showed that one of the most prominent obstacles is fundamentally the lack of training and understanding. Some teachers simply lack proper training or knowledge of how to effectively integrate the methods of teaching the Quran into modern classroom practices. Additional professional development and training programs are urgently needed to help teachers acquire the skills and knowledge necessary to apply the methods effectively. The results also showed that the classroom size affects the teacher's performance, and all the participants criticized these sizes and the resultant staff-student ratios. With the growth in the number of students, effectiveness becomes increasingly difficult. The results hence showed that many participants depended on traditional methods, such as lecture-based teaching because of the limitations of the teaching environment. Changing these long-established practices and shifting resources towards more interactive or student-centred curricula may be difficult but surely must be prioritised.

These insights and judgements relate to other structural elements in KSA schooling. Among the more niched results contained in the study is the periodic tension between the teacher and their administration. The teacher can be active and creative but is still evaluated in traditional ways, without incentives, and the environment can stifle creativity. In addition, the current educational assessment systems in KSA rely heavily on traditional assessment instruments such as examinations (Kattan, 2022). These systems may not adequately measure learning outcomes from more interactive, inquiry-based, individualistic, or problem-solving teaching strategies.

The thesis also revealed that one of the cultural or systemic obstacles is resistance to change, as there is often such implicit resistance from various stakeholders in the education system. This may be attributable to comfort with existing practices, fear of the unknown, or lack of confidence in the effectiveness of new approaches(Thomas, 2002). The study results showed that with excessive teaching hours, overworked teachers might have less time for preparation, personal development, or one-on-one interaction with students. Fatigue may also affect their effectiveness and creativity in implementing innovative teaching methods, including those derived from the Quran. The study also revealed that increasing the number of students in class is likely to make providing personal attention to each student difficult because effective personalised teaching is restricted in overcrowded classrooms. The study confirms that inadequate teacher preparation times can negatively affect teaching effectiveness and self-belief. This also applies to Quranic curricula, which require a solid and well-prepared understanding of both the religious text and its educational approaches.

The thesis also indicated strongly that poor classroom management skills are a practical obstacle to achieving the effectiveness of Quranic teaching methods, since successful classroom management is crucial to creating an environment that facilitates these more interactive, dynamic and student-centred forms of learning. Suppose a teacher has difficulty managing a classroom, maintaining discipline among students, or creating a positive and engaging learning environment. In that case, the effectiveness of any teaching method, including the Quranic methods, can be significantly reduced.

To overcome these hurdles, comprehensive and combined efforts will be required at various levels of the education system. This could include reforming teacher education and training programs, reducing class sizes, increasing funding for

resources, fostering a culture of innovation and continuous improvement in teaching practices, and rethinking assessment systems to better align with diverse teaching styles. These are as well as providing continuing professional development for teachers, improving working conditions, and implementing effective classroom management strategies. Teaching methods derived from the Quran can provide a rich resource for educational curricula, but like any other method, they require appropriate conditions to be put in place first.

3. What is the extent of using the teaching methods mentioned in the Holy Quran compared to modern teaching methods in the Kingdom of Saudi Arabia?

It seems evident from the fieldwork research that modern technology can facilitate the use of methods of teaching included within the Quran. However, it also presents significant challenges when using different forms of technology in the context of teaching Islamic Studies in Saudi Arabia. The research revealed that not all teachers and students have access to appropriate technology. With unequal access to the necessary technology, whether due to economic restrictions, lack of internet access, or other reasons associated with unjust resource allocation choices, this digital divide can hinder the effective use of technology in teaching.

The results of the study showed a very significant weakness in technology adoption and readiness among teachers of Islamic Studies, which led to a lack of use. Hence it is obvious that both teachers and students in the subject area need a certain level of technical knowledge to use electronic educational platforms. Applications, smart boards, and other technologies are practical tools of the discipline. Teachers may not have received adequate training on effectively using these technologies in their initial teacher education. In addition, if ongoing technical support is not available, it may in the long run discourage teachers from using these resources. For example, the study showed that the Future Gate, which is the government digital platform in education, is not in fact used by many

teachers of Islamic Studies because it is not mandatory, as well as for several other reasons--for example, training cutoffs, where teachers may not have received adequate training on how to use educational technology properly. This can include technical training (how to use technology itself) and pedagogical training (how to integrate technology into teaching and learning practices).

In addition, there is ingrained *resistance to change*, because, like everyone else, teachers can sometimes resist change, especially if they are comfortable with current teaching methods and see no need for alteration. They may also be apprehensive about using technology if it threatens their role or status.

Lack of resources is, as we have seen repeatedly, an often decisive factor in the area. Schools may not have the necessary resources, such as hardware, software, or reliable Internet access, to implement technology in the classroom. Teachers cannot use technology effectively if they do not have access to it. This is often compounded by also the *lack of support*: teachers may lack ongoing qualified technical support for technology use. This can include technical expertise (help troubleshooting) *and* educational support in the form of expert assistance in developing lesson planning and long-term strategies involving maximising the potential of the technology to optimise the lessons and the learning.

Time constraints are another important concern because learning to use new technology and the planning initiatives it involves can be very time-consuming. Teachers in KSA as elsewhere already face many demands on their time and may find it challenging to protect the time to apply technology appropriately. This adds to the related issue of *lack of relevant content*, where there be a shortfall of educational content that is technologically enabled for application to the Islamic Studies curriculum.

Finally, there are of course the *privacy and security concerns* that have soared up the educational agenda since lockdown and the rise of new types of frequently problematic social media(Griffin and Zinskie, 2021). Teachers may be reluctant in this very turbulent digital climate to use technology because of data privacy and security concerns, and it is natural to sympathise with this given the very many documented cases of abuse of the technology and its often adverse effects on young people’s mental health and wellbeing(Joyal, 2020). At the same time--and although it is beyond the scope of this thesis--we are committed to a technologically and AI-enhanced educational future and surely must find ways of resolving these tensions, strengthening our regulatory frameworks and teaching young people the responsible and empowering uses of technology in Islamic Studies and beyond(Lever-Duffy and McDonald, 2014).

The study also of course revealed that among the reasons for technology aversion lies the very pedestrian preoccupation with reliability. Technical problems, such as software errors or connectivity issues, may seem marginal compared to the major ethical questions, but they can disrupt the learning process to the point of seriously discouraging adoption. Reliance on technology means that when it fails, it can seriously compromise learning. In addition to that, distractions, such as digital devices and platforms, can be damaging at times in class, especially if they are not used responsibly. Teachers need to manage these elements as well. And if technology becomes excessively associated with problems and disruption, it will soon cease to be prized and face abandonment and retrenchment of traditional methods.

6.3 Research Contributions

This thesis is unique in that it combines the modern and the historical. It has striven to contribute significantly and originally to understanding Quranic-based teaching methods and how to activate and integrate them with modern technology in the context of Islamic Studies in KSA. The majority of previous research on teaching methods in KSA (including that led by Prof Lally) has focused on studying them from a STEM-centred standpoint, emphasising education in Mathematics, Science, or Accounting. Those few accompanying studies that exist on Islamic Studies teaching do not really examine in any depth the experience of teachers or the opportunities and barriers they face in applying Quranic methods in contemporary teaching. They tend to be small-scale and brief academic studies with limited research samples, analyses, or results. This study aimed to fill some quite egregious gaps in previous research and to *improve* as a result the effectiveness of Islamic Studies teachers in the classroom.

The findings of this study provide the Saudi Ministry of Education and other relevant authorities and policymakers with valuable insights into the obstacles teachers face in religious teaching that prevent them from effectively teaching and influencing the classroom as the subject intends. To collect rich and reliable data, my study solely focuses on the perspectives of twelve teachers in interviews and an open-ended questionnaire completed by over 500 teachers. These data show that paying close attention to documenting teachers' perspectives on a larger scale may provide insights into the stages of planning the professional development of Islamic Studies teachers in Saudi Arabia. Although my research focuses on teachers' perspectives rather than other stakeholders, my data speaks volumes about teachers' perceptions of different stakeholders' roles in revitalizing Quranic teaching methods. The clear message in my interview data is that the

teachers who participated in my study recognized that the successful operationalization of Quranic teaching methods, as contained in the theory and in the tradition, required strengthened understanding and commitment from various stakeholders and decision-makers. This research also contributes to the evaluation of the national strategy for Islamic Studies, including how future changes to the development process can be communicated to teachers. My research also contributes to a wider understanding of the current reality of teaching the Quran in Saudi schools more generally. It contributes to the study of teachers' ambitions and frustrations in the area, identifying problems and proposing solutions.

This study may pave the way for future larger-scale research with Saudi teachers and other stakeholders to deepen our understanding of revitalising and developing teaching methods derived from the Holy Quran among Islamic Studies teachers.

6.4 Limitations of this Study

Despite the careful planning of this study and the cognitive contributions described above in activating the teaching methods mentioned in the Holy Quran among teachers of Islamic education for the intermediate stage in Saudi Arabia, the study had some inevitable limitations. This study included only one region of the Kingdom of Saudi Arabia. Twelve middle school teachers were interviewed, while the quantitative sample size was 529. As a result, research findings are limited to this context but may be generalizable to other contexts with similar circumstances in the manner attempted in the scrutiny and analysis. If a future study can be conducted, it would be preferable to extend it over a longer period with a larger sample size and include more than one region to compare results and create a more comprehensive picture.

Another limitation imposed by Saudi cultural norms (which as a Muslim I consider an advantage because it protects women's privacy in Saudi Arabia) is the segregation of the sexes in the Saudi education system. I could not meet the female participants face-to-face because I was a male researcher. Instead, these interviews were conducted via audio communications. The rationale for conducting telephone and in-person interviews with the interviewees was to act in accordance with the cultural norms of my society while maximizing the richness of my data as much as possible. A wider team of researchers might in future include women academics who would do further collaborative research with women teachers in the field.

6.5 Recommendations for policy and practice

The core recommendations for policy and practice should be obvious from the data analysis onwards, permeating the argument thenceforward. First and foremost, the researcher strongly recommends that decision-makers in the KSA Ministry of Education pay careful consideration and attention to developing the competence of Islamic Studies teachers to enhance their levels of effectiveness in public and private teaching on the potential of activating the Quranic teaching methods among their profession for the Intermediate Stage in Saudi Arabia. This entails the Ministry also taking due cognisance of the obstacles that prevent teachers from activating these Quranic teaching methods (and how to link them to modern technology) and that decisive policy interventions could either remove or significantly ameliorate. The researcher will later, within his professional role, submit a proposed programme through his university to be submitted to the Ministry of Education and Higher Education in order for change to be implemented so that this thesis makes a genuine and positive impact on the policy community

(Rowe and Skourdoumbis, 2019). These research-based recommendations for change cover the following themes:

1. *Programme Overview*: The main objective of a reformed programme is unquestionably to activate the teaching methods mentioned in the Holy Quran and to qualify teachers of Islamic education to study and teach through them much more effectively. The proposal includes advocacy for CPD/CLPL training courses, workshops and curriculum development networks aimed at enhancing teachers' educational skills and understanding of the principles of the Quran.

2. *Program Objective*: The primary objective would be to equip teachers of Islamic Studies better to understand and implement the teaching methods embedded in the Quran in ways which empower teachers with the skills to apply the methods effectively and resourcefully within the classroom.

3. *Program Components*:

a) *Professional Development Workshops*: This requires organizing a series of nationwide workshops to introduce and clarify the different teaching methods mentioned in the Quran. These workshops will include theoretical and practical components.

b) *Curriculum Development*: Developing collaboratively and over time a classroom curriculum incorporating these teaching methods, providing a structured way for teachers to apply them in their classrooms. The curriculum will be adapted to different levels of learning, from primary education to secondary education.

c) *Collaboration and Exchange*: Create a platform for teachers of Islamic Studies to exchange experiences, challenges and best practices related to implementing the methods. This can include regular meetings, an online forum, and an annual conference.

d) Monitoring and evaluation: Implementing a robust monitoring and evaluation system to assess the effectiveness of teaching methods and to make continuous improvements. This will include regular classroom observations, feedback from teachers and students, and analysis of student performance.

4. Proposed new regulations: To facilitate the implementation of this programme, the Ministry should consider enacting the following regulations: one obliges universities to set high requirements in the admission mechanism to Islamic Studies departments or providers. Curriculum Implementation regulatory reform: revised standards stipulating the inclusion of Quranic teaching methods in Islamic Studies curricula in the preparation of teachers during university studies. Continuing Education Regulation: After graduating from the university and practising teaching, new regulations should obligate all teachers of Islamic Studies to undergo refresher training on teaching methods of the Quran. Evaluation Regulation: revised standards that provide for the regular evaluation of teachers' application of Quranic teaching methods and their impact on students' learning outcomes. Collaborative Participation Regulation: revisions that encourage and supports collective participation among teachers of Islamic Studies to exchange experiences and best practices. Continuing Professional Development: new regulations requiring teachers to participate in continuing professional development to enhance their understanding of the teaching methods of the Quran.

5. *Implementation of the programme and schedule*: The intended programme can be implemented in phases over approximately three years. The first year would commence with developing and delivering professional development workshops, curriculum development and collaboration platform. The second year would see the implementation of professional development workshops and implementing the

new curriculum. Year 3 would consist of workshops, implementation, monitoring and evaluation of curricula.

Before launching any projects involving a change in higher education systems of this scale, careful planning is required to minimise the risk of failure, alongside adequate support to ensure successful implementation. Reducing for schoolteachers' bureaucratic administrative tasks and decentralising school and education department management would support hard-pressed teachers immeasurably. It would allow for the emergence of more flexible management while reducing the number of administrative levels through which transactions must pass before reforms are implemented. Furthermore, developing a strong relationship between the school administration and teachers based on the principles of trust, transparency, and empowerment while providing equal rights for all to participate, is integral. This includes rewards and training, as well as the creation of an effective and transparent system to receive teachers' feedback, since all of the literature highlights the importance of this for enhancing participation, trust, and understanding the reality of the workflow (Rao and Ediger, 2006). In addition to this, the education administration should encourage successful and beacon schools to develop professional development programmes for Islamic Studies teachers so that they can disseminate their experiences to other schools. This should be accompanied by the establishment of a research centre to conduct ongoing studies on Quranic teaching methods across all educational stages in which Islamic Studies teachers work.

