ABSTRACT

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This study aims to know about what extent are the Islamic teaching methods, as dictated by Prophet Mohammed, employed by Islamic religion teachers in the high school classrooms in Riyadh, Kingdom of Saudi Arabia. To achieve this goal, the researcher used the quantitative research, which based on survey questionnaire in order to collect the data from the respondents. There were a total of 83 complete surveys. 59 were male and 24 were female. Most of the sample qualification was Bachelor. The teaching experience was an important consideration in this study. The most important results in this study indicate that the most frequently used method in this study was the dialogue method. On the other hand, the teaching method of dictation had the lowest mean indicating that it is the least frequently used method. Also, there were no gender differences across responses in this study. The result showed that there were no differences between the qualifications “Bachelor, Master and Ph.D.” in using the Islamic teaching methods and years of experience. Teachers in this study suggested of using other methods, which not described in this study such as problem solving, role model and technological tools like PowerPoint presentations and Smart Boards. The study recommended that teachers must integrate the use of information technology in their teaching methods as all are proven to be good learning tools. Government officials should encourage teachers to use some of the teaching methods that help to develop the students’ mind and behavior and teachers should motivate themselves to use it. Islamic religion teachers should use the Quran Instructions.
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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter One: Introduction</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Statement of Problem</td>
<td>2</td>
</tr>
<tr>
<td>Research Question</td>
<td>2</td>
</tr>
<tr>
<td>Summary of Chapters</td>
<td>3</td>
</tr>
<tr>
<td>Definition of Key Terms</td>
<td>3</td>
</tr>
<tr>
<td>Quran and Sunnah</td>
<td>3</td>
</tr>
<tr>
<td>Education by preaching, advice and commandment</td>
<td>3</td>
</tr>
<tr>
<td>The narrative method</td>
<td>4</td>
</tr>
<tr>
<td>Teaching by metaphors</td>
<td>4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Two: Review of Literature</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>5</td>
</tr>
<tr>
<td>Importance of Teaching Methods</td>
<td>5</td>
</tr>
<tr>
<td>Education and Teaching in Islam</td>
<td>6</td>
</tr>
<tr>
<td>Education by preaching, advice and commandment (Alnaseeha)</td>
<td>8</td>
</tr>
<tr>
<td>Teaching by repetition (Altikrar)</td>
<td>8</td>
</tr>
<tr>
<td>Teaching by narratives (Akbaar Algasas)</td>
<td>9</td>
</tr>
<tr>
<td>Teaching by dialogue (Almonagashah)</td>
<td>10</td>
</tr>
<tr>
<td>Teaching by metaphors (Tarb Alamthal)</td>
<td>12</td>
</tr>
<tr>
<td>Teaching through practice and application (Altatbeeg)</td>
<td>13</td>
</tr>
<tr>
<td>Teaching by the dictation method (Alktaba Wa Alamla)</td>
<td>14</td>
</tr>
<tr>
<td>Research about Islamic teaching</td>
<td>15</td>
</tr>
</tbody>
</table>
Sharif Hamad study of common teaching methods
Public High School, Saudi Arabia
Islamic Classes in Public High School, Saudi Arabia
Quran class
Tafseer class
Hadith class
Tawheed class
Fiqh class
Summary
CHAPTER THREE: METHODS AND PROCEDURES
Research Questions
Research Methods
Survey research
Participants
Instrumentation
Procedures
Data Analysis
Anova method
T-test
Statistical methods
Summary
CHAPTER FOUR: DATA ANALYSIS AND DISCUSSION
Introduction
Results........................................................................................................................................ 28
Data Analysis by Frequency of Methods Used........................................................................ 28
 Results........................................................................................................................................ 29
Findings by teaching method...................................................................................................... 30
Knowledge of Islamic teaching methods general...................................................................... 35
Usefulness of Islamic teaching methods.................................................................................... 35
How often do you use the Islamic teaching methods?............................................................ 35
Degree that gender played on use of teaching methods.......................................................... 36
Degree that level of education of teacher had on teaching methods........................................ 37
Impact of years of experience.................................................................................................... 38

Analysis of Other Teaching Methods Utilized by Islamic Religion

Teachers........................................................................................................................................ 38

CHAPTER FIVE: CONCLUSION................................................................................................. 40
Introduction.................................................................................................................................. 40
Discussion of Findings.................................................................................................................. 40
 Methods being used by teachers................................................................................................ 41
Degree that gender played on use of teaching methods............................................................ 41
Degree that level of education of teacher had on teaching methods........................................ 42
Degree that years of experience of the teacher had on teaching methods................................ 42
Other teaching methods utilized by Islamic religion teachers.................................................. 42

Limitations of Research............................................................................................................... 43
Recommendations ................................................................. 43
Conclusion ............................................................................. 45
REFERENCES ........................................................................ 47
APPENDIX A: STUDENTS PARTICIPANT INFORMED CONSENT
LETTER .................................................................................... 52
APPENDIX B: RECRUITING EMAIL SCRIPT ............................... 53
APPENDIX C: THE SURVEY ..................................................... 54
<table>
<thead>
<tr>
<th>Tables</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Education by Preaching, Advice and Commandment</td>
</tr>
<tr>
<td>2</td>
<td>Teaching by Repetition</td>
</tr>
<tr>
<td>3</td>
<td>The Narrative Method</td>
</tr>
<tr>
<td>4</td>
<td>The Dialogue Method</td>
</tr>
<tr>
<td>5</td>
<td>Teaching by metaphors</td>
</tr>
<tr>
<td>6</td>
<td>Teaching Through Practice and Application</td>
</tr>
<tr>
<td>7</td>
<td>Teaching by the Dictation Method</td>
</tr>
<tr>
<td>8</td>
<td>Independent samples: T-test between demographic factors (gender) with the Study of Islamic Teaching Methods</td>
</tr>
<tr>
<td>9</td>
<td>One Way ANOVA differences between (Qualification) with The Study of Islamic Teaching Methods</td>
</tr>
<tr>
<td>10</td>
<td>One Way ANOVA differences between (Teaching experience) with The Study of Islamic Teaching Methods</td>
</tr>
</tbody>
</table>
CHAPTER ONE: INTRODUCTION

Saudi Arabia is a Muslim Arab Monarchy, established in 1902 by King Abdul-Azeez Al-Saud. The latest statistics indicate that Saudi Arabia has achieved a literacy rate of 96% in 2013, which is a significant achievement when compared to the literacy rate of only 40% back in 1972 (Arab News, 2013).

There are several Islamic teaching methods that are used to teach high school religion classes in the Kingdom of Saudi Arabia. These methods are as described by a 12th century education philosopher, Az-Zarnooji, in a booklet that G.E. von Gruenbaum (1947) translated as *Instructing (Teaching) the Learner: Methods of (Self) Learning*, which substantially addresses the issues related to this era of teaching. Some of these methods include preaching, advice and commandment, teaching by repetition, also known as Tikrar, the narrative method, the dialogue method, teaching by metaphors, teaching through practice and application and teaching by the dictation method (Al-Kahledy, 2010). Az-Zarnooji related these methods to early period of Islam when Prophet Muhammad (Peace Be Upon Him) when the Muslims used to preach and recite the *Quran*.

In Saudi Arabia, the committee that regulates the education policy is headed by King Abdullah himself (‘Kingdom of Saudi,” 2008). Education policy as proposed by the Ministry of Education (“Kingdom of Saudi,” 2006) holds the following statement, “Educational policy in the Kingdom of Saudi Arabia is derived from Islam”. This means the current teaching methods used in Saudi Arabia should be evaluated with respect to Islamic teaching methods to determine to what extent these methods comply with the Islamic methods.
Statement of Problem

Today, teachers of Islamic religion classes are not using the methods as prescribed by Quran and Sunnah in high school classroom environments (Hamad, 2004). However, drawing upon their effectiveness in early times, the Saudi Arabian government suggested that Islamic high school teachers should use the Islamic teaching methods, which came from Quran and Sunnah beside the new teaching methods such as using technology. Indeed, the purpose of my study is to better understand the types of teachings methods that are currently being used by Islamic religion teachers in Saudi Arabia. Through implementing these methods together, the kingdom of Saudi Arabia can attain a society of individuals who are fully prepared with both modern and Islamic teachings to perform their role in this modern era and fulfill the demands required.