6.6 Recommendations for Further Research

As previously stated, while this study adds to our understanding, there is still much room and potential for future research into professional development programmes for Islamic educators and the development of their teaching methods from the perspective of the Holy Quran. Future research can be undertaken based on the findings and methodology of this study. Including a larger sample of teachers from all regions of KSA would provide a more complete picture of teachers' perceptions and experiences. Moreover, similar work with other stakeholders such as education administrators, school administrators, parents, and students would add other valuable additional lenses to our understanding of how the teaching methods mentioned in the Quran are implemented, their impact, and how they can be improved further.

Based on this study, enquiries such as evaluating professional development programmes for Islamic Studies teachers should be set up, which might well lead to a major national research project for the development of Islamic education teachers in all fields.

Conducting studies on teachers identified as outstanding in effective teaching among Islamic Studies teachers can also yield valuable and credible insights into the effectiveness of specific teacher development programmes and school strategies. This approach may include tracking these teachers' achievements and their perceptions of the teaching methods derived from the Quran. It would include their reported impact and how to apply resultant findings effectively in the classroom, with practical models for the various religious topics. Further research on the special training needs of teachers about in relation to their professional development in effective teaching using Quranic teaching methods, and linking these to modern technological affordances could also be launched in

order to judge how new training programmes can be better designed to maximise the benefit of teachers' professional development.

6.7 Summary

This thesis has endeavoured to improve the performance of teachers of Islamic Studies in teaching methods; to be more effective and to influence their students by actualising teaching methods derived from the Holy Quran. The current study revealed the gap between teachers and the activation of these Quranic methods in teaching.

The study sheds invaluable light on the professional and vocational reality of teachers of Islamic Studies and the extent to which they use the methods of teaching the Quran. The study also revealed in detail the obstacles they face when working in this way and when trying to link it to modern technology so that the Quranic teaching methods achieve their intended and distinctive educational outcomes.

Improving the performance of teachers of Islamic Studies in the ways documented here not only would benefit students and their immediate communities but it would also contribute to greater understanding and peace in the wider society. This ambitions can be realised through continuing professional development, mentoring, providing resources, and creating a supportive environment for teaching and learning. The study attempted to propose workable solutions to overcome the difficulties that often impede the teaching effectiveness of teachers of Islamic Studies. It is hoped that this research will be of immediate and lasting merit within the institutions of higher education in the Kingdom of Saudi Arabia and possibly beyond.

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Appendix 1 Questionnaire

Activating the teaching methods contained in the Holy Quran among Islamic teachers.

PHD RESEARCH – BANDR FAHAD ALONZI

You are being invited to take part in a research study but before you decide it is important for you to understand why the research is being done and what it will involve.

This project aims to activate teaching methods contained in the Quran in Islamic schools in Saudi Arabia among Islamic teachers. This has a wide impact on curricula and teaching methods especially in Islamic education and curriculum design, classroom practice, teacher education, and the understanding of learning and cognition. In addition, integration of modern methods in education with the educational methods contained in the Holy Quran is a key goal of the project.

I would like to gain an insight into your views on this topic. This questionnaire is specifically directed at Islamic subjects' teachers who work in Saudi Arabia's middle schools. The questionnaire will only take a short time to complete. Please be assured that your participation is voluntary all information will be treated in confidence and you will not be personally named in any report on the findings.

❖ If you have any questions, please email me at b.al-onzi.1@research.gla.ac.uk

Consent form.

I confirm that I have read and understood the Plain Language Statement for the above study and have had the opportunity to ask questions. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.

Do you agree to participate in this research study? If you do so, please click 'I agree to participate' to begin.

[electronic access to online questionnaire by button here. Please see copy of questionnaire below]

General Information:

1. What is your gender? Male – Female – Other
2. How old are you? (20-30) (31-40) (41-50) (over 50)
3. What is your highest academic qualification?
4. How many years' experiences do you have?
5. Have you ever taken courses on 'effective teaching' since graduating?

Questionnaire:

❖ **The first axis: (the reality of activating the teaching methods mentioned in the Quran in middle school in Saudi Arabia)**

1. I have knowledge of the teaching methods mentioned in the Holy Quran

- Strongly Agree
- Agree
- Not sure
- Disagree

2. I know that the methods of teaching mentioned in the Koran enable the teacher to take into account the individual differences between students

- Strongly Agree
- Agree
- Not sure
- Disagree

3. I use the 'example method'.

- Strongly Agree
- Agree
- Not sure
- Disagree

4. I use the 'gradient method' in the delivery of information

- Strongly Agree
- Agree
- Not sure
- Disagree

5. I use the 'story method'.

- Strongly Agree
- Agree
- Not sure
- Disagree

6. I use the 'discussion method'.

- Strongly Agree
- Agree
- Not sure
- Disagree

7. I use the 'interactive method'.

- Strongly Agree
- Agree
- Not sure
- Disagree

8. In case of an error, I use the problem-solving method

- Strongly Agree
- Agree
- Not sure
- Disagree

9. After explaining the lesson theoretically, I apply it in practice if possible.

- Strongly Agree
- Agree
- Not sure
- Disagree

10. I instruct my students to do research that suits their level.

- Strongly Agree
- Agree
- Not sure
- Disagree

11. I use the method of reward and punishment.

- Strongly Agree
- Agree
- Not sure
- Disagree

12. I use the method of advice and guidance.

- Strongly Agree
- Agree
- Not sure
- Disagree

13. I link my students to good role models and ideal models.

- Strongly Agree
- Agree
- Not sure
- Disagree

❖ **The second axis: (obstacles to activate the teaching methods contained in the Quran)**

1. My reading and information on the teaching methods in the Holy Quran does not help me choose the appropriate method

- Strongly Agree
- Agree
- Not sure
- Disagree

2. Professional development courses for teachers in the field of teaching methods are inadequate

- Strongly Agree
- Agree
- Not sure
- Disagree

3. The weakness of the teacher in his specialization is a hindrance to effective teaching

- Strongly Agree
- Agree
- Not sure
- Disagree

4. There is a deficiency in teacher knowledge of how to use modern technology

- Strongly Agree
- Agree
- Not sure
- Disagree

5. One of the obstacles to effective teaching is not making lessons relevant to students' reality

- Strongly Agree
- Agree
- Not sure
- Disagree

6. The weakness of the teacher in controlling the behaviour of students during the lesson is another obstacle to effective teaching

- Strongly Agree
- Agree
- Not sure
- Disagree

7. The weakness of the teacher in the planning and pacing is another obstacle to effective teaching

- Strongly Agree
- Agree
- Not sure
- Disagree

8. There are insufficient technical laboratories in the school

- Strongly Agree
- Agree
- Not sure
- Disagree

9. The high cost of providing technical services is another obstacle to effective teaching

- Strongly Agree
- Agree
- Not sure
- Disagree

10. There are no rewards for outstanding teachers in teaching

- Strongly Agree
- Agree
- Not sure
- Disagree

❖ The third axis: (the use of teaching methods in the Quran through modern approaches)

1. I communicate with my students about their education through specific learning platforms.

- Strongly Agree
- Agree
- Not sure
- Disagree

2. I use a technical program such as Google Drive to assign my students tasks and assignments.

- Strongly Agree
- Agree
- Not sure
- Disagree

3. I use some electronic applications in my teaching.

- Strongly Agree
- Agree
- Not sure
- Disagree

4. I use a learning resources room equipped with modern technology.

- Strongly Agree
- Agree
- Not sure
- Disagree

5. I use the Internet in teaching.

- Strongly Agree
- Agree
- Not sure
- Disagree

6. I use the digital projector in teaching.

- Strongly Agree
- Agree
- Not sure
- Disagree

7. I use a smart board in teaching.

- Strongly Agree
- Agree
- Not sure
- Disagree

8. I use digital video or infographics in teaching.

- Strongly Agree
- Agree
- Not sure
- Disagree

9. I use modern approaches in the follow-up and evaluation of students.

- Strongly Agree
- Agree
- Not sure
- Disagree

Open response

- ❖ **Please write any additional comment you wish to make. These can relate to any part of the questionnaire (Maximum 300 words)**

Appendix 2 Interview Questions

INTERVIEW THEMES SCHEDULE – NB This follows the broad outline of the Questionnaire element of my study.

Questions will be followed by asking interview participants to explain their responses – for example by asking them to explain ‘how’ after their responses to the first axis questions, and asking them to explain or elaborate on any single answer questions. All questions will be rendered in Arabic interrogatives, which grammatically invite additional explanation.

50mns

General Information:

14. gender Male – Female – Other
15. age (20-30) (31-40) (41-50) (over 50)
16. highest academic qualification
17. years of experience in teaching
18. Have you ever taken any CPD courses on ‘effective teaching’ since graduating? If so what?

The first axis: (the reality of activating the teaching methods mentioned in the Quran in middle school in Saudi Arabia)

1. Summarise your understanding of the term ‘the teaching methods mentioned in the Holy Quran?’
2. Do you currently use any of these traditionally Quranic methods in your current pedagogies? Please give instances from your current practice. For instance (and as prompts if necessary) —

the ‘example method’

the ‘gradient method’ in the communication of information

the ‘story method’

the ‘discussion method’

the ‘interactive method’

the ‘problem-solving method’

the ‘worked examples’ method.

3. Explain your use of age- and stage-appropriate student-led research methods in your current practice.

4. What in your view is the place of 'rewards and sanctions' in the regulation and motivation of student learning?
5. What in your view is the place of 'advice and guidance' in the regulation and motivation of student learning?
19. What in your view is the place of 'role models' and 'ideals models' in the regulation and motivation of student learning?

The second axis: (possible obstacles to activating the teaching methods contained in the Quran)

1. To what extent does your reading in, and knowledge of, the teaching methods in the Holy Quran help you choose and plan appropriate methods for your classes?
2. In your estimation, are current professional development courses for teachers in the field of Islamic Studies teaching methods adequate or not? What improvements would you like to see?
3. Are current levels of teacher specialization a help or a hindrance to effective teaching and learning?
4. What obstacles as a professional do you see to the realization of Quranic methods in the Islamic Studies classroom? For example, in—
 - Students' perceptions of their relevance?
 - Student behaviour and attitude?
 - Maintaining effective planning and pacing?
 - Career incentives for teachers?

The third axis: (the use of teaching methods and materials in the Quran through modern approaches)

1. How confident do you feel in your use of modern technology in the Islamic Studies classroom?
2. Do you communicate with your students about their education through specific learning platforms (eg El Bawaba)? If so, how?
3. Do you use any technical programs such as Google Drive to assign your students tasks and assignments? If so, how?

4. Do you use any electronic applications ('apps') in your teaching?
5. Do you have access to a learning resources room equipped with modern technology?
6. Do you use any of the following in your teaching:
 - the Internet
 - the digital projector
 - a smart board
 - digital video
 - infographics
6. Do you use modern technologies in the follow-up, assessment and evaluation of students? If so, what are these?

FINAL QUESTION: is there anything you would like to add?

Appendix 3 Questioner in Arabic language

تفعيل طرق التدريس الواردة في القرآن الكريم بين معلمي التربية الإسلامية

بحث الدكتوراة - بندر فهد الايداء العنزي Page 1:

أنت مدعو للمشاركة في هذه الدراسة البحثية التي تهدف إلى تفعيل طرق التدريس الواردة في القرآن الكريم في مدارس المملكة العربية السعودية بين معلمي التربية الإسلامية والمشروع له تأثير كبير في تطوير المنهج وطرق التدريس وخاصة في مواد التربية الإسلامية وقد يُطبق من وزارة التربية والتعليم عند نهاية هذه الدراسة المشروع يساهم في تطوير وتصميم المنهج، والإنجاز في الفصول الدراسية وتعليم المعلمين، وفهم حقيقة التعلم، وكذلك دمج الأساليب الحديثة في التعليم مع طرق التدريس الواردة في القرآن الكريم وهو الهدف الرئيس للمشروع. أود الحصول على نظرة ثاقبة لأرائك وخبرتك حول هذا الموضوع المهم، وهذا الاستبيان موجه إلى معلمي ومعلمات التربية الإسلامية في المملكة العربية السعودية علماً أن مشاركتك طوعية وسيتم التعامل مع المعلومات بسرية ولن يتم ذكر ما يدل عليك في أي تقرير عن النتائج وإذا كنت ترغب في قراءة البيان التوضيحي للدراسة أو أي استفسار : راسلني هنا

b.al-onzi.1@research.gla.ac.uk

1. أؤكد أنني قد قرأت وفهمت البيان التوضيحي للدراسة أعلاه وأتحت لي الفرصة لطرح الأسئلة وفهمت أن مشاركتي طوعية وأنتي حرة في الانسحاب في أي وقت ودون إبداء أي سبب. هل توافق على المشاركة في هذه الدراسة البحثية؟ * Required

- أوافق
 لا أوافق

Page 2: معلومات عامة :

2. **الجنس؟** * Required

- ذكر
- أنثى

3. **العمر؟** * Required

- 22_30
- 31_40
- 41_50
- 51_60

4. **أعلى مؤهل أكاديمي؟** * Required

- دبلوم
- بكالوريوس
- ماجستير
- دكتوراة

5. **سنوات الخبرة؟** * Required

- 5_0
- 10_5
- 15_10
- 20_15

سنة فأكثر 20

6. *Required* *هل سبق أخذت دورات في التدريس الفعال ؟

نعم

لا

واقع تفعيل طرق التدريس المذكورة في القرآن الكريم في المرحلة) : Page 3 :
المتوسطة بالمملكة العربية السعودية) المحور الأول

7. Required **لدي معرفة بطرق التدريس الواردة في القرآن الكريم :**

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

8. Required *** طرق التدريس الواردة في القرآن الكريم تمكن المعلم من مراعاة الفروق الفردية بين الطلاب :**

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

9. Required *** أستخدم طريقة ضرب الأمثلة :**

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

10. Required *** أستخدم طريقة التدرج في تقديم المعلومات :**

- موافق بشدة

- موافق
- لست متأكدا
- غير موافق

11. * Required **أستخدم طريقة القصة :**

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

12. * Required **أستخدم طريقة المناقشة :**

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

13. * Required **أستخدم طريقة التشويق :**

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

14. Required * أستخدم طريقة حل المشكلات :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

15. Required * أستخدم طريقة التواب والعقاب :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

16. Required * أستخدم طريقة النصح والتوجيه :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

17. بعد شرح الدرس نظرياً أطلبه عملياً إن أمكن :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

18. * Required أطلب من طلابي إجراء بحث يناسب مستواهم :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

19. * Required أقوم بربط طلابي بنماذج جيدة وقدوات صالحة :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

المحور الثاني: (معوقات تفعيل طرق التدريس الواردة في القرآن الكريم
Page 4:

* قراءاتي ومعلوماتي عن طرق التدريس في القرآن الكريم لا تساعدني في اختيار الطريقة المناسبة: 20. Required

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

* Required دورات التطوير المهني للمعلمين في مجال أساليب التدريس غير كافية: 21.

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

* Required ضعف المعلم في تخصصه هو عائق لألم التدريس الفعال: 22.

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

* Required هناك نقص في معرفة المعلم لكيفية استخدام التكنولوجيا الحديثة في التعليم: 23.

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

24. *Required* * من العقبات التي تحول دون التدريس الفعال عدم ربط الدروس بواقع الطلاب :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

25. *Required* * من العقبات ضعف المعلم في التحكم في سلوك الطلاب خلال الدرس :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

26. *Required* * ضعف المعلم في التخطيط للحصة الدراسية عقبة أمام التدريس الفعال :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

27. * Required لا توجد مختبرات فنية أو (غرف مصادر للتعلم) كافية في المدرسة :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

28. * Required التكلفة العالية لتقديم الخدمات الفنية وصيانتها هي عقبة أخرى أمام التدريس الفعال :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

29. * لا توجد حوافز ومكافآت للمعلمين المتميزين تشجعهم على التدريس الفعال أو الاستمرار في التميز :
Required

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

المحور الثالث: (استخدام طرق التدريس في القرآن من خلال Page 5:
الأساليب الحديثة)

30. * Required أتواصل مع طلابي في تدريسهم من خلال منصات تعليمية محددة :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

31. * Required أستخدام الإنترنت في التدريس :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

32. * Required أستخدام برنامجا تقنياً مثل (توقل درايف) أو غيره لتعيين مهام وواجبات طلابي :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

33. * Required أستخدام بعض التطبيقات الإلكترونية في التدريس :

- موافق بشدة

- موافق
- لست متأكدا
- غير موافق

34. * Required أستخدم غرفة مصادر التعلم المجهزة بأحدث التقنيات :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

35. * Required أستخدم السبورة الذكية في التدريس :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

36. * Required أستخدم جهاز العرض الرقمي (البروجكتر) في التدريس :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

37. * Required أستخدم الفيديو الرقمي أو الرسوم الياانية في التدريس :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

38. * Required أستخدم الأساليب الحديثة في متابعة الطلاب وقيمهم :

- موافق بشدة
- موافق
- لست متأكدا
- غير موافق

39. إذا لديك إضافة أو تعليق على أي جزء من أجزاء الاستبيان يرجى كتابته بحد أقصى 300 كلمة :

Appendix 4 Consent Form for Interview



College of Social
Sciences

Consent Form for Interview

Title of Project: **Activating the teaching methods contained in the Holy Quran among Islamic Studies teachers.**

Name of Researcher: **Bandr Fahad E Alonzi**

I confirm that I have read and understood the Participant Information Sheet for the above study and have had the opportunity to ask questions.

I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.

If I wish to withdraw my data from the analysis, I understand that I must inform the researcher by the not later than 8 weeks after my interview. I can do this by contacting the researcher on the email provided at the end of this form.

Confidentiality/anonymity clauses

I acknowledge that participants will be referred to by pseudonym.

I acknowledge that participants will not be identified by name in any publications arising from the research.

I acknowledge that there will be no effect on my employment arising from my participation or non-participation in this research.

Data usage and storage

- ♦ All names and other material likely to identify individuals will be anonymised or pseudonymised. (See above)
- ♦ The material will be treated as confidential and kept in secure storage at all times.
- ♦ The material will be destroyed once the project is complete.
- ♦ The material may be used in future publications, both print and online.
- ♦ I agree to waive my copyright to any data collected as part of this project.

Privacy Notice

I acknowledge the provision of a Privacy Notice in relation to this research project.

Consent on method

I consent/do not consent (delete as applicable) to the interview being audio recorded.

I consent/do not consent (delete as applicable) to the interview being video recorded.

Consent clause

I agree/do not agree (delete as applicable) to take part in the above study.

Name of Participant Signature

Date

Name of Researcher Signature

Email: Date

Name of Supervisor: Professor Robert A. Davis, University of Glasgow, Scotland, UK; email Robert.Davis@glasgow.ac.uk

Chief Ethics Officer: Dr Susan Anusas Batchelor; email: socsci-ethics-lead@glasgow.ac.uk

..... End of consent form

Appendix 5 Consent Form for for Questionnaire



University
of Glasgow

College of Social
Sciences

Consent Form for Questionnaire Participants

Title of Project: Activating the teaching methods contained in the Holy Quran among Islamic teachers

Name of Researcher: Bandr Fahad E Alonzi

Please read and sign this consent form as appropriate.

I confirm that I have read and understood the Plain Language Statement/Participant Information Sheet for the above study and have had the opportunity to ask questions.

I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.

I acknowledge that participants will be referred to by pseudonym.

I acknowledge that there will be no effect on my employment arising from my participation or non-participation in this research.

PLEASE NOTE

- All names and other material likely to identify individuals will be anonymised.
- Individual anonymity and material will be treated with strict confidentiality but cannot be guaranteed except in cases where potential for any harm is disclosed

- The material will be treated as confidential and kept in secure storage at all times.
- Personal data will be destroyed at the end of this fieldwork and no later than March 2023
- Research data will be destroyed no later than 2032.
- The material may be used in future publications, both print and online.
- I agree to waive my copyright to any data collected as part of this project.

I agree / do not agree (**delete as applicable**) to take part in the above study.

Name of Participant Signature

Date

Name of Researcher Signature

Date

Name of Supervisor: Professor Robert A. Davis, University of Glasgow, Scotland, UK; email:
Robert.Davis@glasgow.ac.uk

Chief Ethics Officer: Dr Susan Anusas Batchelor; email: socsci-ethics-lead@glasgow.ac.uk



College of Social
Sciences

Participant Information Sheet: Interview Participants

Title of Project: Activating the teaching methods contained in the Holy Quran among Islamic Studies Teachers

Name of Researcher: Bandr Fahad E Alonzi

You are being invited to take part in a research study. Before you decide it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

Thank you for reading this.

This project is intended to understand how Islamic Studies Teachers in Saudi Arabia can use the teaching methods contained in the Quran more effectively in Islamic schools. You have been chosen for this invitation because of your role as an Islamic Studies Teacher, volunteering for this study. The theme of the research has a wide impact on curricula and teaching methods especially in Islamic Education and curriculum design, classroom practice, teacher education, and the understanding of learning and cognition. Integration of modern methods in education with the educational methods contained in the Holy Quran is a key long-term goal of the project.

The funder of this research is the KSA Ministry of Education through the Culture Fund. The researcher is a PhD student of the University of Glasgow, Scotland, United Kingdom.

Should you agree to participate, you will take part in an interview exploring these issues and lasting approximately 45 mins.

Researcher's email:

xxxxxxx@student.gla.ac.uk

Supervisor' email:

Robert.Davis@glasgow.ac.uk

Confidentiality

Essential statement on confidentiality as required by University Ethics Committee:

Please note that assurances on confidentiality will be strictly adhered to unless evidence of wrongdoing or potential harm is uncovered. In such cases the University may be obliged to contact relevant statutory bodies/agencies.

- All names and other material likely to identify individuals will be anonymised.
- The material will be treated as confidential and kept in secure storage at all times.
- Personal data will be destroyed at the end of this fieldwork and no later than end of March 2023.
- Research data will be destroyed no later than 2032.
- Participants may withdraw from this research, without explanation, at any time.
- The data collected will be used for the researcher's PhD, possibly for academic articles and conference papers.
- The interviews are being recorded for data collection and analysis and recordings will be erased at the end of the research period.

This project has been considered and approved by the College Research Ethics Committee.

Provide contact details for further information and where to pursue any complaint: this should be the College of Social Sciences Ethics Officer, Dr Susan Anusas Batchelor; email: socsci-ethics-lead@glasgow.ac.uk

_____ End of Participant Information Sheet _____

Appendix 7 Participant Information Sheet (Questionnaire)



College of Social
Sciences

Participant Information Sheet: Questionnaire Participants

**Title of Project: Activating the teaching methods contained in
the Holy Quran among Islamic Studies Teachers**

Name of Researcher: Bandr Fahad E Alonzi

You are being invited to take part in a research study. Before you decide it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Take time to decide whether or not you wish to take part.

Thank you for reading this.

This project is intended to understand how Islamic Studies Teachers in Saudi Arabia can use the teaching methods contained in the Quran more effectively in Islamic schools. You have been chosen for this invitation because of your role as an Islamic Studies teacher, volunteering for this study

The theme of the research has a wide impact on curricula and teaching methods especially in Islamic Education and curriculum design, classroom practice, teacher education, and the understanding of learning and cognition. Integration of modern methods in education with the educational methods contained in the Holy Quran is a key long-term goal of the project.

Should you agree to take part, you will

a Complete an online questionnaire exploring your current awareness of these matters. It will ask you for your response to a range of questions on the current teaching of Islamic Studies and your perspectives on it. It will take approximately 10 mins to complete.

Researcher's email:

xxxxxxx@student.gla.ac.uk

Supervisor' email:

Robert.Davis@glasgow.ac.uk

Confidentiality

Essential statement on confidentiality as required by University Ethics Committee:

Please note that assurances on confidentiality will be strictly adhered to unless evidence of wrongdoing or potential harm is uncovered. In such cases the university may be obliged to contact relevant statutory bodies/agencies.

- No identifiable information will be collected when you complete the questionnaire, so your anonymity is assured.
- Your responses will be treated as confidential and kept in secure storage at all times.
- Research data will be destroyed no later than 2032.
- Once the questionnaire is submitted online, it cannot be withdrawn.
- The data collected will be used for the researcher's PhD, possibly for academic articles and conference papers.

This project has been considered and approved by the College Research Ethics Committee.

Provide contact details for further information and where to pursue any complaint: this should be the College of Social Sciences Ethics Officer, Dr Susan Anusas Batchelor; email: socsci-ethics-lead@glasgow.ac.uk

_____ End of Participant Information Sheet _____

**Appendix 8 Saudi Arabia's Ministry of Education
permission.**

Permission letter removed due to confidentiality issues.

Appendix 9 Ethical committee approval

Ethical approval letter removed due to confidentiality issues.

Appendix 10 Interviews transcript

The first axis (the reality of activating the teaching methods contained in the Holy Quran)

Quotations	Code	Sub-topic	Topic
<p>This method depends on the topic of the lesson, and it facilitates students' understanding quickly, especially if the example is from reality (TF1).</p> <p>I use it a lot because it approximates the meaning and is the way students like it most (TF2).</p> <p>I use it a lot according to the method and topic. We need it a lot in Hadith and Fiqh because it brings the idea closer and influential (TF3).</p> <p>I use it a lot, especially in the subject of interpretation of the Quran, which is a method that has a strong influence in communicating, and it helps keep the information in the students' minds (TF4).</p> <p>Giving instances method are many in the teaching of Islamic education, especially in the subject of interpretation of the Quran and hadith. In the Quran, there are many examples, as well as in the words of the Prophet Muhammad Peace be upon him, which is a convincing method and helps to understand information (TF5)</p> <p>I do not use it because I find it difficult to give examples and because I have no information about it (TF6)</p> <p>It depends on the topic and its relevance; it overlaps with the stories and has a powerful impact on students (TM1)</p> <p>One of the best methods, especially in the subject of interpretation, is accepted by students quickly and affects them if the example is from their reality (TM2)</p> <p>I totally rely on this method, because teaching religion subjects theoretically does not affect because religion is linked to students' lives and giving an example contributes to bringing information closer and achieving the goal, and there is a difficulty for students to relate the</p>	<p>Give examples</p>	<p>Teacher based methods</p>	<p>Teaching methods contained in the Holy Quran</p>

<p>lesson to reality, but the teacher, by giving examples, can solve this problem (TM3)</p> <p>I always use it a lot because it sticks in the student's mind and brings information closer in the fastest way (TM4).</p> <p>I use it 70% because it is closer to the student's understanding (TM5)</p> <p>I use it moderately, and it is appropriate in some lessons, and in comparing an old proverb with a realistic example and comparing them, so the student understands and focuses, and the benefit is greater (TM6)</p>			
<p>It depends on the subject matter a bit, such as the stages of the prohibition of alcohol in Islam (TF1).</p> <p>Suitable for some approaches and not suitable for others. For example, it is appropriate to use it in jurisprudence lessons, such as prayer and how 50 prayers were imposed and then gradually Decreased until they became five prayers. additionally, like the story of Moses and Al-Khadr, it has a lot of gradation (TF2)</p> <p>I use it moderately, especially in the lessons of the faith, until the student reaches the result with conviction, and this generation needs Islam's instructions by persuasion due to indoctrination does not suit them (TF3).</p> <p>An important method that is in the curriculum and the lives of students, the method that is included in many methods because education is based on gradation (TF4).</p> <p>gradation is essential in communicating information step by step so that students understand, especially in Islamic education, but we do not know that there is a method called gradation, but we apply this method automatically, and its effect is strong in communicating (TF5).</p> <p>I do not need it because the curriculum is gradient, we apply it automatically (TF6).</p> <p>It depends on the topic of Islamic education, as the Quran differs from jurisprudence and hadith (TM1).</p> <p>I use it a lot, especially at the beginning of the year, especially with new students, whether in providing information or guidance, so we start the most important thing, such as not praying for some students, we need to solve it for them gradually. I use this method for</p>	<p>Gradient</p>		

behavioural more than cognitive matters (TM2).