Research Question

To what extent are the Islamic teaching methods, as dictated by Prophet Mohammed, employed by Islamic religion teachers in the high school classrooms in Riyadh, Kingdom of Saudi Arabia? This question is supported by several sub-questions in this study:

1. To what degree are teachers using the methods dictated by the Prophet Mohammed?
2. To what degree does gender play in the use of teaching methods as dictated by the Prophet Mohammed?
3. To what degree does the level of the teacher’s education play in the use of teaching methods as dictated by the Prophet Mohammed?
4. To what degree do years of experience of the teacher play in the use of teaching methods as dictated by the Prophet Mohammed?
5. What are other methods that Islamic realign teachers have used to teach the Islamic classes?

**Summary of Chapters**

This study has five chapters and each chapter provided information. Chapter one extended an introduction of this study as well as the statement of problem and research questions. Chapter two described the past and current literature in order to better understand the study of Islamic teaching methods in the kingdom of Saudi Arabia. Chapter Three explained the used methods and procedures to complete this study. A description of participants, the data collection methods and analysis of the data were described. Chapter Four contained of data analysis and the discussion of the study findings. In conclusion, Chapter five provided conclusions and discussion for each of the research questions as well as the final recommendations for the reader.

**Definition of Key Terms**

*Quran and Sunnah.* The *Quran* is the holy book of Islam that is considered the divine source of guidance for all Muslims. Sunnah are the teachings of Prophet Mohammad (Peace Be Upon Him) that elaborate the teachings of holy *Quran* and enable Muslims to understand the true essence of its each verse.

*Education by preaching, advice and commandment.* The education by preaching, advice, and commandment were the methods adopted by prophets in every era of Islamic history. According to these methods, the process of edification becomes more effective when the teachers adopt the approach of giving suggestions, logic, advice and commandments to the learners (Al-Kahledy, 2010).
The narrative method. The narrative method is another kind of Islamic method, which is based on narrating stories and letting students discover the morals of these stories in order to apply them in their real lives. Narrations are engaging; The narrations teach through stories that listeners can relate easily to (Al-Kahledy, 2010).

Teaching by metaphors. Using parables is another important Islamic method of teaching, based on giving examples from the real world in order to enable students’ understanding of the concept more easily (Al-Kahledy, 2010). The examples given from within the surrounding environment of the students, allow them to relate easily and understand the concept more effectively.
CHAPTER TWO: REVIEW OF LITERATURE

Introduction

In the early days of Islamic civilization, the rationale of edification was to comprehend the Quran. Islam civilization was founded on the significance of edification, which is mutually derived from the Quran and Sunnah. Islam has always paid attention to the teaching of youthful people and has acknowledged its significance in its beliefs. Recitation was the fundamental teaching approach, and it was reliant on the teacher’s competence and the pupil’s aptitude to gain knowledge through such an approach. From its initiation, Islam has placed an elevated premium on edification, and Islam has taken pleasure in an elongated and rich intellectual convention. Knowledge dwells in a noteworthy place within Islam, as established by the numerous references to it in Islam’s major admired book, the Quran. The significance of education is repeatedly accentuated in the Quran and the Sunnah. In addition, remembering was the most noteworthy aspect of an Islam erudition system. The current study documents numerous Islamic systems as active in Islam from its origins and endeavors to comprehend their contemporary usage in the Islamic teaching methods.

Importance of Teaching Methods

Teaching methodology is regarded as an integral component in quality teaching pedagogy (Arifin, 2004). With reference to al-Syaibani, the various methods of teaching are the channeled activities prepared by the instructors with reference to the topic, as well as the shaping of the characters of their students, constructing the learning atmosphere and the system which gathers knowledge, and the building of morals and behaviors (Kasim & Tamuri, 2010).

Teaching methods, as defined by al-Abrashi (Arifin, 2004), are considered pathways, while the students are preparing themselves to learn the subjects being lectured to them. In simpler terms, it comprises a strategy, which teachers create prior to students entering the
classroom, in order to execute the lesson for attaining the set aims. Teaching methods related to the Islamic education necessitate widespread classroom modernization, since the existing improvement among the educational sciences must not be detached from the Islamic education theme. Thus, constant development among the field of Islamic education, particularly in the methods of teaching, can make a constructive influence on balancing the progression related to sciences, from the divine and physical viewpoints, as well as the worldly and hereafter perspectives.

According to Al-Attas (1980), Islamic education is described as a procedure, which entails a complete individual, comprising of his/her logical, religious, and social extents. The main objective is to create a well-balanced growth of the individual’s personality, through enhancing their tangible living circumstances, as well as grooming them in a way which directs their behaviors, activities, decisions and approaches towards their day-to-day life matters according to the governance structure provided by the moral and spiritual principles of Islamic education (Pryor & Rasekh, 2004). Hence, augmenting the teaching methodology of Islamic education requires appropriate utilization of appropriate teaching methods, which assist in expediting the intellect level of the students regarding Islamic values and beliefs.

**Education and Teaching in Islam**

A leading scientist in Islam during 1332-1406 AD stated that the *Quran* was the principle of all religious education including reading and writing (Subh, 1993). Thus, the methods adapted by teachers varied depending on their knowledge and preparation. The techniques varied because of the motivation of students and their willingness to learn (Ahmad, 1989). Az-Zarnooj suggested good teachers of the time were aware of his students’ abilities and personality (Ahmad, 1989). Methods of teaching were derived from the *Quran* and Sunnah. In citing Az-
Zarnooj, Ahmad (1989) stated that teachers should preach with concern and watchfulness, and argued that in order to have strong and useful discussion between teachers and students the following:

I commend to you in the composing of your speech five things, if you are obedient to him who makes recommendation to you meaning you well. Do not neglect the purpose of the discourse, the time, its quality (how to speak, in low voice or loudly, quietly. . .), its quantity (in condense manner) and its place. . . (p. 35)

This example suggests that teachers should help their students by focusing on five elements of the discussion between teachers and students in order to deepen understanding. Concentration on the main goal of the discussion was the first element. Second, it suggests that teachers should be aware of the quality of the pitch of voice (low voice or high voice). The time and quantity of the subject can influence on the quality of the class’s achievement. Also, the environment of the classroom impacts on the targets of the classroom or the subject. So, focusing on these elements will help teachers to help their students to better understand.

The children are at the best age to be taught when they are young and the Quran is of the view that teaching should be in a constant and encouraging manner. It is believed by the Muslims that Prophet Muhammad (Peace be upon him) was sent as an absolute example of a teacher, and laid foundations of how teaching should be carried out. An insight of several methods of education from the Quran and Sunnah suggest that a teacher has to be a good listener and should lead by example. The prevalent methods subsequently became either preaching (student/listener is expected to just obey) or counseling (student/listener is guided towards a point of view) and is totally dependent on the type of teacher. These old methods still appear to be in use today (Ahmad, 1989).


**Education by preaching, advice and commandment (Alnaseeha)**

The *Quran* recommends an influential approach towards teaching, which is comprised of methods that include preaching and advice. These methods strongly impact the child’s religious, psychological, and social development point of view. Instructors need to realize the significance of the methods in the education of children; thus, preparing them for their mental and social growth, while directing them towards interactive and mental wisdom. Az-Zarnooj advised learners, “. . . Ask advice in all matters and be firm and exert patience with his teachers” (Ahmad, 1989, p. 100). He is also of the view that “. . .It is necessary to choose . . . to ask advice in all matters” (Ahmad, 1989, p. 98). He even suggests a series of instructions to the teachers and to the learners: “. . . Know that it is not obligatory for every Muslim, man of woman, to seek all aspects of learning, but only that in keeping with his situation in life (‘Ilm al-Hal)” (Ahmad, 1989, p.83). This suggests that teaching was not only knowledge based but also had a moral and social aspect.