I do not use the gradient method, but I use a similar method with them, which is that I give the students the result and then conclude how we got to this result. For example, if the lesson is about the hypocrites' characteristics, then I give the students the fate of the hypocrite in our religion and the hereafter and then ask why he deserved this fate and this punishment? (TM3).

I did not use it because I am not particularly eager to go through stages in the delivery of information, but rather I shorten the information and deliver it quickly (TM4)

It depends on the topic as well as the students' comprehension. For instance, the Quran teacher in the middle school will not graduate from the beginning, because he is not obligated to teach tajwid (correct reading of the Quran) to students because it is a pre-intermediate stage. I use it a lot in teaching the Quran because students have a great weakness in reading, and the reason for their weakness is the weakness of the teacher and the weakness of how the Quran is taught. We do not have modern methods, but only the method of indoctrination is the common (TM5).

I use it a little because the method is originally gradual in communicating information, I also focus on some other methods that I think are easier for students, such as my use of the cooperative method in teaching the Noble Quran (recitation) So I divide the students into groups and choose four outstanding students from each class. Then I give the master student the powers of the teacher, and I add to him some students who need to raise their level to become like a teacher and correct for them what they will read in the next lesson, this gives the student who represents the teacher great confidence in himself, and each group attends the next lesson, so the student gains confidence in himself because he will come to the next class while he is ready. Previously, I asked students to prepare the lesson at home, but only a few of them do this, but with this method, the problem was solved, so the student will read, correct and

<p>listen to the mistakes of his colleague, the cooperative is important, and its effectiveness is strong in teaching the Quran more than other methods (TM6)</p>			
<p>We use it a lot because it attracts students and can be combined with the method of giving examples and its quick effect in keeping information (TF1)</p> <p>I use it a lot and students love it, and it has a beginning, end, suspense, and benefits like the story of Moses and Pharaoh, and now Effective Education is with the story (TF2).</p> <p>Its use depends on the topic and the academic situation. I use it moderately in the Quran and monotheism to increase students' motivation to improve their level, and I also use the story in introducing and closing the lesson (TF3).</p> <p>It is one of the most powerful methods that attract attention and can be used to introduce and explain, especially in live and contemporary stories, and break the routine, which is an interesting method (TF4)</p> <p>An important method that I rely on in teaching religious subjects and the lessons of interpretation are all stories and curriculum of the hadith is mostly stories, and this raises the students' enthusiasm, attracts them and their understanding of the information, and sometimes instructs the students to prepare stories and present them in the classroom in different ways, so once it is presented as a dialogue, recitation, scene, and so on. And its great impact on female students (TF5).</p> <p>I do not use stories in teaching because I am not used to this and because the curriculum is straightforward and does not need stories (TF6).</p> <p>I use it a lot, and it may be a realistic story or a story from the curriculum that we explain, and I use the story as a motivation for students and a reward sometimes. If you finish the lesson, promise them with a story, this has a great effect in attracting their attention, but some of my students graduated and became doctors and judges, so they did not forget the impact of this story (TM1).</p> <p>I use it a lot because the Quran is full of stories, and this has a tremendously positive impact and is attractive. The teacher can</p>	<p>The story</p>		

<p>communicate a lot of information and achieve the lesson's objectives through it. Students can get bored of direct teaching, but their reactions are more meaningful if you use the story mode. (TM2).</p> <p>I rely on it a lot, and it can be included in many methods. For example, when we use the method of giving examples, it is as if we use the method of the story, as they overlap, especially in the interpretation material, but when you talk about a contemporary story, its impact is more substantial (TM3).</p> <p>I use it a lot because it is more meaningful and more effective in students' hearts, and it can deal with more than one problem though it and combine more than one thing in one context (TM4).</p> <p>I do not use it because the student's mentality does not absorb the story alone, and the curriculum is specific (TM5).</p> <p>I use it a lot and it has a great impact, especially in Quranic stories, even students themselves request it in their teaching (TM6).</p>			
<p>I use it a lot in introducing the lesson and it comes in many forms such as a video clip or questions for students (TF1).</p> <p>I use it at the beginning of the lesson, and could be video clip or other, depend on the topic (TF2).</p> <p>I always use it and if the start is interesting the students benefit more (TF3).</p> <p>I use it at the start of the lesson in the first minutes, maybe during the lesson but mostly at the introductory (TF4).</p> <p>According to the lesson, its topic, and this generation, this generation loves the way the story is, giving examples, suspense, and the information is gradual, the choice of the suspense method depends on the topic of the lesson, and it is often at the beginning of the lesson by mentioning its elements or by asking questions and the students answer. And sometimes the suspense is at the end of the lesson to be the suspense of the next lesson and the effect of this method is strong, the current generation of students is different and difficult and needs more effort to bring information closer to it and to excite it to the lesson, unlike the past, the excitement did not require much effort. In the suspense method,</p>	<p>Creating interest</p>		

for example, I use the luminous lamp method, so I divide the students into groups and I distribute them papers in which there is a picture of a lamp without colours and divided into squares, and when each group answers they colour a square and at the end of the class each group raises their lamp and the most illuminated is the winner, this is a very influential method that ignites enthusiasm among students and addresses the lack of participation of some students, There is another way, which is the application of the wheel, which is on the mobile, and I display it via the projector and the wheel. This includes all the names of the girls, and when reviewing, participating, competitions, and cooperative learning, we rotate the wheel in front of them and choose the name of the student, and this was very interesting to them (TF5).

It depends on the topic of the lesson, and I use it at the beginning of the lesson, and it is attention-grabbing (TF6).

I always use it, especially in studying the interpretation of the Quran or lessons of jurisprudence, such as the rulings on zakat, and explain what the intended treasure is in zakat> This is a strong motivation for their enthusiasm, the suspense according to the time, the mood of the teacher and the nature of the subject (TM1).

I use it according to the topic but not so much or the excitement of the next lesson and it has no specific time, it is very effective, and students ask after it about the topic (TM2).

I do not use it with my belief that it is an important and influential method, but I do not have the time and because there is something more important than it and because it needs good preparation and the large number of students sometimes prevent the excitement, although I apply it in my work outside of school in giving courses such as making proms for courses and advertising them to attract attention (TM3).

Sometimes I use it and it has a great effect in drawing attention and it is suitable at the beginning of the lesson (TM4).

It depends on the topic of the lesson, and I use it in a medium way, and it should be at the beginning of the lesson or when I notice

<p>students' boredom because it's an attention-grabbing, fast-acting method (TM5).</p> <p>A great Quranic prophetic method that I use a lot in the introduction and sometimes at the end of the lesson to be an excitement for the next lesson and its strong effect on their response and learning (TM6).</p>			
<p>I use it mostly for every session inside and outside the lesson because the teacher's job is advice and guidance (TF1)</p> <p>It is an important method that comes before reward and punishment and enters into everything, and it is the teacher's basic message even outside the school. (TF2)</p> <p>We use it before the method of reward and punishment, but we use it little because the whole approach is coaching and advice, but I use it rarely (TF3)</p> <p>Students no longer accept direct advice from teachers, but it may be indirect advice (TF4)</p> <p>I use it a lot, but I set aside time before the end of the class with the students so that I give them interest while they give benefits, even if it was outside the curriculum and I swear by God, the effect was great in competition and love of information and preparation for them and to break the issue of boredom and routine (TF5)</p> <p>I use it a lot according to the topic. If it affects students or has behavioural values, I must advise and direct them appropriately. It is an effective method, and some of them change it for the better (TF6)</p> <p>The basis of the teacher's message is this method, especially the teacher of religion, especially if presented with love and respect for the student (TM1)</p> <p>I consider my students my children and the teacher's job to be important, based on advice and guidance, and I use it extensively (TM2)</p> <p>I use it a lot, and I use it a lot, and the teacher is not responsible for this method, but rather the administration of counselling and guidance or the administration of the school. But I use it because it is at the heart of the work of the teacher of Islamic education. I found that it had a significant influence; for example, one of my students in middle school, whose mother is deceased, his father neglected him, and his brothers left him, and</p>	<p>Advice and guidance</p>		

<p>he was homeless. He lives with his friend, and all the circumstances surrounding him do not allow him to be a good student, but rather draw him towards crime and delinquency, so I took him and used this method with him in many sessions, and he modified his behaviour a lot for the better (TM3).</p> <p>I use it a lot, and when I find the opportunity for general advice, I advise my students. Some of the lesson elements are an entrance to advise or an assessment of behaviour, and the individual advice has a great and important impact (TM4)</p> <p>For every lesson, I use it is the basic teacher function (TM5)</p> <p>If it affects students or indicates behavioural values, I must advise and direct them appropriately. It is an effective method, and some of it brings changes for the better (TM6)</p>			
<p>The educational process's success is based on classroom management and among its pillars is the method of reward and punishment. At the beginning of the semester, I explain to the students the laws and the punishment for those who violate them. The penalties are educational punishments such as forbidding her to eat with her classmates, but she eats with me and discusses her wrong behaviour (TF1)</p> <p>I tend to reward and reinforce, and my method of punishment is to ignore and not pay attention to the bad student as if she is not present in the class, and I have seen a positive effect of this method of punishment in modifying behaviour and changing students for the better, even if the student does not participate with me in the class, I give her the full degree in participation because I consider her attendance to the school as participation (TF2)</p> <p>I use it, but there is a lot more in behaviour modification. It is recorded in the behavioural violation record, then a verbal warning and then reporting to the school administration, as for the reward, of course, we use it a lot, and the effect of this method is excellent, and it helps the teacher (TF3)</p>	<p>Reward and punishment</p>		

I am against punishment, even with my children, but the reinforcement and development of skills with the reward I tend to it, so I identify with students of skill and write the name of each one of them in front of this skill, then we see how he achieved the skill and his degree, and there is an undoubted distinction, reinforcement and reward, there is neglect and the way to solve it with educational treatment, but I do not tend to punishment, and we have agreement, law and everything Something clear (TF4)

I do not use the method of punishment because religious curricula should not be linked in the minds of the students with punishment. I can make an observation, attract attention, or reduce some degrees of behaviour, but I'm not too fond of it being called punishment because I feel that punishment is a severe word (TF5).

They frequently used laws for reward and punishment in the school, for example, for reward, the reinforcement board in the classroom, the name of the distinguished students is written in reinforcement, and points are recorded for them, and they have rewards at the end of the semester. As for punishment, we use grading reduction in participation and behaviour (TF6)

The most important thing is reward and advancement of the student, for the intermediate stage, for example, the students were divided into groups in teaching the Quran (memorization) into four groups: the presidents briefed six students who excelled, and we elect them as leaders in a democratic way. Rewards at the end of the semester, if the student is bad and his level is bad, he will forgive the first time and call his guardian and write in the record to his father. Hence, you find the student to adjust, and this punishment is a follow-up between the teacher's father and me (TM1).

I use the reward more than punishment and the Prophet Peace be upon him, may God's prayers and peace be upon him, said: Kindness is not to be found in anything but that it adds to its beauty, and it is not withdrawn from anything, but it makes it defective (TM2).

<p>I have a project that I designed to be honoured after every two weeks and distribute prizes to students, and punishment is important. Before that, I explain to students, and I call them my friends that punishment does not mean hate but rather love. I made an initiative that I called (the friendship contract). Its idea is as follows: I write a contract between the student and me and his guardian and items. The contract is that the parents authorize me to take the ideal behaviour to correct the student's behaviour. Some of these provisions may not be compatible with the Ministry's system, such as beating; sometimes, I saw a great impact in evaluating behaviour and excellence in success. (TM3).</p> <p>It has a lot to do with encouraging students as well as modifying their behaviour and activity (TM4).</p> <p>We have the teacher teaching courses such as the university system and its basis in this way. There are degrees of participation, behaviour and discipline that are given and deducted according to the student's response and interaction, and I will be for my students a mentor and follow their studies until they graduate from the intermediate stage (TM5)</p> <p>I use it moderately according to student status, but my students are 80% disciplined, but the punishment is educational, not insulting, and we use reinforcement in reward and increase the student's motivation, and if his spirits are raised, he will turn into a positive student. I do not prefer the teacher of religion to be the most punishment for him. For students not to hate religion, especially the Islamic education teacher, always on condition that the punishment is proportional to negligence (TM6)</p>			
<p>It is a common method and interaction between the student and the teacher, but before that, the teacher introduces the topic to explain the topic briefly. this method better than the method of recitation or indoctrination that distracts students' minds (TF1).</p> <p>I use it in every class at a rate of 80% because the method of indoctrination is ineffective, so the student must contribute to the</p>	<p>The discussion</p>	<p>Methods between teacher and student</p>	

presentation of information, and it depends on the topic because there are topics such as belief in fate and destiny that require faith and submission and questions to be understood and not for the sake of objection. But the method of discussion fits the subject of jurisprudence, for example, or the subject of the hadith, and because the method of indoctrination is not completely negative, I graduated and studied in this way, and I do not see it as an obstacle to success (TF2).

The curricula are now based on discussion and subject matter. In accordance with the curriculum, I use [dialogue and discussion] from the Islamic culture because it is very convincing and conveys information and interrogates it. To change false values into positive ones, discussion and persuasion are essential (TF3).

The student requires more discussion than the teacher ineffective education, and this enriches teaching. Rather, the student's role is 70% in proposing the idea and its objectives. Her classmates and the teacher's role discuss the feedback or correction of errors, and in the end, we arrange the ideas according to the Blue pyramid method. This method enhances the students' personalities, their abilities and their skills in dialogue. We complain about the monotony and the traditional style, especially among Islamic education teachers, and this is the reason for students' weakness and boredom from religious subjects because of the method of narration and presentation because students now like the speed of information, creativity, interaction and participation, and some Islamic education teachers did not accept the renewal. In teaching methods or elderly teachers accustomed to a specific method (TF4).

In recent years, the teaching process has become discussion based. During the debates, the student focuses on the issue, criticizes it, mentions his opinion and solutions, and the role of the teacher as supervisor, guide, and person managing the program. Sometimes, I assign some of my students to stand in class for me; She is the teacher, and I am the student. This impacts the strength of the explanation and its impact on the student and

those with him in the class. I divide the class into groups, and each section has a function. Cooperative learning depends mainly on the discussion method (TF5).