Indeed, the *Quran* emphasizes better ways of learning “. . .God commands justice, the doing of good, and liberality to kith and kin, and forbids all shameful deeds and injustice and rebellion. He instructs you that ye may receive admonition” (Quran: S.16; V. 90; Ali, 1946). Muslims believe that the Almighty Allah (God) has made the society responsible for their children by teaching them well and forbidding wrongdoing such as disgraceful deeds and oppressing others in order to increase the people knowledge and better lives.

**Teaching by repetition (Altikrar)**

It is vital that preaching is backed up by the element of repetition. Az-Zarnooj (1947) defined teaching by repetition as Tikrar. He implied that teaching through repetition is a necessary tool in effective learning. As an example, Allah’s (God) messenger had a habit of
repeating a spoken word thrice so that it could be fully understood and also not taken out of context. From a learning perspective, a student must tally and compute the amount of repetition he requires to memorize them. As stated by Ahmad (1989), the journey for seeking knowledge is counted as one of the most dignified and challenging undertakings. Consequently, he advised the students promote learning and ratiocination in order to possess the already preserved knowledge, in accordance with the Quran, by also including sacred figures of David, Solomon, Noah and Moses.

Students should determine for themselves the amount of repetition required for effective learning. Islam has advocated for efficient styles of teaching so as to harvest the divine emotions in a correct way and to train the mind of humans accordingly. The educationalists must recognize this aspect as being the most significant in the education and experiment by way of maximum learning to students on both behavioral and mental maturity. That depends on educationalists’ experiences and their eagerness.

**Teaching by narratives (Akbaar Algasas)**

The narrative style consists of storytelling, and creating a long-term intellectual impression on the learners. The Quran describes stories of apostles and their companions. Among the Islamic education, these stories extracted from the Quran as well as the life of Holy Prophet (PBUH) are related to the narratives derived from his companions and followers. The stories found in the Holy Quran are a means for passing on the message embedded in Islam. Moreover, teaching by narrative is distinguished from the myth, because the main objective it carries is not the recitation of a tale, but to strengthen the belief of Muslims, thereby further educating them for what is right or wrong morally. A dilemma is inferred by them, which is resolved in preference to the believer who gains faith in God (Allah). Moreover, the narratives
play the role of a vivid and academic instrument for the instructors to use, and the descriptions of
the narratives can be attuned to such an approach that suits the mindset of the knowledge seekers
(Al-Kahledy, 2010).

Allah (God) conferred the knowledge of the best events and stories to his messenger
Muhammad (PBUH) so that people can have truth and lessons altogether (Ulwan, 1994). In fact,
the purpose of these stories mentioned in the *Quran* is to draw the reader’s attention. It is a tool
to deliver the Islamic message in such a way that the learner can correct himself in the light of
these stories and elevate his moral conduct. An amazing feature of these stories is that a teacher
can explain it to different students with different mental levels, and yet be able to connect and
reach the required goal.

**Teaching by dialogue (Almonagashah)**

Another approach adopted by the primitive Muslim preachers, which is being studied by
researchers is the method of dialogue. This entails having a conversation with people, in the
course of which queries are put forward for the reason of gaining their responsiveness and
sparking intelligence. This process triggers the intellect of learners and their attention through the
process of asking questions. Az-Zarnooj described:

> Suitability of questions (debate) and discussion is far greater than the repetition method
alone, as it has repetition but followed by another interesting element that is: Questioning
for an hour compared to a month of repetition has far greater effect on learner (Ahmad,
1989, p. 140).

This example suggests that teachers should ask their students questions in order to facilitate
discussions. Discussions can help students to better understand the topic more than just repeating
the content again and again. Also, it says using the dialogue methods can save time for the teachers.

More, Az-Zarnooj noticed that the effectiveness of this method not only depended on the involvement of the learner, but also on the candid nature of teacher. There exist various approaches for turning the conversation into a thought-provoking dialogue that include:

- stimulating emotions and feelings that can be achieved through presenting the topic in an energetic and faithful manner; and
- by tempting the student to keep track of the conversation so he/she can be acquainted with the supposition (Al-Kahledy, 2010). Dialogue that entails questions is considered one of the effective means for urging the intellects to embrace Islam.

There are several ways to effectively educate students such as, developing interest and feelings towards the subject by explaining the subject in an exciting and realistic way (Al-Kahledy, 2010). The educator should make students follow the dialogue so that they are able to understand the taught lesson. Indeed, Az-Zarnooj said that the questioning method is a way through which intellectuals can be encouraged to enter Islam. As Ahmad (1989) wrote, “. . . and certainly Abu Hanifa used to study by asking questions and discussing them in his shop” (p. 143). He also emphasized the debate method: “. . . You should discuss the subject in a way that you live your lives so that it may benefit you in a way you want. It is important to gain knowledge through discussion, argument and questioning” (Ahmad, 1989, p. 138–139). This suggests that teachers should be aware of the students’ lives and the reality of their communities. Also, it focuses of using the dialogue in order to deepen understanding.
Teaching by metaphors (Tarb Alamthal)

According to the definition provided by Merriam-Webster (2014), metaphor is described as a figure of speech, which explains a particular topic through affirming that it is—at a point of comparison—similar as another or otherwise dissimilar thing.

Metaphors are always a strong aid in teaching. The Holy Quran beseeches about those people who give no importance to the signs of God (Allah) spread all around them. These people are akin to those who live their lives in ignorance of truth even after receiving the wisdom but do not understand. It is written in the Quran:

The similitude of those who were charged with the (obligations of the) law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understand them not). Evil is the similitude of people who falsify the Sign of God: And God guides not people who do wrong. (Quran, Al-Jumua (62), Verse No: 5, p.553)

In this example, the donkey is an animal that carries a lot of weight, but doesn’t understand the meaning of the weight because the donkey is thought to be a dumb animal.

The importance of a role model has its significance in the Islamic ways of teaching, without it one cannot achieve the desired aims. The Prophet (PBUH) addressed people on their level of intelligence. This is what modern education demands, to put the student in the situation as the leading role. The course set out for the students should be according to the needs and interests of the students. According to Az-Zarnooj teachers should rely on the Quran’s parables in all situations and activities for achieving the aims. This method has educational and psychological value, facilitating the comprehension and training in a positive manner (Ahmad, 1989).
Teaching through practice and application (Altatbeeg)

The study undertaken by Al-Kahledy (2010) over the learning framework attributes great significance to the process of teaching by means of practice. The teaching methods by practice and application have a great influence over the soul and endorse knowledge. Research suggests that actions and practices are firmly and communally linked with every component of learning. The activities which involve learning cannot be distinguished from the subject, goals, and enthusiasm, since these activities are the outcome of this motivation and direct to it. As suggested by a few of the scholars, lessons given must be substituted with class exercises which involve a large proportion of student participation (Knowles, 1986).

The learning methods proposed by Az-Zarnooj have an important aspect of teaching through practicing and application. The method of application helps learners to enhance their ability to gain knowledge. Activities performed during the classes enable learners to be motivated and give up laziness, boredom, and lead to the aimed results. Educators have proposed that a lecture should be switched to exercises through which a large number of students participate, and thus learn in a healthy manner (Knowles, 1986).

Quoting Abu-Hanifa, a leading scientist in Islam, who relies on Az-Zarnooj, Ahmad wrote that, “. . . the purpose of learning is to act accordingly” (1989, p. 91). This indicates that whatever a student has learned, he should actually know how to apply in his individual and social life. The method of Prophet’s teaching consists of practice and repetition. He used to pray on the platform and his companions followed him thus, setting an example of repetition and a model of practicing method. According to Sunnah, the learner should repeat what he is told, so that it can be corrected if there is a mistake. The responsibility lies with the teacher, that they should explain the subject in an easy manner so that everyone can benefit from it equally.
Therefore, the speeches of prophets on Fridays were not long. Instead they consisted of short and easy words understood by all.

**Teaching by the dictation method (Alktaba Wa Alamla)**

Another teaching method that was highlighted as an effective methodology was dictation. This entails the grooming and training of a child to acquire noble qualities and ethics. A healthy atmosphere along with the Islamic education provides the individual the greatest of spiritual moralities and individual noble qualities. Therefore, a majority of the instructors preferred the teaching method of dictation as the finest of the combination used for delivering lectures: dictation, delivery, and debate. Following the dictation method, teaching sessions are usually maintained at Friday prayers in which the preachers recite from a book or from the heart. Among a scenario, which consisted of a large population at the congregation prayers, scholars were normally allotted in order to facilitate the process of dictating from the preacher’s notes (at-Tabrizi, 1990).

According to Az-Zarnooj, dictation was used as a learning tool in medieval times, “. . . I shall dictate to you what knowledge consists of. Since the educated man is honored only by his knowledge and knowledge of the law is the most worthy of honor” (Ahmad, 1989, p.128–130). This suggests that the path to obtain knowledge is like making the pen ready at the student’s disposal on every occasion, in order to write down the matter of scientific interest. The student should focus more on taking the notes rather than try to memorize, as the former is a more significant way of learning.
Research about Islamic teaching

There is little research in the literature that specifically addresses the use of Islamic teaching methods. However, one cornerstone study was found to highlight the current teaching issues faced by Islamic religion teachers.

Sharif Hamad study of common teaching methods. The Sharif Hamad (2004) study aimed to identify the common methods that are used by Islamic teachers in Gaza, Palestine while teaching the Islamic religion classes. Also, it aimed to identify the methods used by males and females and the differences of their years of experiences. The Hamad (2004) study sample size consisted of 66 total teachers (38 male and 28 female). He tested over 20 teaching methods. Of these 20, Education by preaching, advice and commandment, teaching by repetition, teaching by narratives, teaching by dialogue and Teaching by metaphors were included. He used survey questionnaires, which consisted of 23 items of teaching methods that the Islamic teachers used. He also asked teachers to provide the justification for use of these methods. The reliability of the study tool was checked by cronbach’s Alpha coefficients (Hamad, 2004). The study was by Likert scale, which consisted of strongly disagree, Disagree, Neutral, Agree, and strongly agree.

Hamad’s (2004) study found that the most common methods used were the Persuasion method with a of mean 4.61 and dialogue methods with a mean of 4.50. However, the least common methods were self-education with a mean of 2.91 and individualized education methods with a mean of 2.76. Also, Hamad found that there were no statistical differences between male and female teachers and the years of experiences. The reasons teachers used these methods related to the number of students in the class and the kinds of subjects. Additionally, the author found that some teachers do not have experience with other teaching methods. Furthermore, the
study found that the teachers motivation play of encouraging teachers to learn more about new methods that they can use.

Hamad recommended that teachers should be encouraged by the department of Education in that country to use the active methods such as the intellectual method, self-education method and individualized education method because of their impact of achieving the Islamic education goals.

Public High School, Saudi Arabia

High school in Saudi Arabia is the last grade level before higher education, and it is three years in duration (Farag, 2009). The high school goals include developing scientific thinking among students, and deepening the spirit of research and experimentation. Also, high school provides an opportunity for students to pursue their higher studies. High school aims to build people who can take the responsibility of family and bring awareness (Al-Aqeel, 2005).

There are specific goals of the Islamic classes such as developing the proper intellectual foundation for the study of science and knowledge; making the *Quran* and the Sunnah the guide and judgment; and knowing God and being close to him as well. Also, the classes aim to help students to collaborate with others, in order to help the community and country, as well as giving students the correct way of thinking and solving problems of social, economic and political concern. Islamic classes also aim to create the human mind, thought, and perception about the universe and life (An-Nahlawi, 2010).

Islamic Classes in Public High School, Saudi Arabia.

There are five kinds of Islamic classes in public high school at Saudi Arabia. These classes are Quran, Tafseer, Tawheed, Fiqh, and Hadith. Each type of class has its own objectives and purposes. These objective and purposes are described by Fosool in the teaching of Islamic
education Book, written by Alkhlifa and Hasheem (2005). The following section provides an analysis of these types of classes.

**Quran class.** The *Quran* is more than one thousand, four hundred years old, but the *Quran* has not changed or been altered by even a single word (Alkhlifa & Hasheem, 2005). The foundation of *Quran* is based on the doctrine of Islam and legislation (Alkhlifa & Hasheem, 2005). One of the goals of teaching the *Quran* is to train students to read correctly. Another objective is to increase the scientific outcome of the given teachings. Reading the *Quran* helps students to find useful information to help them understand human psychology and behavior. It also gives students confidence by reading it out loud (Alkhlifa & Hasheem, 2005).

**Tafseer class.** Tafseer is the explanation of the *Quran*. The objectives of the Tafseer classes are to enable the students to understand the legal provisions of the *Quran*, and to understand the meanings of the *Quran* deeply. Devising the legal provisions from the *Quran*, the class targets an increase in the vocabulary and ideas of the students by explaining to them the meanings of different words and sentences of the *Quran* (Alkhlifa & Hasheem, 2005).

**Hadith class.** Hadith are the words spoken by the holy Prophet Mohammad (PBUH) that aim to elaborate the teachings of *Quran* and provide a walkthrough for Muslims in every aspect of living a life as per Islamic teachings. Hadith aims to train students on how to devise rules and provisions based on Islamic teachings emerging from Prophet Mohammad (PBUH). The class aims to confirm to the mental side and takes into account devising provisions. The class also aims to develop the emotional side of students (Alkhlifa & Hasheem, 2005).

**Tawheed class.** Tawheed means the doctrine that Muslims believe in. The class focuses on studying the basic provision of Islam that Allah Almighty is one and has no companion. The aim of Tawheed is to communicate the correct belief to the hearts of students. These classes aim
to purify the heresies and myths by giving students the correct belief with evidence. The other objective is to urge the students to turn towards God by giving them proper evidence of the truth of the religion (Alkhlifa & Hasheem, 2005).

**Fiqh class.** Fiqh focuses on teaching how to worship Allah, and provides students comprehensive guidance on social, economic, and political issues. The class also aims to enlighten the students on how to deal with their self and others. The class aims to teach them how to behave ethically in every aspect of life and understand the doctrine of ethics (Alkhlifa & Hasheem, 2005).

**Summary**

In conclusion, the rationale of the elucidating topic area is so that these processes could be employed in contemporary times in public schools of Saudi Arabia. The responsibility of teachers in the Islamic Education System is considerable and essential. Teachers have the aptitude to amend the hearts and intellects of people; their persuasion is incredible. Teachers are educationalists, instructors, guides, role models, and secret code breakers of the preeminent personality. They symbolize the enhanced side of civilization. These conceptions demonstrate that edification is identical to adoration. These doctrines of Islam modernized the perception of edification and progression of teaching. Islam has espoused realistic approaches of edification and schooling. There are five diverse categories of classes that endeavor to assist the students to develop into enhanced cohorts of the creed. The Islamic edifying system is worldwide; it is not to dole out any cultural, ethnic, nationalized or shared concern. The underpinning ideas of this system are based on harmony of the originator, concord of the human being, and liability on the day of conviction. These perceptions endow the Islamic education system as a model of adoration where edification becomes reverence.
CHAPTER THREE: METHODS AND PROCEDURES

The previous chapters discussed the teaching methods in Islam. This chapter will explain the methods that I used to collect information on the Islamic teaching methods as utilized in the classrooms. The chapter introduces the readers to the research methods and procedures chosen for this study. It summarizes how data were collected, which research instruments were chosen, and the sampling method used for the participants. A discussion of the data analysis techniques and the collection of primary and secondary data was also carried out. The research methodology is built upon the nature of survey research (Creswell, 2008).

Research Questions

This research aims to answer the following questions:

1. To what degree are teachers using the methods dictated by Prophet Mohammed?
2. To what degree does gender play in the use of teaching methods as dictated by Prophet Mohammed?
3. To what degree does level of the teachers education play in the use of teaching methods as dictated by Prophet Mohammed?
4. To what degree do years of the teachers experience play in the use of teaching methods as dictated by Prophet Mohammed?
5. What are other methods that Islamic realign teachers have used to teach the Islamic classes?