The method I use most with my requests is the method of discussion and asking questions, especially the topics that affect the students now because discussion divides time between the students and me we take and give, as well as the method for solving problems I frequently use (TF6).

I use it to discuss the past lesson and how we relate it to the present lesson (TM1).

I use it a lot, and I like the question-and-answer method because in this way I attract everyone's attention because the presentation and the lecture will cause boredom, and some students may sleep during it, but the discussion looked out for the students' cognitive stock and found strange ideas, whether positive or negative (TM2).

It is excellent in principle but ineffective in practice because the students are not qualified for it, and also because of the length of the curriculum and the short time'. So, he agreed with the basic principle but was nonetheless sceptical of the practice (TM3).

I use it very little because I tried if it became a discussion without starting from common scientific rules. The conversation becomes long and useless, for example, if I wanted to discuss a certain point with students. I see that they have no scientific rules for dialogue. I find only a quarter of the class interacts with me positively. The problem, in my view, is that the skill of dialogue in society is weak and they are not accustomed to it (TM4)

Teachers are bound to strategy, dialogue, and discussion; I use them often. Instead, the new curriculum is the beginning of the lesson, a question for discussion, valuable and influential for the student and teacher (TM5).

The lecture method is comfortable for the teacher, and it is tiring and dispersed for students and openness today forces the teacher to change this method to attract attention and the method of discussion I use a lot because I find many questions about my students at this stage and the discussion

<p>answers them and opens to the teacher various questions (TM6).</p>			
<p>An influential method and I use it a lot in the subject of jurisprudence and hadith, and I distribute to the students a working paper in which the problem of the lesson and a paper to write the solutions and the class is divided into 4 groups according to the number of students in the class then we discuss the problem and ask each group to suggest solutions, for example the problem of Sleep and miss the dawn prayer (Fajr) What are the reasons And solutions, then we discuss each group, and this is firmly in their minds and develops critical thinking. It is intertwined with the method of discussion and dialogue. Even a shy or lonely student is actively participating in this method (TF1).</p> <p>We must use it especially in the Hadith subject such as the lesson on being late for Fajr prayer, and this is a problem, so we define the problem and here we assume solutions from the students, then we direct the best solution (TF2).</p> <p>I always use it in the subject of Islamic jurisprudence and culture, and our curricula in their units pose problems and suggest solutions and are important because they are behavioural things and can apply solutions (TF3)</p> <p>I am focusing on it, and I have attended conferences that show that this method is at the forefront in the world and it is the skill of the twenty-first century for all ages and all groups so that the lesson is not isolated from life because it is a method that links the curriculum to life and there are strong ways in which it is confused in its understanding, but this method has a performance form distributed on Students, and it is by posing a problem, and the unit of study solves it, and this form helps the teacher in developing this method and then enables him to know the levels of his students in the way they propose solutions, and it has 10 marks as participation but not activated (TF4)</p> <p>We use it a lot. For example, last year, there was an activity book that follows the curriculum, and in all honesty, there was a complaint about this book from teachers. Still,</p>	<p>Problem solving</p>		

I found great benefits because, at the end of the activity, he writes a problem and proposes solutions. These are among the strategies such as smoking problem, suggesting solutions and the problem of backbiting in the community and students suggest Solutions. I used them a lot when the activity book was present before it was cancelled; unfortunately, it is a book attached to every curriculum that we teach. There are activities for the lesson. Still, there were many, which formed a burden on the teacher, so complaints abounded on it until cancelled (TF5)

I use it a lot because we have problems and can drop them on the lesson, whether after the lesson or the beginning of the lesson and hear solutions from the students. I guide them to the correct solution and allow the students to talk; we give and take. I would not say I like the method of the lecture (delivery) because the teacher is the only speaker (TF6)

According to the topic, such as the prohibition of alcohol, today the verses passed with us, how to solve this problem, and how the Companions stopped directly, then I relate this solution to students' problems that I observe, and here the method of solving the problem overlaps with the gradual method (TM1)

We use it, but when needed, I mostly use it to solve behavioural problems, and I cannot measure its impact because I am not very familiar with it (TM2).

I use it a lot and am keen on it because middle school students have many problems, so this method must be used to reach a behavioural and cognitive solution (TM3).

I do not use it or use it rarely but poorly because I am not interested in it and because my skill in it is weak and it is a method that needs preparation before using it. I am not confident with it (TM4).

According to the topic, I do not think that it is used in teaching all religious subjects such as the Quran class. The method of problem-solving does not suit it, but it is suitable for other subjects, but in the culture, the curriculum is very appropriate because the lessons in it sometimes present a problem

<p>such as the problem of smoking, so the problem is posed, and the solutions are heard, and the appropriate solution is directed, so the teacher takes from the students and takes Brainstorming, the effect of which is positive and extreme, stabilizing information and developing the idea of constructive criticism (TM5).</p> <p>We use it a lot, and my way is I ask students to take out scraps of paper, and then I talk about a problem, and I ask students to discuss it and suggest solutions? Like what? Not waking up for Fajr prayer? The interaction was good and strong (TM6).</p>			
<p>I use this method a lot in jurisprudence because it has many applications, such as the attribute of prayer and ablution, and it helps to understand, avoid errors and establish information. (TF1)</p> <p>According to the topic, such as the lesson of prayer, ablution, and scientific application, it affects them, and its effect is rapid. I remember one time I prayed with my students, then I told them, this is the correct way to pray (TF2)</p> <p>I use it for the lesson's topic and more for practical Islamic rulings, such as explaining prayer, zakat, and Hajj, and then it increases students' understanding (TF3).</p> <p>If the lesson needs to apply it, we apply it scientifically after giving an idea about the topic while I am a trainer. The application has a strong and enjoyable effect for all ages. I remember once we study the saying of God (the example of those who give their wealth in the way of Allah is like a grain of corn that sprouts seven ears, in every ear a hundred grains. Allah multiplies to whom He will) (Surat Al-Baqarah 261).</p> <p>We brought corns from the farm and explained it, and the attraction and influence were so great that the theoretical material became practical (TF4)</p> <p>An important method that suits many topics such as prayer and Hajj and in the lessons of jurisprudence, for example, the description of drinking from Zamzam water, so we brought this water to the classroom and applied method of wearing the Ihram, and for example in the study of the merit of the Duha</p>	<p>Practical application</p>	<p>Student-based methods</p>	

prayer, then students were asked to pray this prayer and apply it during the class (TF5)

Important in the methodology of jurisprudence because the explanation is based on practical implementation and corrected the error (TF6)

According to subjects, such as lessons on magic and sorcery, I brought some things that magicians use to increase students' understanding and prove the information to them (TM1).

There is no doubt that its effect is important because it is felt and you see it with your own eyes, and I do not use it frequently because of the fatigue and the because of the large number of classes, so the teacher, in the end, tries to balance (TM2).

It depends on the topic, and I have a strategy that I call the project's strategy. Every two months I have a project in which we apply values such as kindness and ask students to apply the value practically and then write what they have through, and the same in jurisprudence lessons (TM3).

According to the lesson, for example, the explanation of jurisprudence is like prayer, and it is important because the practical application is stronger in the impact and the stability of the information than the theoretical explanation (TM4).

This method is activated previously and not now before cancelling the activity book, and it is an independent book from the student's book, for example in the Friday lesson and its sermon or visiting a government institution, then they are asked to prepare a report but cancel it because the teachers were deliberately neglecting it because it has more effort and there is no reward (TM5)

According to the lesson, for example, a lesson in prayer, then directly we apply it, or lessons of pronunciation in reading and the application is through technology, which is very important. It was a typical lesson, and the students brought mustard seeds and put all the mustard seeds in a nylon bag and distributed to the students so it became a practical application to explain the lesson so their absorption would be stronger (TM6)

I use this effective method that extracts students' skills and asks students to conduct simple research such as reports on curriculum topics. I previously explained to them how to pose questions and how to search (TF1).

In high school, it is used unlike in middle schools because they have projects and grades, so I ask them for easy research in the curriculum, our female students took a full course in the foundations of scientific research in our private school, and it was presented to them by specialists. We have the school owner competition, and the competition has tracks, including scientific research and our school, she won the Excellence Award in the Kingdom, and through the competition, we do this skill for female students (TF2)

This method begins with a question that is asked during the lesson, so I instruct them to search for it and guide them to the library or electronic resources. Or the lesson is designed for me in a way and how to deal with the research and certain sources and their impact according to the student's seriousness and motivation, which is not mandatory, but this method may interfere with the method of Practical application here, such as the method I used to correct my students in learning the Quran. I am designed for them to self-evaluation to correct reading, correct reading and write errors, and I put in it sources that refer to them and do themselves through them (TF3)

My students like this, especially if the research is beautifully written and technically, for example in the Tawhid course, the student demands one research in the semester as well as the rest of the subjects (TF4).

I use this method for reasons including that class time sometimes does not accommodate all the explanation, so I instruct the students to do research that runs like duty, and I give them correct references and sometimes for lack of time as well as for the strength of interest and influence (TF5).

It is useless because it is only copying and pasting, and the student has not learned anything about academic research (TF6).

Research method

<p>I do not demand it to students because their intermediate abilities remain unexplored for influential research (TM1)</p> <p>Few and I am very short on this aspect, and I give them references, and it has a great effect on fixing information (TM2).</p> <p>I don't use it because they don't understand research methodology, and if you ask them, they copy and paste, and sometimes they don't read it (TM3).</p> <p>It's unimportant because it takes a lot of effort to correct and evaluate this research, and I don't like to work more than is required (TM4).</p> <p>I am obligated to assign students to projects because every student has 10 degrees for participation and simple research, and I give them references and because it connects students deeply with the topic of the lesson (TM5).</p> <p>I use them a lot, and sometimes I give them references, and sometimes I require it without the Internet, the important thing is to avoid the method of copying and pasting, which clarifies the individual differences between students and enriches information between them (TM6).</p>			
<p>This is an effective method, if directed correctly. For example, I suggest contemporary models for my girl students (TF1).</p> <p>The best example is the Prophet, Muhammed Peace be upon him and his companions, and I used to read to them every day a story about role models because now there is a great and disturbing weakness in the standards of example for students (TF2)</p> <p>According to the subject and according to the educational position, for example, the specific problem is that we want girls to attain certain values, I remember the women's response in the era of prophethood to when they wore the hijab, then when the final evaluation of the lesson, I ask about the situation and the behavioural impact, how my students respond (TF3).</p> <p>Very necessary, it is necessary to get out of the routine and win the recipient, and the values that we study must be downloaded according to an example according to the</p>	<p>A good example</p>		

topic, whether an old or contemporary example (TF4).

The thing I link most with my students is the Prophet Muhammad Peace be upon him, the great role model. I am also sad that I see some students who do not know influential contemporary role models in our country among the great scholars who have great merit in the Islamic world, it is an important method because setting a good example benefits more in the field of education (TF5).

I use it as much as possible, especially when we connect students with a personality and role model; the impact is significant, especially if it is contemporary (TF6).

According to the topic of the lesson, especially the interpretation of the Quran, many examples and many starting points come. The teacher can relate the student to role models (TM1)

Linking them by following the Prophet's example and his companions and contemporary scholars, because the student sees a model that he can emulate. (TM2)

According to the topic and context of the lesson and I designed a project which is hosting an influential figure in the community every month, but I could not complete it because I did not find support from the administration (TM3)

According to the context of the topic and linking the value to who good an example and It is an interesting method, which is one of the most important ways that contribute to the student being present in mind from the beginning of the explanation until the end and has a great impact (TM4)

I use it very often, the curriculum binds them, even if the teacher does not know, it is linked, for example, we have a lesson entitled: Authentic Compilations in Tafsir, which are books written by scholars, ancient and contemporary, and we must talk about them and their biography, so it becomes an entry point to talk about an example. This method has a significant impact on teaching effectiveness (TM5).

An important way is one aspect because the good example aspect of the Quran recommended him and it is the role model is

an innate aspect, so he will imitate if you propose to him an example or tell him about the correct mechanism in choosing a role model, and our ancient and modern history is full of examples and contemporary is stronger because they lived the same conditions and were distinguished (TM6)

Appendix 11 Interviews transcript the second axis (obstacles)

Quotations	Code	Sup-topic	Topic
<p>A major obstacle because if a teacher lacks knowledge, it will lead to the use of inappropriate or less effective methods (TF1).</p> <p>Undoubtedly, it is an obstacle because choosing the method is through knowing the level of the student and what is most appropriate, so the lack of female teachers in these methods will lead to weakness in the outputs, for example, I have a lesson on the will of the Prophet Peace be upon him, (Do not get angry). This topic can be taught in more than one way, but it can be the story method is appropriate for the level of the students I am teaching (TF2).</p> <p>An obstacle towards effective teaching, especially in Islamic education, because the curricula in Islamic subjects and subjects are complex and need many methods, so being unfamiliar with this will lead to weak outcomes and to choosing inappropriate methods (TF3).</p> <p>Not a big hindrance because the religious lessons are easy (TF4).</p> <p>The teacher will be poor in communicating the information because he will use an ineffective method, and the effectiveness will be poor (TF5).</p>	<p>Lack of knowledge of Quranic teaching methods.</p>	<p>Self-Obstacles for Teachers</p>	<p>Obstacles to activating Quranic teaching methods</p>

A big hurdle because he will choose a method not suitable for the lesson to be explained (TF6).

A serious obstacle because just opening the book and reading is not enough, and this does not work in school because if he does not know the appropriate method, it will cause students to be bored (TM1).

This is a big obstacle because he who loses something does not give it and because if it did not know the best method, its performance would be poor (TM2).

This obstacle will make him unaware of the other effective methods. Rather, he will choose ineffective methods that are not appropriate for the lesson to lose its strength and effect. For example, if a person knows only one type of coffee, Arabic coffee, he is attentive. Still, if he tried black coffee, for example, it would have been more appropriate for him. Not knowing other methods, he will neglect it (TM3).

A major obstacle because it is a reflection of his information, and if he only improves one or two methods, you will find it boring and its effect weak (TM4).