Research Methods

The research design of a study provides a framework for data collection and analysis; hence, it is important to choose the most suitable research design (Bryman & Bell, 2007). The research design can be categorized into two types: quantitative and qualitative. Quantitative research design is the most common used by researchers (Cormack, 1991). The application
involves either collecting or converting the data in the form of quantities or mathematical figures. These data are then used, and various analytical tools such as regression, ratio analysis, scenario analysis, arithmetic calculations etc. are applied (Gill, Stewart, Treasure, & Chadwick 2008). This technique is most helpful when researchers wish to identify and examine the cause and effect relationships of the variables under study (Grove, 1987).

Although quantitative research focuses more on the measurements and analysis of variables and studies the causal relationships between them, it overlooks the processes that go into these relationships (Kothari, 2009). The quantitative research method uses numerical data to analyze and reach findings. It is based on objectivity and follows a formal systematic process (Burns & Grove, 1987). On the other hand, qualitative research methods are more subjective and based on reasoning. They tend to describe certain elements attached with a specific phenomenon. They do so with an idealistic or humanistic approach (Leach, 1990).

This study will be based on quantitative research because the researcher is mainly interested in understanding the extent to which teaching methods are being used, not specifics about how they are being used. Specifically, a survey questionnaire was used to gather quantitative data. The primary information obtained from the respondents was compared and contrasted with the findings of the literature analysis. This enabled the researcher to understand the similarities and differences between the primary and secondary research and enabled the researcher to arrive at an effective conclusion.

Quantitative research is closely linked with the positivist research paradigm, which supports an objective viewpoint. This study was based on objective questions, and the goal was to determine whether the Islamic methods are used in classrooms, and what further recommendations could be made. The questionnaire aimed to ask very precise and defined
questions in order to obtain maximum information in a limited time to ensure accurate response from the respondents.

**Survey research**

The instrument used to undertake the research was survey questionnaires because surveys enable the researcher to collect a large amount of information through quantitative techniques (Pinsonneault & Kraemer, 1993). Surveys are an important data collection tool because they have been defined as “means for gathering information about the characteristics, actions, or opinions of a large group of people” (Pinsonneault & Kraemer, 1993, p. 77). According to Salant and Dillman (1994), surveys can be used as a means to make assessment about needs, evaluate demands and also for examining an impact. This research tool is helpful in gaining information from a large sample of population and is most efficient in describing the composition of this sample through the collected demographic data. Questionnaires are administered by the researcher to a sample of the population in order to learn about the distribution of characteristics, attitudes, or beliefs (Marshall, 2006).

Survey questionnaires are appropriate for collecting large amount of data with lower cost (per respondent) and lower bias. It is less time consuming and more efficient as compared to other forms of primary questionnaire (Jorgensen, 1989). As the targeted respondents are school teachers with a busy daily schedule, this method helped in collecting the responses with the minimum time commitment possible. This is because the respondents are assured of anonymity and are allowed to answer the questions in complete privacy (Dawson & Catherine, 2002). This study employed survey questionnaires in order to gather data about the kinds of Islamic teaching methods used by the teachers.
Participants

The participants for this study were the present teachers of Islamic religion classes in public high schools in Riyadh, Saudi Arabia. The reason for choosing the Islamic religion was because these teachers have a thorough knowledge about the Islamic methods used in early times, and thus the researcher thinks it is more likely that they have adopted those techniques to teach their students. The Islamic religion classes in the public high school are Quran, Tafseer, Tawheed, Fiqh, and Hadith, as were described in Chapter Two. Purposive sampling was used for selecting the participants of the study (Merriam, 2009) whereby only the teachers who teach Islamic Religion classes at the High School level were contacted. The survey also collected data to help better understand the differences between the teachers holding Bachelors, Masters, and Ph. D. degrees.

There were a total of 83 complete surveys, meaning that respondents had completed all required fields. Of the respondents, 59 (71%) were male and the remaining 24 (29%) were female. Participants were also asked to provide information about their educational background. It is clear that most of the sample qualification was “Bachelor,” with a frequency of 68 and a percentage of 81.9%, “Master” had a frequency of 13 and a percentage of 15.9%, and “PHD” had a frequency of 2 and a percentage of 2.4%.

Teaching experience was also an important consideration in this study. It is clear that most of the sample years of experience was more novice with the highest percentage of respondents having “up to 5 years,” with a frequency of 39 (47.0%) Next, the years of experience “between 5 to 10 years,” had a frequency of 18 (21.7%), Finally, the years of experience of “more than 10 years,” had a frequency of 26 (31.3%).
There are typically three grade levels at the high school level (1, 2, and 3). Respondents were asked to share which “grades” they had experience teaching at. The majority of the respondents (61) have had experience at the first grade of high school. The second grade of high school was taught by 40 of the respondents and the third grade by 38. Notice that some respondents selected more than one grade (n= 139) showing some overlap in teaching grades. More specifically, teachers had the opportunity to share the types of classes they have taught. The Quran and Tafseer were the most commonly taught at 43 respondents for each. However, nearly equally common was Hadith, Taweed and Fiqh at 41 respondents for each. Again, there is some overlap in the courses taught with more than 209 total classes listed in the survey response.

**Instrumentation**

A questionnaire method was used in this research. The questionnaire that was used to carry out the research and obtain responses from the respondents is attached in the appendix section. The questionnaire is based on a Likert Scale model. According to this technique, every question asked from the respondents provides a series of answers that they can choose from. The respondents are expected to select the most suitable or most relevant answer from the given scale (Peterson, 2000). A typical Likert Scale consists of following response options:

1. Strongly disagree,
2. Disagree,
3. Neither agree nor disagree,
4. Agree, and
5. Strongly agree (Peterson, 2000).

The questionnaire survey is divided into two sections. The first section aimed to obtain personal information of the respondent, such as gender, educational qualification, teaching
experience, etc. The second section asked more specific questions related to the subject under research. The questions asked in the survey questionnaire are directly generated from the literature research. Further, every question was linked to the objectives of the research and was designed to answer all the aims that this research intended to achieve.

**Procedures**

The procedure for data collection was through online survey questionnaires using a Google tool among teachers who are currently teaching the Islamic religion classes at public high schools in Riyadh, Saudi Arabia. The researcher has a good relationship with some teachers in Riyadh who were willing to help complete the survey. The researcher sent an invitation message introducing the study and its benefits. The link of the questionnaire was shared with the teachers through emails or by smartphone applications such as the WhatsApp messenger application. After the researcher sent the survey, he sent a message to remind teachers to participate in the study. When the study finished, the researcher sent an appreciation message. The researcher sent about 300 invitations. The advantage of this was the large number of participants to study in the short time frame.

**Data Analysis**

The data collected were analyzed using a comparative analysis technique. This technique requires the researcher to compare and contrast the results obtained from the two sources and identify the similarities and differences between them. The similarity in the two sources of information substantiates the results obtained, and the differences show the existence of gaps, which require further research (Bryman & Bell, 2003). For data analysis, the information collected from the questionnaires was analyzed. Two methods were used to analyze the data which included the following: Anova and T-test.
**Anova method.** Anova (Analysis of Variance) method was used to determine the variances or differences in the responses generated through the questionnaire method. In this technique, the objective is to identify variances in the answers of the respondents on a similar variable (Willemse, 2009).

**T-test.** The T-test is a statistical data analysis technique that was used to determine whether the mean of the responses generated from different groups are different to each other. In other words, the T-test aims to identify the difference between two means while relating to the variation in the data, which is known as standard deviation (Willemse, 2009).

**Statistical methods.** The data of interest was encoded and entered into computer in order to analyze the data and extract the results. To achieve the objectives of the study and analyze the collected data, several appropriate statistical techniques were applied using the Statistical Package for Social Science (SPSS). Before demonstrating the statistical approaches, the researcher needed to determine the length of the five scale cells (both low and high limits) which were used in the study. As a result, the extensity, which is 5-1=4, is first computed, and then divided by the number of cells of the scale, which is five to obtain the length of the cell which is .80 (4 / 5 = 0.80). Then, 0.80 was added to the cells as follows:

- From 1 to 1.80 represents **I strongly disagree/ I do not use it**
- From 1.81 to 2.60 represents **I disagree/ Once a month**
- From 2.61 to 3.40 **Neutral/ Once a week**
- From 3.41 to 4.20 represents **I agree/ Once a week**
- From 4.21 to 5.00 represents **I strongly agree/ Daily**

Repetition and percentages were calculated to identify personal and occupational characteristics of the study members and to determine the responses of its members to the main
themes included in the instrument of the study. Also, Cronbach’s Alpha coefficient was used to measure the reliability of the instrument of the study. Afterwards, several statistical calculations were conducted.