A big obstacle because some teachers have not learned how to communicate the information well, so their level is weak. For example, the active learning card is a great motivator that the supervisor gives the teacher after his visit, and if the supervisor notices that the teacher is ineffective, he requirement him to take a course in active learning and then revisit him after he takes this course to notice what his change for the better. Because he will know how to choose the appropriate method for the subject matter to complete the educational objectives (TM5)

His lesson will be weak, even if he is only familiar with the traditional method, it will be weak and its influence weak

<p>because students have opened up to the outside world, and students now need something new, interesting and influential (TM6).</p>			
<p>A major obstacle because the scientific subject is essential in the curriculum, and the teacher may expose to embarrassing situations due to his ignorance in his specialization because students like to ask and love to learn more and link them to reality, but if his teaching is routinely simple, he will not find a response and effect (TF1).</p> <p>A major obstacle because many teachers give wrong information because of being limited to the curriculum, and students love to expand and explore, so if the teacher does not develop himself and can specialize, he will run into problems even in his students' confidence in his information (TF2).</p> <p>An effective obstacle because nothing will be added if it is weak or limited to the curriculum because the student can read (TF3).</p> <p>I saw the most important obstacle through my supervision of Islamic education teachers. I tell you, 80% are not qualified to teach the Quran. This is because they did not receive good training from the beginning, and the qualifications for entering Islamic departments in universities are simple because the admission requirements are not high (TF4).</p> <p>A serious obstacle because he will not communicate the information effectively and for sure, this will affect his performance, giving and influence because weakness will affect his confidence in himself, and it is possible because of his weakness he neglects his students in discussion and dialogue so as not to let them ask questions he does not know the answer (TF5).</p> <p>If the teacher does not understand what he is studying, he will not be able to explain because of his lack of understanding, and if the teacher</p>	<p>Teachers' weaknesses in their specialities.</p>		

confines himself to what is written in the curriculum, then the student can read it without the need for the teacher, then here the presence of the teacher becomes like his absence, and a question may come from students outside the curriculum related to the lesson, it is not appropriate for him not to know This will cause him embarrassment, but the students understand that the teacher may make mistakes while he is human, and I do not have a problem telling the students that I cannot answer this question (TF6).

I have met some teachers of Islamic education, and they are breaking the orders of the Islamic religion, there is no doubt that it is a hindrance because not being able to study its subject is evidence that he did not like the curriculum or that he entered it without wanting because of the majors in universities (TM1).

If it does give the material its due, then it is wonderful, but if it has a deficiency, it will not do its job completely (TM2).

A huge obstacle because he who loses something does not give it (TM3).

An obstacle that has negative effects on students' poor understanding and lack of harmony between them and the teacher, and the teacher will not be attractive to his students because they will read the curriculum, but they want something new from you, whether in the method of presentation or additional information (TM4).

A big obstacle, because if we were limited to the curriculum, there would be a big-time gap and boredom among the students, and this the teacher fills it with his knowledge over the curriculum (TM5).

Undoubtedly, there is a major obstacle, but there is a teacher to whom students correct the way of reading the Quran! This is a big problem and makes them lose confidence in teaching. This weakness is because the requirements for university admission in teaching

<p>Islamic education are easier than other disciplines. This is a problem that goes back to universities, so there must be precise standards. I worked on the admission committee for students for the major in Islamic Studies, so we test them and give them a result and a recommendation that they are not qualified, but we are surprised by their acceptance from, the university administration (TM6).</p>			
<p>This is a great obstacle in our present time because students now have a great knowledge of technology, and the teacher who wants to influence and succeed must be aware of what contributes to his success and effectiveness (TF1).</p> <p>As teachers of Islamic education, we do not need technology greatly, so I do not consider it an obstacle. However, we are now required to use technology because I am in the class religion share, I want to cultivate values, cultivate values, and communicate goals. You do not need technology, and I use technology because I am only required to do so, and the teacher of religion consuming the technology is not important (TF2).</p> <p>Now the technology is necessary for the teacher in the class, the follow-up of the students, and the evaluation, which is an urgent necessity and will be delayed if he does not do it (TF3).</p> <p>At this time, everything has become attached to the technology, the lesson, the degrees, and the culture of the current generation differ from the previous community, and unfortunately from the reality of the supervision of religious teachers, their simple interaction with technology in teaching with the presence of training courses, but the teachers are not keen. If a course in technology is held, religious teachers' attendance is little compared to others; I can give them 25% of other majors. Although everyone is now required to activate technology in</p>	<p>The teacher's weakness in technology.</p>		

teaching, it has a criterion for evaluating the teacher and his performance (TF4). In recent years, technology has pervaded all educational fields, and the method in the past was the method of recitation, and the whole effort was on the teacher, and now it is on the teacher, the student, and the technology is important in effective teaching (TF5).

Not a big hindrance but Using technology as much as possible Helpful in getting attention and shortening time and fun because it's unconventional (TF6).

Technology increases effectiveness, and without it, a great effort and an obstacle to effectiveness, and some lessons without technology will not be effective even if the teacher is distinguished on the personal level (TM1).

It could be an obstacle, or it could be no. If the teacher has skills and is proficient in his style, then it will not be an obstacle, and if he uses them it will be comfortable for him, but it will be an obstacle if imposed on him (TM2).

A major obstacle, especially in students' knowledge of technology, and at this time, some teachers are using students to use technology in teaching and operating devices and control (TM3).

It is not an obstacle because no one is ignorant of technology, especially the teachers. Still, the problem is laziness in using it and being limited to the fast and costless method (TM4).

It is an obstacle especially at this time and these new lessons in the curriculum, and because, for example, we have studied the title: Technology in the Service of the Interpretation of the Holy Quran. If the teacher is not familiar with this technology, he will not be able to teach (TM5).

It is not an obstacle because the teacher can perform effective methods without technology; although it is necessary and may increase effectiveness,

<p>unfortunately some schools are not prepared (TM6).</p>			
<p>The biggest obstacle in middle school and an obstacle that completely disrupts the classroom (TF1). Not adjusting behaviour during class is not just an obstacle but rather a big disaster, especially with new teachers, because the class is 50% control and the remaining 50% is interpretation. Sometimes they are intellectually capable, but their weakness here affects their entire performance (TF2). An obstacle that will affect the sequence of steps Time, follow-up, calendar, and participation Impossible teacher accomplish these tasks in an atmosphere of chaos (TF3). A big obstacle because it will collapse after that many things of trust and respect Positive communication with students Even respectable students will not benefit (TF4). A painful obstacle and I passed through my experience as a teacher who finds it difficult to control the class and cannot provide information, and I was helping her in controlling it, and the reason for this is her personality and abilities (TF5). A major obstacle will waste the teacher's time, focus and distraction, and students will also split into one section will be heard, and another will not be lost interest (TF6). He will not be able to explain nor continue the course and will be delayed (TM1). If there are respectable students, then it will not be a hindrance, meaning the types of students are influential, but often in my experience the reason for this is the weak character and he will not be able and will lose many things and be late as well. (TM2). A big obstacle because the student sees that this is an obstacle because when I ask students about the best teacher for them, they choose who was an officer for the class, so the benefit is widespread, and this is in the subject of</p>	<p>Teacher's weakness in controlling students' behaviours.</p>		

<p>education called (the need for security), so when student losing security will not learn (TM3).</p> <p>There is a problem represented in the weakness of some teachers or the inability of some teachers to control the behaviour of students while teaching and frankly by attending some classes for some colleagues, I noticed that they could not succeed in class management (TM4).</p> <p>There is no doubt that it is an obstacle, and this is an essential functional criterion, which is the criterion of class control because no one will listen to him, his students will shake his personality, he will lose respect and waste time (TM5).</p> <p>A big obstacle will go to a large amount of time and get distracted and waste the share and a lot of pranks, laughing and playing, and does not give the material its right (TM6).</p>			
<p>He will not be able to deliver the lesson and implement the curricular plan and give each greater portion of his time will cause students to be late and bored (TF1).</p> <p>the big obstacle, because some of the teachers prolong the speech in the introduction or a certain point in the lesson or listening to the students, so this will have a negative effect on the other study points (TF2).</p> <p>Obstacle because she will finish her class and not finish her existing tasks (TF3).</p> <p>A big problem and I like arranging and organizing my class, introducing 3 to 5 minutes, and then distributing the turns to the topic. Analysis, composition and evaluation, in the end, makes 7 minutes.</p> <p>An eye platform will benefit you with very nice preparations and distribute time and suggest it to the teacher (TF4).</p> <p>It is a problem, but it is not a big deal. The supervisor and management can handle the matter, and I divide the time 7 minutes to review the previous lesson and preface 10, and 20 to brainstorm</p>	<p>The teacher's weakness in planning class time</p>		

new lesson ideas and goals, and 5 minutes to implement (TF5).

This will lead to the end of the class, and I did not finish the lesson, and it will affect the students, and it will delay the curriculum, while I have my experience according to the lesson, If the lesson is short, the time for its components will be longer if it is long, so the time for its components will decrease (TF6).

A big problem, and at the beginning of the lesson I spend ten minutes asking about the last lesson, then explaining the new lesson, then questions about how to keep the new information (TM1).

If a new teacher may be an obstacle, but with experience it is not, the preamble is 7 minutes and the explanation 20 minutes and the last 20 minutes Discussion with the calendar with the students (TM2).

I fall into this obstacle, and it may be an advantage because the teacher has a lot of information and the time is not enough, but the division of time is the obstacle, so despite my good preparation, I cannot plan the class (TM3).

A big obstacle because the teacher will spend a long time in one part of the lesson at the expense of another part, and I remember that one of them taught me and he was well versed in his information and excelled, but his weakness in planning always leads to him not finishing the curriculum with his students. I suggest that there be 10 minutes for the last session, reviewing the lesson and following up on the assignments, then 20 for explaining the lesson and remaining 15 dialogues, post-lesson discussions, answer to questions and solve activities in the book (TM4).

A serious obstacle is when the teacher does not plan for class time because he will have a gap or delay in the curriculum I suggest that there be 5 preparation and a question about books and

<p>homework, then 5 minutes review of the past lesson, then 10 relationship of the past lesson with the present, then a teaser story mentioned in the elements of the current lesson, then the actual lesson 15, then 5 solution of activities (TM5).</p> <p>A big obstacle because the teacher is necessary to adjust his affairs and his time so as not to be late, and the best is the introduction 5, then explain 20 minutes a story and go on to a topic in the lesson then solve the evaluation questions with the students and focus on some things in the curriculum (TM6).</p>			
<p>It is a problem with effectiveness because linking the lesson with reality is very important and the effectiveness, success and positive impact come from whether the education values can be practised in the student's life (TF1).</p> <p>A major obstacle because as a religious teacher I study subjects that are all realistic to students such as the veil, prayer and other rulings and values that should be in students' lives (TF2).</p> <p>Certainly, because any matter that the student studies is far from reality, it will lose importance, but if it is linked to reality, it will raise the emotional side, prove the information and belief, and link it to reality. This is a successful triangle, and the link is very important (TF3).</p> <p>Not an obstacle because linking the lesson to reality is the work of the student (TF4).</p> <p>Sometimes not all lessons we can relate to reality, for instance, girls in the curriculum have a complete and basic unit about hunting, and this does not suit the nature of female students often, and the teacher's weakness in this skill is due to his weak sense of those around him and the problems of his society (TF5).</p> <p>An obstacle because the lessons explained by the teacher of Islamic education are the basis and values in the students' lives. If he does not link them</p>	<p>Link the lesson to the student's context.</p>		

<p>to their reality, there will be no benefit. We do not study religion only for the sake of exams and success, but because the student needs it in his life (TF6).</p> <p>An obstacle that loses role model and good character and the lesson is dry but with the connection affects the student and his life (TM1).</p> <p>To some extent, because he will miss something big and have a great impact because the binding and its application in reality is the result of education (TM2).</p> <p>A major obstacle, and this is the heart of education and education, for the Islamic curricula to be realistic in the students' lives, because the student's mind does not understand between the material and reality, but if it becomes a reality and applies it in his life, his life changes to the positive (TM3).</p> <p>It will be a theoretical lesson that has nothing to do with the realities of the students and their lives, especially since the subjects of religion are linked in all the lives of the students, his food, drink, sleep and worship (TM4).</p> <p>An obstacle because the future portal, which has begun to be implemented in stages in schools, is based on the fact that the student links the lesson to reality and obliges the teacher to enter elements that help the student to apply what he learned to his reality and who did and who did not participate (TM5).</p> <p>It is not an obstacle because the student can apply and connect himself without the need for the teacher to link the lesson with reality, especially in the middle school stage (TM6).</p>			
<p>A major obstacle because he is a model and he studies a system of values and he is the first to work with it, especially the Islamic education teacher (TF1).</p> <p>In the end, a religion teacher is a good example and studies values, morals and rulings. The students were telling me that I am a teacher of religion and you taught us that a true believer does not</p>	<p>The teacher not applying to himself what he teaches in the classroom.</p>		

break his promise, but rather abides by it (TF2).

In wisdom, do not forbid a matter and then do it. Shame on you and the students will not be influenced by the explanation until they see it true (TF3).

It is a big obstacle because it will destroy everything you build, especially among teachers of Islamic education (TF4).

Students will not highly convinced if the teacher does not respect and do what he teaches especially in Islamic education (TF5).

The Islamic education teacher must work and be an example and not apply it. He did not teach him to his students that reduces his credibility, and he must see himself as a traffic man interrupting a signal. We will not respect his directions in two dimensions (TF6).

This negatively affects greatly because if the teacher contradicts what he teaches, especially the teacher of Islamic education, we will lose the role model and influence, but sometimes the teacher's words are heavier and more correct in the students 'hearts than the words of the parents. The teacher is responsible. For example, my children disagree with me in some matters and their argument for that is the opinion of their teacher! A teacher talks about the harms of smoking while students watch him smoking! How will they accept advice and guidance from him when he does not do it (TM1).

A major obstacle because the Islamic teacher is a role model in the eyes of the students (TM2).

It will be a psychological obstacle for the teacher because he is too shy to command something and not do it, and it will be an obstacle to activity (TM3).

His words will be unacceptable to students, as if he forbids smoking and then smokes and undermines confidence in his teaching most students will accept those who do not apply his words, especially the religion

<p>teacher, and he will always be under the microscope (TM4).</p> <p>A major obstacle because the student sees the teacher as a role model and will lose influence in his teaching (TM5).</p> <p>He will find himself mocked and will influence him to contradict his words and directions, and he is undoubtedly a hindrance, a teacher talks about the prohibition of smoking and then students find him smoking, this will affect him and his students and lose their confidence in him (TM6).</p>			
<p>24 lessons and the class is 50 minutes at a rate of five or six classes other than waiting sessions, and this is a major obstacle to creativity and effectiveness, because in order for the teacher of Islamic education to be an effective influence, his quorum should not exceed 18 lessons, and if the quorum is reduced, there will be room for his development and training (TF1).</p> <p>With a high class rate, I cannot go out to attend development courses, so my quorum is 24 classes a week, and I have 5 classes a day and each session is 45 minutes with a 60-minute activity session and the internal and external shift is very stressful, very stressful, if the quorum of 18 is reasonable and the teacher will excel in it and give the most he can (TF2).</p> <p>This is my first year, and my average lessons per week are 20 classes, but all my years of experience in the past were 24 classes per week, so I felt more tender, even though the number of students is he and he has not changed (TF3).</p> <p>16 lessons per week and what is more will be more effort and exhaustion on the teacher, especially as he gets older. 20 lessons per week is a disaster, and the Ministry of Education directs to reduce the number of teachers because teachers in Saudi Arabia are more than the need, but the problem is in the distribution of teachers to schools and some schools, the rate is 5 classes for</p>	<p>Class rate</p>	<p>Administrative Obstacles</p>	

the teacher and some 20 because of poor distribution. For example, when I was in a previous school, my quorum was 20 classes, and for 19 years, when I changed another school, my rate became 5 classes (TF4).

The teacher's rate of classes affects if it increases because he will resort to shortening and leave some useful methods because he does not have enough time. I suggest 15 class per week is ideal, I tried it 2 years with my experience, and I was a teacher (TF5).

I have an average of 17 classes, which is excellent, and I consider myself lucky, but I am studying 10 curriculums, and this is troubling (TF6).

My rate it was 18 classes, I was giving more, but now it is 21, and I see that it varies according to experience, If the years of experience decrease, the number of shares increases, and if the years of experience increase, the shares are reduced, and this is a sure solution to this problem, because the preoccupations differ, the connections, and the system stipulates that the average teacher does not exceed 24, and if they increase you, you can object, for example, 20 years of experience, the assumption is 18 classes or less, or 5 years of experience, the rate is above 20 (TM1).

Obstacle and fatigue especially 24 classes per week, my rate now is 22 overworked and studying 7 classes but the best is 16 to 18 (TM2).

This is the basis for all obstacles, even though I take 15 classes a week, I do a stressful supervisory and management job (TM3).

This is the basis of the problems because a person has energy. If it is all depleted, he will not be able to influence and create (TM4).

A big obstacle, I set aside 10 classes a week and this motivated me to give and influence and use activities with students, and the best is 15 classes 3 classes a day, but if it increases, it is

<p>cumbersome and fatal for creativity and its cause is increased the rate classes, and lack of teachers (TM5).</p> <p>A big obstacle, because it will affect his level, as some lessons will be creative, but other lessons will not be able to because of effort and fatigue. Although my rate is 19 But the best 18 The teacher will be able to give and influence (TM6).</p>			
<p>Some classes have more than 40 students, which is exhausting for the teacher and dispersed for female students, and time is not enough for a maximum of 30 students (TF1).</p> <p>It is not a problem due to school administration considered it, my students are in Class 24, and this class is appropriate, and I study 10 class (TF2).</p> <p>A particular obstacle in the subject of the Quran. Classes are now 40 or 45, even if 38 is appropriate, because the teacher is required in a short time for more than one task, and if the number increases, it will be an obstacle to achieving all the goals and missions (TF3).</p> <p>40 students are suitable, but if they exceed 40, it is not an obstacle, but the educational process is slow, and I usually like a lot, for example, I train the teachers, and if 25 trainees come, I get upset. Also, my students, if they are less than 28 students, I get upset as well because the benefit will be on a smaller segment and I hope if it is greater, and the greater your effort and the larger the target group for your information, the benefit will be more significant (TF4).</p> <p>We have 41 students. Especially in the middle stage, the teacher is exhausted, and he will not be able to make all his efforts in controlling the class and presenting strategies and 25 is enough, and I make sure that I participate in every class because there are 10 participation degrees, but how do they participate and the class is 45, and the number 41 is complicated (TF5).</p>	<p>Student rate</p>		

We have a maximum of 25 students, and this is not an obstacle (TF6).

An obstacle if it reaches 30 and has difficulty and a maximum of 25, even if it falls below 20 Excellent. The teacher is more generous and energetic (TM1).

An influential obstacle and I taught in a classroom with 50 students in room 6m*8m, but in the past, I taught the class had 17 students and the giving was a lot, and the effect was clear, and the appropriate is 25 to 30 students (TM2).

A major obstacle, and according to the equipment and services available to the teacher in terms of technology, acoustics and vision, in my school, I can teach 40 students because these tools help me, the best 25 students for effective education (TM3).

An obstacle if they increased, I started teaching, my students were 28, so I felt that they were my children, and I took care of them. Still, in one year I had 45 students so that the student covered the whole class and the teacher's table was not clear, how can we tell the teacher to talk with his students and follow them closely? He cannot, and the best number of students is 30 to 35, after which he cannot influence and give, and my students are now 42, which is exhausting (TM4).

It is an obstacle if it increases because time is limited, and if the number of students increases, it is difficult for the teacher to detect individual differences and carry out activities. 50 students in a class and that's not easy (TM5).

According to the subject, it is an obstacle, for example, in the supposed Quran class, it does not exceed 23 students, because the class is 45 minutes, so how can a large number be covered at this time, but now I am in memorization schools as for public schools the number was 45 students, and this is exhausting. I suggest in the Quran recitation and memorization subject that the number should not exceed 23 students (TM6).

<p>The time of the class at the end may be an obstacle to the effectiveness due to the lack of activity of the students, but the outstanding teacher will affect the students at any time if he uses the correct method (TF1).</p> <p>If a class is at the end of the day, that's a big hurdle, and most Islamic classes are at the end of the school day (TF2).</p> <p>It is not an obstacle because it is known that the number of classes and the time of the classes and students and teachers must be given until the last time, and there is no excuse for complacency. Otherwise, they will be negligent even at the beginning of work (TF3).</p> <p>It is not an obstacle because whoever gives will give at any time (TF4).</p> <p>This is an old problem, but we are almost accustomed to it now, and it is an obstacle. Often, I choose the Quran class for it because it will be less effort for me than other curricula that require explanation, follow-up, and dividing groups, and because the last classes are often students are bored and tired and waiting to leave school, so we are teachers of has injustice a lot. I have four days of the school week, all of my last classes, and this affects my giving; unfortunately, it has been confirmed that the last classes are subjects of religion (TF5).</p> <p>I do not know, but there is prejudice to the religion teachers always. Their classes are always in the last, but perhaps the last class is more active than the first class, for example, the first class in which some students are inactive or sleep, but in the last lessons is more active, sometimes the last class is an advantage, and sometimes it is an obstacle depending on the class and his nature (TF6).</p> <p>An obstacle because 70% of student activity was lost, and the solution is a fair distribution among teachers. And I began to notice it, but before that, it was favourable to scientific disciplines.</p>	<p>Class time</p>		
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<p>Some parents even complain that their children did not understand because of the time of the class because the students are tired (TM1).</p> <p>I do not think it's an obstacle due to now a balancing act between other teachers (TM2).</p> <p>A big obstacle, but not because it is the seventh or the last, but because of the pressure of the classes before it, like someone who has 5 class a day (TM3).</p> <p>An obstacle in terms of the student's psyche because they are not motivated, and even if it is found, it is little and does not hold up until the end of the class, especially if the last session is on Thursday, and some teachers consider his last class a lost and ineffective class, and personally I am convinced, but some teachers are upset (TM4).</p> <p>A big obstacle, I often ask some teachers to give me early lessons to explain the curriculum, and the last classes are reviewing and student activity, meaning they give up a share of their time, they take seven subjects every day their energy in the last session is weak, and their response is little. Previously there was a generalization that the teacher of mathematics and scientific materials do not take the last session. Still, recently a balance has begun between all teachers with their specializations. I see the solution is to delete the seventh session (TM5)</p> <p>An obstacle because the student exhausted his powers. Ultimately it is not a major obstacle that a teacher can block with effective methods and skills (TM6).</p>			
<p>We have one room, and it has a lot of crowding, and its location is far away, and there is an obstacle to transporting students to it because it will be at the expense of time, so I sometimes have to take some of the previous class time from another teacher (TF1).</p> <p>Our private school is a model that is adequately prepared and present and stimulates creative learning, but we</p>	<p>Lack of learning resource rooms</p>	<p>Economic Obstacles</p>	

have rooms for women only, and these we use for the lessons of the Holy Quran, and we have a program called "Classera" for Distance Education (TF2). Not a problem, because it does not even exist (TF3).

It differs from one school to another, some schools neglect it, and it is not enough, and according to my long experience, only 10% of Islamic education teachers use it because it takes effort and time and the teachers do not want to do it (TF4).

It is crowded even though the mathematics, social and computer teachers have special laboratories, and we have a room equipped for the Quran only, but the resource rooms are often used in courses and meetings, and we hope that it will be a special place equipped for other religious materials (TF5).

We have enough, but I am not comfortable using it because of movement to and from it, I prefer explanation in the class (TF6).

It is not enough, but I do not prefer it because moving to it takes from the class time and wastes and may affect the teacher's time that comes after me. Its location is not appropriate, and the teacher has to control his time so that he does not advance in his class and does not delay, and he prepares for this well, and we had recitation, but there is no support, and there is no maintenance if Disrupted (TM1).

It is sufficiently available, and I now have two places to teach, one of them is in the Quranic Quran and a particular room for teaching interpretation with a projector, which is not available in all seasons (TM2).

Sufficient if I did well, for example, a room equipped for cooperative learning, display screens, and a research library, divided in an orderly manner, and they looked for photography and audio, this is in my previous school, but in the current not enough. it is directed

<p>that every class be equipped like a resource room (TM3).</p> <p>In our school, they exist, but we do not need them because the classrooms have become equipped with what dispenses to going to the learning resource room. We have the electronic portal, which is a large computer screen worth 50 thousand riyals in each class, and by touch only I bring the flash and extract the lesson and display it wonderfully with the availability of audio and all technology (TM4).</p> <p>Unfortunately, it is not activated due to the lack of technology and the lack of equipment and devices, but teachers of other subjects have support, laboratories and places that contribute to the effectiveness of their teaching, but the Islamic education teacher suffers (TM5).</p> <p>Not enough because we are in a middle and high school complex and we are all over it and crowded on it (TM6).</p>			
<p>There is an Excellence Award, but it is all moral support, such as certificates of thanks at the end of the year, and there is no financial support, and most teachers are spent from their account (TF1).</p> <p>There is no support because we are a private sector, and our salaries are weak compared to the government sector. Sometimes, the teacher's effort in the private sector is more than the teacher in the government sector. Still, despite this, the teacher's prepared environment in the private sector makes him comfortable psychologically, and the management of our private school supports the students' and teachers 'projects. For example, we bought Robot parts and installed it at the school in the school, and any project that supports the school administration is allocated a budget to support it because this will contribute to the school's victory in local competitions with the title of Excellence (TF2).</p>	<p>Lack of support</p>		

The support is limited to gratitude and appreciation. The money is difficult because no regulation or law supports these initiatives and the teacher's accomplishments and initiatives. He must document them himself and then submit them to the Ministry of Excellence electronically, and there are prizes according to the region and country. The distinguished people are many. Ideas and initiatives exist. Inactive due to insufficient documentation and the solution is for the teachers to document their achievements (TF3).

Rarely, there is support, and the reason is the responsible authorities in the ministry. The support is moral and insufficient, and many obstacles are facing them until they exit this initiative because of the bureaucracy and the extraction of permits permissions. This initiative is only after extreme exhaustion (TF4).

Our administration supports us morally and sometimes financially. It is mostly moral and simple, but it remains influential and motivating, such as distributing thank-you certificates and putting the teachers' names on the radio. But we are under a lot of pressure, as the incentives are supposed to be more, and the more pressure is in the rate and time of the lessons (TF5).

I will not find support, especially from a government agency, but from the school with its management and according to the initiative and its importance, and I see more comfort and freedom in the private school, although the salaries for eligibility are lower, it is not sufficient for the teacher's effort, and their focus is often on mathematics and science teachers and not Islamic sciences (TF6).

There is no support, but it is from my account, and the prizes are group breakfasts or a voucher for purchases from some stores. I find cooperation with me in reducing prices when they

know that I am a teacher I work for my students to honour; in addition, there must be a list that organizes support, sometimes excellent teachers have been equated lazy teachers with moral support. Rather, creative teachers are not looking for support because they pay out of their money to equip the school, the environment, and the students for the class (TM1).

Through my experience of 27 years, there is support and discouragement, but discouragement the most, especially in recent years, and financial support from the school administration is little (TM2).

I have a project that I designed to be honouring distinguished students every two weeks and distributing prizes. Instead of support, I got questioning and an investigation about the reason for these projects. Even if there is support, there is no fair mechanism for distribution (TM3).

There is only moral support, and if the school leader is convinced of the project, there will be just slight support, which is an obstacle to creativity in the subject. Mostly teachers implement their projects with their own money (TM4).

Certificates of honour only and do not affect the evaluation points, for example, a teacher who wants to hold an exhibition of his material can do this in the school, and the costs are usually 80 % for the teachers, and this is an undoubted obstacle (TM5).

Very few for everyone, it is assumed that the distinguished teacher will be honoured. The reason is due to the teacher's management a significant role in coordination with the ministry through a government partnership with the charitable sector, for example, coordination to establishing a class prepared for teaching the Quran between the ministry with one of the merchants was paid completely equipped. (TM6)

They are a few courses and have defects, and their lack of time is not enough. The trainer is also not capable, and there are no practical applications, just theoretical speech and this defect. For example, in cooperative education courses based on application, they are presented in theory. This leads to teachers' weakness in implementing educational strategies, which are often non-specialized courses once we took a course on active teaching in religious education. But it was all theoretical, and its impact is limited, and so are most government sector cycles (TF1).