First, the arithmetic mean (“Mean”) was used to understand how high or low responses compared to members of the study (average of the phrases averages). Understanding the highest arithmetic average allowed the researcher to better understand the rank order of responses in the study sample (Willemse, 2009).

Second, “Standard Deviation” was used to identify the deviation of the responses of the members of the study for each of the phrases in the study variables, and to each of its main dimension for its arithmetic mean. Therefore, it is noted that the standard deviation shows the dispersion in the responses of members of the study for each of the statements in the study variables, as well as the major dimension. So, the more the value closes to zero, the more the responses were focused and decreased dispersion between the measures (Willemse, 2009). This helped the researcher to identify the extent of the deviation of the study sample responses for each of the phrases in the study variables, and each axis of the main items for the arithmetic average.

Third, a “One Way ANOVA F-test” was used to determine the significant statistical differences between the trends of the study according to the difference in personal and functional characteristics that is divided into more than two categories. The decision of being significant difference is made when the resulting p-value <.05, while there is no significant difference if p-value >.05(David& David). This helped the researcher to detect statistically significant differences in the responses of the sample towards the axis of the survey, which depending on personal variables that were divided into two categories.
Forth, Independent-Samples T-test procedure compared means for two groups of cases. Ideally, for this test, the subjects should be randomly assigned to two groups, so that any difference in response is due to the treatment (or lack of treatment) and not to other factors (Ott & Longnecker). This helped the researcher to detect statistically significant differences in the responses of the sample towards the axis of the survey, depending on different variants of personal and functional, which were divided into two categories.

Fifth, Scheffé’s method was employed as a single-step multiple comparison procedure which applies to the set of estimates of all possible (Ott & Longnecker, 2008). This helped the researcher understand the comparison a posteriori if there were statistically significant differences in the responses of the sample towards the axes.

Summary

This chapter has explained the chosen research methods for this study. The methods were mainly quantitative in nature whereby the survey questionnaires were administered among the teachers who were teaching Islamic religion classes at public high schools in Saudi Arabia. Primary data were collected and analyzed with the help of secondary data in the form of a literature review. The selected research methods will minimize the cost and time taken for the study whilst maximizing the outcome. The method used was a questionnaire survey, which was designed using a Likert Scale technique. The data obtained from the questionnaire were analyzed using Anova and T-test techniques.
CHAPTER FOUR: DATA ANALYSIS AND DISCUSSION

Introduction

In order to ensure maximum validity, the researcher sought answers to the following question: Does the questionnaire measure the object of this research in a useful way? Reliability analysis can be used to determine the extent to which the items in the questionnaire are related to each other, giving an overall index of the reliability or internal consistency of the scale as a whole, in order to identify problem items that should be excluded from the scale, by using Pearson correlation coefficients between the items and the total for the scales used in the study.

Results

Reliability refers to the property of a measurement instrument that causes it to give similar results for similar inputs. This means that if a survey were repeated using the same instrument, the same results would be obtained. Reliability in most conditions can be expressed as a correlation coefficient; there are several ways to do this, the most common of which is Cronbach’s Alpha, which is dependent on the internal consistency and gives an idea of the consistency of items with each other and with the scale as a whole.

The reliability of the study tool was checked by examining the internal consistency of the questionnaire items, by computing Cronbach’s Alpha coefficients. For those items addressing the purpose of the performance appraisal, this reached 0.75, with the number of items amounted to 21. The results suggest that all of the participants responded positively about use of the methods described to a significant level and therefore internal validity was established.

Data Analysis by Frequency of Methods Used

This section describes the specific findings of the survey by teaching method. The main research question this survey addresses is: to what extent are the Islamic teaching methods, as
dictated by Prophet Mohammed that conform to the methods described, is employed by Islamic classes’ teachers in the high school classrooms in Riyadh, Kingdom of Saudi Arabia?

**Results.** The sample size in this study constituted 83 respondents, in which 59 were men and 24 were female. Most of the respondents held a bachelor degree and only a small percentage constituted held masters and PhD degrees. Furthermore, most of the respondents had work experience of up to 5 years, and only 36% of the participants had work experience of more than 10 years. Besides, most of the teachers were teaching the Quran and Tafseer classes in the first grade in high school.

When analyzing the different teaching methods used by the teachers, most of the teachers agreed on the fact that they have sufficient knowledge about their teaching methods. The total mean of 4.12 (i.e., the answer to different teaching related methods in use) indicated that most of the teachers have sufficient knowledge about the teaching methods in use in terms of ‘teaching by metaphors,’ ‘teaching by dialogue,’ and the ‘teaching by practice and repetition method.’ However, the first rank was given to the metaphor teaching method and the last rank was given to the repetition method. The ranks in this case indicated the teachers’ knowledge about the methods and their preferences in using them. Moreover, when it came to the usefulness of the methods in use, most of the teachers thought that for high school students, teaching by narratives was the most useful method. On the other hand, only a small percentage of the teachers thought that the teaching by the dictation method was useful for high school students; hence, it was awarded the last rank.

Furthermore, when evaluating the frequency of the teaching methods in use, the value of the mean 3.72 represented that the teachers used most of the teaching methods once a week. In these cases, the most frequently used method was the dialogue method. The values of mean 4.46
represented that it was used almost daily. On the other hand, the teaching method of dictation had the lowest mean indicating that it is the least frequently used method.

The results of the T-test and the ANOVA reveal that all of the questions asked regarding the procedures being used were statistically significant at a level of 0.01. This indicates a high degree of correlation and consistency between the data items and confirms their internal validity. This shows that if the survey was repeated, the same results would be obtained; this reliability can be proved by the high degree of correlation in the data. In this case, the Cranach’s Alpha coefficient was 0.75 for 21 items, indicating correlation. However, the correlation is not so high, which could cause the problem of heteroscedasticity or co-linearity.

**Findings by teaching method.** The first teaching method investigated was education by preaching, advice and commandment. As shown in Table 1, the variable SN had a mean of 4.08, which represents “I agree” That teachers have sufficient knowledge about the preaching method. The variable SN 2 had a mean of 4.36, which represents “I strongly agree” That the Preaching method is useful for high school students. The variable SN 3 had a mean of 4.10, which represents “Twice a week”, which meant that teachers use this method two times a week.

Table 1

*Education by Preaching, Advice and Commandment*

<table>
<thead>
<tr>
<th>SN</th>
<th>Items</th>
<th>Mean</th>
<th>STD.</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I have sufficient knowledge about Ed. by Preaching.</td>
<td>4.08</td>
<td>0.83</td>
<td>A</td>
</tr>
<tr>
<td>2</td>
<td>Preaching is useful for students.</td>
<td>4.36</td>
<td>0.83</td>
<td>SA</td>
</tr>
<tr>
<td>3</td>
<td>How often you use this method?</td>
<td>4.10</td>
<td>1.05</td>
<td>2X Week</td>
</tr>
</tbody>
</table>

---

1 For all tables, SA= Strongly agree, A=Agree, N= Neither agree or Disagree, D= Disagree, and SD= Strongly Disagree
The second Islamic teaching method investigated was teaching by repetition. Shown in Table 2, the variable SN 1 had a mean of 3.80, which represents “I agree” that meant teachers greed of having sufficient knowledge about the teaching by repetition. The variable SN 2 had a mean of 3.69, which represents “I agree”, which meant that using this method with high school students is useful. The variable SN 3 had a mean of 3.61, which represents “Twice a week” of using teaching by repetition.