It is not sufficient and ineffective because it comes only once in the classroom, its seats are limited, its time is not appropriate, and it does not cover a large segment. Its time is not suitable for the teachers in most cases, and this is a significant organizational problem because its time is during the school day, and attendance will cause teaching classes to be left out. Additionally, the weakness of the devices that are with the session, I remember I attended a course, and the devices suddenly broke down, so the course was completely cancelled. Also, 90% of the trainers are not qualified, just a theoretical explanation without a practical application (TF2).

It is not an obstacle, but the courses are not about the Holy Quran, they are only general (TF3)

There are proposals and beautiful courses, but because the professors of religion do not develop themselves, they resist change, or some say: I don't have a time, and I do not want to change my ways (TF4).

Very few and they are satisfied with important things, but they neglect other important things. Active learning courses (based on cooperative learning) and educational strategies such as teaching by playing or the teacher system with her students and the like have taken their right, but the courses of

CPD training courses

teaching methods and effective teaching methods have been neglected, especially from the perspective of the Holy Quran (TF5).

Religion training courses are non-existent, although the ministry has a keen interest in developing the teacher professionally when I search for specialized courses for me as a difficult religion teacher, I find neither from the ministry nor outside it because every course we take is applied to scientific subjects only (TF6).

Not enough, but very few, even the courses that become general, not specialized (TM1).

Exist but few and because they focus on subjects and aspects other than Islamic education (TM2).

Not enough but in my experience, it does not perform well, and some trainers are not qualified (TM3).

Very few and from a Quran perspective, it is not there, and it is presented in general, although some trainers link it to the Quran if the trainer has knowledge of the sciences of the Quran and this is rare. As for the rest of the trainers, their speech is general (TM4).

These courses exist under other names such as active learning and are directed to Islamic education teachers and are delivered by the subject supervisor at the ministry because it is a three-day course in which the teacher is required to apply during the course (TM5).

I have 22 years of experience, during which we only took two courses in the methods of teaching the Holy Quran even if you find co, there will be difficulty in attending it because the teacher is overworked on the teaching side and doesn't have the time (TM6).

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Appendix 12 Interviews transcript the third axis (linking Quranic methods with modern technology)

Quotations	Code	Sup-topic	Topic
<p>I communicate with my students only within the class without any educational platforms in the government sector, but when I was in the private sector, there was an electronic platform for communicating with students, especially in reviewing lessons, similar to the future portal, and now I started to implement the future portal in the government sector, but a phased application is not on all schools (TF1).</p> <p>A program named (Classera) was bought by the school and had very significant advantages for communicating with students, following them up, and making virtual classes even if outside the school, similar to the blackboard program in universities (TF2).</p> <p>Communication is not through a platform but through electronic tests that read the barcode and Google form through a smartphone that reads the barcode and solves the questions and then submits them (TF3).</p> <p>The educational platform (Future Gate) has not yet been activated, but it will be applied later, and it is tiring for teachers and has many notes, including that the student must have an Internet and the teacher must be attached to it, and this is exhausting for the teacher, and also preparing for lessons in it needs approval (bureaucratic) (TF4).</p> <p>Preparation, discussion and follow-up through the future portal and monitoring grades and writing reports through the Noor Program (TF5).</p> <p>I don't use it at all because I don't like it; I like a face-to-face interview (TF6).</p> <p>I want to move to the primary stage because of the (Future Gate) platform because I do not want it, I work in the morning, and if I am obligated to an educational platform such as the Future Gate, this means that I will work after-hours work, and</p>	<p>Educational platforms</p>	<p>Electronic platforms and applications</p>	<p>Linking technology to Quranic teaching methods</p>

this is not reasonable! I do not have time and heard that it had been cancelled in some countries, and it is useless and does not suit all families. Some families cannot provide the technology or the Internet, maintenance, etc. The ministry does not provide equipment except for teachers, and after a long queue, I see that this is an assignment to the state with unimportant expenses and money. I use the traditional method, and I do not like to call it classic. Still, it is useful because the teacher must return to the books and the student, and the electricity may be cut off, and the technology may be disrupted. The effective in all cases is the book and the pen. The electronic platform (Future Gate) is a failed project (TM1).

The (Future Gate) platform and I have just implemented it, and I have two years of using it, but I need more experience to master it (TM2).

The Future Gate platform is impractical, and it is like a Facebook system, and its design does not suit the community, and it has obstacles. The solution is to link the platform to the Noor system, which is the central system of grades, which reduces time and effort. I communicate with my students on mobile, visit them at home and solve their problems, and there is a system platform called (Teacher Cut), but I am having difficulty applying it because it is not comfortable and difficult (TM3).

Through (Future Gate) but I am not effective because it is new to us and in technical problems, we still need more time to deal with it effectively (TM4).

Before the application of (Future Gate), communication with students was via virtual classrooms on the net, for example, if the study was interrupted due to rain, the teacher sends to his students that the new class appointment in the virtual hall and attendance is mandatory and I took the leading teacher and the golden medal, the future gate, and its effect was very strong and its positive impact There should be the time in setting and setting exams outside of office hours, so students test through the platform (TM5).

(Gate to the future) is ineffective and I would not say I like the technology between the students and me because they will invade my privacy and be a nuisance (TM6)

<p>Email and WhatsApp, but WhatsApp is for a limited number of students representing the class not to be an inconvenience. Likewise, YouTube and I include it in the PowerPoint on slides and display the projector on the board, and the net is my own because it is not available for teachers (TF1).</p> <p>YouTube, Instagram, Google and the Future Gate platform are unique and easy to use, and the school provides us with an excellent and useful network (TF2).</p> <p>I use YouTube a lot, and Twitter is simple and has a positive effect on students. The school has just provided the Internet, and before it was weak, I was using my own net (TF3).</p> <p>YouTube, as well as the application (Recite it) in correcting the reading of the Quran, as well as applying the Quranic researcher, and applying the Quranic interpretation, and from ten years I do not enter school except with the personal net because it is not available (TF4).</p> <p>The K-Note application, which is in the display, the projector application (in Paula), connects to the project, which it controls, as well as the future portal, and the application of a barcode reader present in each lesson. Through the application, it reads it and gives the goals and the summary of the lesson, a download application, Aya application, YouTube, and I use My internet (TF5).</p> <p>The YouTube in frequently, as well as some applications that support the material, such as the (Aldorar ALsunnih) and sometimes Twitter, is displaying some tweets, and the Internet is strongly available in a teachers place(TF6).</p> <p>YouTube and some videos, but only in the resource room, not in the classroom, because the resource room site is far away. I use my own internet because it is not available for teachers and if it is available then it is very weak (TM1).</p> <p>YouTube and Quran applications in recitation and memorization. Students were established through a program called (Solutions) and the net excellently provided by the school (TM2).</p> <p>Kahoot application is very effective, YouTube, and I work on it a lot, and the Internet is available strongly from the school (TM3).</p> <p>electronic applications underestimate a teacher's status and skills (TM4).</p>	<p>Electronic applications</p>		
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<p>YouTube, Quran applications, and the Future Gate provide the teacher with a questionnaire for students to see the extent of their understanding of the topic and the net provided by the school, and a system forbidden to use means of communication with students (TM5). Sometimes YouTube, WhatsApp and it is run via the projector, but I hesitate to use it because the internet is not configured, and the administration refuses to use the internet in teaching because it is expensive, and they limit it to monitoring grades (TM6).</p>			
<p>The projector is available in some classes, and some of it does not exist. Still, we the teachers sponsored us with our own money from installing it in every class five years ago. Some schools do not have a projector, and some schools provide them with maintenance, but not all schools, But I do not know who has to provide the projector to the school, Are school administration or the ministry? (TF1). We use it, and it is present in all seasons, and its effect is powerful, and it helps a lot for the teacher and the student (TF2). The school cooperated with the teachers in purchasing a projector for each class for 23 classes for 23 thousand Saudi riyals, and the ministry installed it in the school (TF3). Almost all schools have projectors now, and my use is high, but in my long experience, Islamic education teachers don't use them (TF4). Included in every classroom influencing teaching effectiveness (TF5). Included in every classroom, it provides effort and time for the teacher and a powerful influence in communicating information (TF6). There is no projector for every classroom, and I do not have it, but I use a chalkboard and a pen, or I photograph an A0 and stick it to the board (TM1). The projector is effective in displaying the material and is available, but it is starting to lose its use due to the implementation of the Future Gate (TM2). The Gate of the Future has become a group of equipment in one place and has become a substitute for the projector and the smart board (TM3). I do not use it because the portal (portal of the future) replaces its use (TM4).</p>	<p>Projector</p>	<p>Classroom equipment</p>	

<p>The projector is now in every classroom now and it can be converted into a smart board as well. It is a developer provided by Aramco and it can be downloaded in applications, which is amazing in technology and education (TM5).</p> <p>There is no projector for every classroom, but we order it and use it (TM6)</p>			
<p>Previously it was present in the private sector, but it is not available now in the government sector and I think it is more suitable for elementary school students than intermediate school (TF1).</p> <p>Available in every classroom, we have trained on it (TF2).</p> <p>Not available It is only for science classes (TF3).</p> <p>To some extent, but there are alternatives like the PowerPoint Lab, and this is an app that replace the Smart Board (TF4).</p> <p>We do not have a smart board and I have no experience with it (TF5).</p> <p>I do not use it, nor did I think to use it because I did not find a model that would encourage me to take advantage of it, I have no experience in dealing with it (TF6).</p> <p>Our school is not equipped, it could be a private school or schools of large companies like Aramco School (TM1).</p> <p>It is comfortable for us as teachers and is within the (future gate) platform (TM2).</p> <p>Future Gate platform replaces it, is comfortable for the teacher and for students, and is similar to the University System (TM3).</p> <p>In the past it was important to me, but Future Gate platform replaces it now (TM4).</p>	<p>The smart board</p>		

<p>Not available at my school, but 10 years ago I used it for a little bit of preparation, and now I use Future Gate platform (TM5). They are in the resource room and have little use (TM6).</p>			
<p>Within YouTube I use it, but the mind charts and maps I use it because it gives the main idea and the benefits branch from it and it has a great positive effect on understanding because it summarizes the lesson beautifully and clearly (TF1). Very important in keeping information. And my students are taking part in it (TF2). I use it a lot, especially in relation to the reality of female students (TF3). They are essential, and I train students and teachers on them; they are engaging, and their effectiveness is powerful (TF4). Little use and no experience with it (TF5). I provide them, but sometimes they are part of the curriculum. It is especially useful in the subject of Islamic rulings (TF6). I don't use them because my school environment doesn't encourage using these technologies (TM1). Not effective because I see YouTube now replacing digital video and graphics (TM2). I use mind maps and digital video, and it has a significant effect on diversifying the delivery of information, but I do not use graphics because I do not know it (TM3). I use it through the Future Gate platform as it replaces all of this. The diagrams are essential in memorization and are included in the curriculum in some lessons (TM4). They are important and, I am diversifying its use for example, when I was explaining the stories of the prophets, such as the story of the Prophet Solomon, I used animation (TM5). I use it moderately, it has a strong impact, brings information closer to students and facilitates the transfer from audio to visual (TM6).</p>	<p>Digital video and graph</p>		
<p>There is nothing technical, but something traditional. I used the interactive reinforcement board in education during cooperative work, and I distributed them into groups. Then I assessed the criteria of participation and interaction and promoted positivity by placing marks and stars for outstanding students. There is an interactive board placed on the projector, and the</p>	<p>Evaluation</p>	<p>Technical follow-up</p>	

evaluation is based on the criteria for participation, presentation, and compliance with the laws. We use pen and paper, but when monitoring grades, we use the Noor technical system (TF1).

Evaluation by manual record and follow-up, although the (Classera) program provides this, I like the traditional follow-up because the technical follow-up takes a lot of time (TF2).

I use fairly modern methods such as evaluating groups electronically through the application (One Note) we enter the names of students and groups. At the end of the activity, I open the application and add grades or stars to them and through the electronic test through barcode as well as the method of self-evaluation by teaching the subject of the Quran by teacher's application and communicating with students through the internet and the electronic portal. We are at its beginning, and we suffer from weakness. I took a course called the flipped classroom, but I did not convert it in reality, because that all students need to participate in the same application, this is still not available because some students apologise that they do not have a net or do not have a device, so I have a continuous group and a discontinuous group (TF3).

It may be a modern method, but it is not necessarily related to technology. I have more than one method: alternative evaluation, achievement file, research, self-evaluation. A card in which I present a value or something to see the student's condition, and it has a choice that I take care of or not, as well as peer evaluation which is very strong for interaction between students the performance tasks are all through technology, as well as discussion rooms in Future Gate or (Classera), and it may be manual (TF4).

The Future Gate is comprehensive for monitoring and evaluating students. Female students must enter the Future Gate for active participation, and a promise of grades is given to them, but in the system, there are no grades allocated for participation in the Future Gate (TF5).

I have an iPad app to attend and participate in the Teacher Cut app (TF6)

Manual only. Since it's faster, technical follow-up takes a long time, and because some students are poor, how can I equate the assessment

between a student with a laptop and a student without a laptop?
(TM1).
Through the Future Gate platform and solutions program and I can see their positive impact (TM2)
Through the gate of the future, but it has an enormous burden, and it is now three years and is applied gradually (TM3).
The Future Gate platform includes the (teacher) application, which is a communication with the student and the parents. There is another icon for communicating with students outside and inside school. I am one of the best to use the Future Gate platform, and I won an award. As for the grades, they are written by hand and then uploaded to the Noor program, as for the presence, absence, and behaviour, it is all through the Future Gate platform because it allows some services that can be used via mobiles, such as presence, absence (TM4).
The evaluation is daily, and I use the manual method, as well as the way of the future gate, such as I put an assignment for them through the portal and receive their solutions via email, I even measure their interaction with the portal and activities through follow-up icons (TM5).
I prefer the manual method, and I follow up with my students sometimes via WhatsApp through groups and follow-up through the Excel program in monitoring grades, but my manual is more flexible, and if the technology is comfortable as well, but there is no suitable device, my laptop is heavy, and the iPhone is small, so it takes time and effort, so I limit myself to manual (TM6).