Table 2

*Teaching by Repetition*

<table>
<thead>
<tr>
<th>SN</th>
<th>Items</th>
<th>Mean</th>
<th>STD.</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I have sufficient knowledge about Repetition.</td>
<td>3.80</td>
<td>0.71</td>
<td>A</td>
</tr>
<tr>
<td>2</td>
<td>Teaching by Repetition is useful for students</td>
<td>3.69</td>
<td>1.00</td>
<td>A</td>
</tr>
<tr>
<td>3</td>
<td>How often you use this method?</td>
<td>3.61</td>
<td>1.29</td>
<td>2X Week</td>
</tr>
</tbody>
</table>

The third method was teaching by narrative method. As shown in Table 3 in the next page, the variable SN 1 had a mean of 4.23, which represents “I strongly agree” that teachers strongly agreed of having sufficient knowledge about the narrative method. Also, teachers strongly agreed that the narrative method is useful for high school student as shown in the variable SN 2 had a mean of 4.60, which represents “I strongly agree.” The variable SN 3 had a mean of 3.86, which represents “Twice a week”, which meant that teachers use this method two times a week.
Table 3

The Narrative Method

<table>
<thead>
<tr>
<th>SN</th>
<th>Items</th>
<th>Mean</th>
<th>STD.</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I have sufficient knowledge about Narratives.</td>
<td>4.23</td>
<td>0.74</td>
<td>SA</td>
</tr>
<tr>
<td>2</td>
<td>Narratives is useful for high school students.</td>
<td>4.60</td>
<td>0.54</td>
<td>SA</td>
</tr>
<tr>
<td>3</td>
<td>How often you use this method?</td>
<td>3.86</td>
<td>0.96</td>
<td>2X Week</td>
</tr>
</tbody>
</table>

The dialogue method was the fourth method that investigated. As shown in Table 4, teachers strongly agreed that they have sufficient knowledge about this method; the variable SN 1 had a mean of 4.37, which represents “I strongly agree.” The variable SN 2 had a mean of 4.52, which represents “I strongly agree” that the dialogue method is useful for high school students. The variable SN 3 had a mean of 4.46, which represents “Daily” of using the dialogue method.

Table 4

The Dialogue Method

<table>
<thead>
<tr>
<th>SN</th>
<th>Items</th>
<th>Mean</th>
<th>STD.</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I have sufficient knowledge about Dialogue.</td>
<td>4.37</td>
<td>0.66</td>
<td>SA</td>
</tr>
<tr>
<td>2</td>
<td>The Teaching by Dialogue is useful for students.</td>
<td>4.52</td>
<td>0.67</td>
<td>SA</td>
</tr>
<tr>
<td>3</td>
<td>How often you use this method?</td>
<td>4.46</td>
<td>0.93</td>
<td>Daily</td>
</tr>
</tbody>
</table>

The fifth method investigated was teaching by metaphors method. As shown in Table 5 in the next page, the variable SN 1 had a mean of 4.41, which represents “I strongly agree” that
teachers have sufficient knowledge about the teaching by metaphors method. The variable SN 1 had a mean of 4.55, which represents “I strongly agree” that the teaching by metaphors is useful for high school students. The variable SN 3 had a mean of 4.13, which represents “Twice a week” of using the metaphors method.

Table 5

*Teaching by metaphors*

<table>
<thead>
<tr>
<th>SN</th>
<th>Items</th>
<th>Mean</th>
<th>STD.</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I have sufficient knowledge about metaphors.</td>
<td>4.41</td>
<td>0.70</td>
<td>SA</td>
</tr>
<tr>
<td>2</td>
<td>The metaphors is useful for students.</td>
<td>4.55</td>
<td>0.59</td>
<td>SA</td>
</tr>
<tr>
<td>3</td>
<td>How often you use this method?</td>
<td>4.13</td>
<td>1.07</td>
<td>2X Week</td>
</tr>
</tbody>
</table>

Teaching through practice and application was the sixth method that was investigated. Shown in Table 6, the variable SN 1 had a mean of 4.01, which represents “I agree” that teachers have sufficient knowledge about the Preaching Method. The variable SN 2 had a mean of 4.30, which represents “I strongly agree” that the teaching through practice and application method is useful for high school students. The variable SN 3 had a mean of 3.17, which represents “Once a week” which meant that teachers use this method one time a week.
Table 6

*Teaching Through Practice and Application*

<table>
<thead>
<tr>
<th>SN</th>
<th>Items</th>
<th>Mean</th>
<th>STD</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I have sufficient knowledge about Practice and Application.</td>
<td>4.01</td>
<td>0.89</td>
<td>A</td>
</tr>
<tr>
<td>2</td>
<td>Practice and Application is useful for students.</td>
<td>4.30</td>
<td>0.69</td>
<td>SA</td>
</tr>
<tr>
<td>3</td>
<td>How often you use this method?</td>
<td>3.17</td>
<td>1.32</td>
<td>1X Week</td>
</tr>
</tbody>
</table>

The seventh method that was investigated was teaching by the dictation method. As shown in Table 7, the variable SN 1 had a mean of 3.95, which represents “I agree”, which meant that teachers have sufficient knowledge about dictation method. The variable SN 2 had a mean of 3.45, which represents “I agree” teachers agreed that the dictation Method is useful for high school students. Teachers use this method two times a week as shown in the variable SN 3 had a mean of 2.74, which represents “Once a week”.

Table 7

*Teaching by the Dictation Method*

<table>
<thead>
<tr>
<th>SN</th>
<th>Items</th>
<th>Mean</th>
<th>STD</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I have sufficient knowledge about Dictation method.</td>
<td>3.95</td>
<td>1.05</td>
<td>A</td>
</tr>
<tr>
<td>2</td>
<td>The Dictation is useful for students.</td>
<td>3.45</td>
<td>1.22</td>
<td>A</td>
</tr>
<tr>
<td>3</td>
<td>How often you use this method?</td>
<td>2.74</td>
<td>1.62</td>
<td>1X Week</td>
</tr>
</tbody>
</table>
Knowledge of Islamic teaching methods general. The results show that the Islamic method that the teachers have the most sufficient knowledge about was metaphors method with variable mean 4.41 that represents “I strongly agree.” Second method that teachers have sufficient knowledge about was teaching by dialogue method with variable mean 4.37, which represents “I strongly agree.” The third method was narratives method with variable mean 4.23, which represents “I strongly agree.” Teaching by preaching method was the fourth method with variable mean 4.08, which represents “I agree” fifth method of having a sufficient knowledge about it was teaching through practice and application method with variable mean 4.01, which represents “I agree.” The teaching by the dictation method was the sixth method with variable mean of 3.95, which represents “I agree.” the least frequent method was repetition method with mean of 3.80 which represents “I agree.”

Usefulness of Islamic teaching methods. The most useful method for high school students was teaching by narratives method with variable mean 4.60, which represents “I strongly agree.” The second method was teaching by metaphors with variable mean 4.55, which represents “I strongly agree.” Teaching by dialogue method was the third useful for high school students with variable mean 4.52, which represents “I strongly agree.” Fourth method was preaching method with variable mean 4.36, which represents “I strongly agree.” Teaching through practice and application method was the fifth useful method for high school students with variable mean 4.30, which represents “I strongly agree.” The sixth useful method was repetition method with variable mean was 3.69, which represents “I agree.” the least frequent method was teaching by dictation with variable mean was 3.45, which represents “I agree.”

How often do you use the Islamic teaching methods? I asked teachers about how often they use the Islamic teaching methods and the results shown that the most used method was the
dialogue method with variable mean was 4.46, which represents “daily.” The second used method was teaching by metaphors with variable mean was 4.13, which represents “Twice a week.” Preaching method was the third used method with variable mean was 4.10, which represents “Twice a week.” The narrative method was the fourth method of used with a variable mean was 3.86, which represents “Twice a week.” The fifth used method was the repetition method with variable mean was 3.61, which represents “Twice a week.” Teaching through practice and application was the sixth method of sued with variable mean was 3.17, which represents “Once a week.” The least method of used in the high school was the dictation method with variable mean was 2.74, which represents “Once a week.”

**Degree that gender played on use of teaching methods.** One of my research questions was about the differences between male and female of using the Islamic teaching methods. As shown in table 8, there were no gender differences across responses with the study of Islamic teaching methods.

Table 8

*Independent samples: T-test between demographic factors (gender) with the Study of Islamic Teaching Methods*

<table>
<thead>
<tr>
<th>Gender</th>
<th>N</th>
<th>Mean</th>
<th>Std.</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Teaching Methods</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>59</td>
<td>4.1308</td>
<td>.44885</td>
<td>0.17</td>
<td>80.00</td>
<td>0.87</td>
</tr>
<tr>
<td>Female</td>
<td>24</td>
<td>4.1118</td>
<td>.46182</td>
<td>0.17</td>
<td>39.17</td>
<td>0.87</td>
</tr>
<tr>
<td><strong>The sufficient knowledge</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>59</td>
<td>4.2155</td>
<td>.40089</td>
<td>-0.02</td>
<td>80.00</td>
<td>0.98</td>
</tr>
<tr>
<td>Female</td>
<td>24</td>
<td>4.2174</td>
<td>.42174</td>
<td>-0.02</td>
<td>38.42</td>
<td>0.99</td>
</tr>
<tr>
<td><strong>How often you use this methods</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>59</td>
<td>3.6707</td>
<td>.57588</td>
<td>-1.26</td>
<td>80.00</td>
<td>0.21</td>
</tr>
<tr>
<td>Female</td>
<td>24</td>
<td>3.8385</td>
<td>.43990</td>
<td>-1.42</td>
<td>52.35</td>
<td>0.16</td>
</tr>
</tbody>
</table>
Degree that level of education of teacher had on teaching methods. One of my research questions was about the differences between levels of education of Islamic teachers. As shown in table 9, there were no differences between the qualifications “Bachelor, Master and Ph.D.” In the Study.

Table 9

*One Way ANOVA differences between (Qualification) with The Study of Islamic Teaching Methods*

<table>
<thead>
<tr>
<th></th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Teaching Methods.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>.395</td>
<td>2</td>
<td>.197</td>
<td>.975</td>
<td>.382</td>
</tr>
<tr>
<td>Within Groups</td>
<td>15.988</td>
<td>79</td>
<td>.202</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>16.383</td>
<td>81</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The sufficient knowledge.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>.156</td>
<td>2</td>
<td>.078</td>
<td>.472</td>
<td>.626</td>
</tr>
<tr>
<td>Within Groups</td>
<td>13.078</td>
<td>79</td>
<td>.166</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>13.234</td>
<td>81</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>How often you use this methods</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>.177</td>
<td>2</td>
<td>.088</td>
<td>.293</td>
<td>.746</td>
</tr>
<tr>
<td>Within Groups</td>
<td>23.781</td>
<td>79</td>
<td>.301</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>23.958</td>
<td>81</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Impact of years of experience. As shown in table 10, there were no differences between responses in regards to teaching experience.

Table 10

One Way ANOVA differences between (Teaching experience) with The Study of Islamic Teaching Methods

<table>
<thead>
<tr>
<th>SUM OF SQUARES</th>
<th>DF</th>
<th>MEAN SQUARE</th>
<th>F</th>
<th>SIG.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching methods.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>1.311</td>
<td>2</td>
<td>.656</td>
<td>3.437</td>
</tr>
<tr>
<td>Within Groups</td>
<td>15.072</td>
<td>79</td>
<td>.191</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>16.383</td>
<td>81</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The sufficient knowledge.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>.199</td>
<td>2</td>
<td>.099</td>
<td>.602</td>
</tr>
<tr>
<td>Within Groups</td>
<td>13.036</td>
<td>79</td>
<td>.165</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>13.234</td>
<td>81</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Between Groups</td>
<td>1.414</td>
<td>2</td>
<td>.707</td>
<td>2.477</td>
</tr>
<tr>
<td>Within Groups</td>
<td>22.544</td>
<td>79</td>
<td>.285</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>23.958</td>
<td>81</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis of Other Teaching Methods Utilized by Islamic Religion Teachers

This study was also interested in understanding the various methodologies used by teachers in enhancing the learning among students. To conclude my research findings, the survey addressed the last question related to the teaching methods used by teachers. The responses were diverse and interesting. There are four of the participants said that problem solving was a great tool for in-depth understanding. Three participants responded that teachers could be a role model
in order to inspire students to achieve goals. Twelve of the teachers emphasized the role of group formation and inter-group competition for enhanced learning. Nine of the teachers, however, said that students could simply be made to recite the lesson from the lecture as the conventional way for making sure that the students learned the lesson. One of the most enlightening manners which six of teachers used was to make sure students researched the learning topics before class so that the understanding of the topic was augmented. Eleven teachers also stressed the use of certain technological tools like PowerPoint presentations and Smart Boards to make use of visual and graphical presentations. This made sure that the students analyzed the topic in a more practical way.

All the above responses were varied in terms of techniques used, but they all indicated that different topics and subjects demanded different techniques to be used in order to make sure that the learning objectives were fulfilled. This is true because some of the topics like poems and literature require lecturing and imagination, while certain subjects like math and physics require problem solving skills. Also, teachers need to make sure that the techniques that they use are in-line with the elements of the subject, which can be graphs, visuals, problems, reading or more complex elements like case scenarios.
CHAPTER FIVE: CONCLUSION

Introduction

In the religion Islam, knowledge holds a significant position. There have been significant changes in Islamic nations due to the spread of Islamic religious teachings and the quest for knowledge that is inherent from the teaching of the Prophet. As time progresses, the teaching of something becomes vital; Islam in this regard encourages edification, particularly of the younger generation. The edification process of a pupil and the contributing role of the teacher cannot be denied.

The increased literacy rates in Saudi Arabia have led to much debate over the incorporation of Islamic Teaching methods in the classrooms. Az-Zarnooji, the famous Muslim scholar, has outlined important teaching methods, and some of these methods include preaching, advice and commandment, teaching by repetition, or Tikrar, the narrative method, the dialogue method, teaching by metaphors, teaching through practice, application and teaching by dictation method. These methods are then related to the methods used by early Islamic scholars, in both the teaching and recitation of the Quran. According to official statements, the education policy in the Kingdom, are based on the principles of Islam, and the current teaching methods under use should follow Islamic principals and teachings.

Discussion of Findings

This study analyzed empirically the extent to which teachers, in their classrooms, used the teaching methods outlined by the Prophet. Does gender of the teacher play a role in the determination of the teaching procedure? Is the education level of the teacher important in determining the teaching technique? Moreover, it is further analyzed that years of experience are relevant to the teaching methods. More importantly, what are other methods that Islamic realign
teachers have used to teach the Islamic classes? In the following section each of these research questions will be discussed.

**Methods being used by teachers.** As I explained in chapter one and two that there are several Islamic teaching methods, which Islamic religion teachers were used to teach the students in the high school. These methods are described by AZ-Zarnooji, who is a leading scientist in Islam. Islamic teaching methods include preaching, advice and commandment, teaching by repetition, the narrative method, the dialogue method, teaching by metaphors, teaching through practice and application and teaching by the dictation method. By comparing my study with the Hamad (2004) study, I found that the Hamad study included all of the same teaching methods as this current study except the dictation method. Hamad (2004) studied fifteen kinds of methods such as persuasion method, self-education method and problem-solving method. In the current study, the most frequently used method in this study was the dialogue method. The values of mean 4.46 represented that it was used almost daily. On the other hand, the teaching method of dictation had the lowest mean indicating that it is the least frequently used method. In Hamad study, the common methods used were Persuasion method and dialogue methods, but the least common methods were self-education and individualized education methods. These differences could be explained by the differences between the two studies.

**Degree that gender played on use of teaching methods.** Before I did this research, I thought that there would be differences between male and female of using the Islamic teaching methods. However, there were no gender differences across responses with the Study of Islamic Teaching Methods. There were 59 male and 24 female. By comparing this element with Hamads’ study, he emphasized that there were no statistical differences between the 38 male and 28 female teachers.
Degree that level of education of teacher had on teaching methods. In fact, this study had 68 of teachers hold Bachelor degree, 13 of them hold a Master degree, and 2 of them hold a Ph.D. degree. However, the result showed that there were no differences between the qualifications “Bachelor, Master and Ph.D.” in using the Islamic teaching methods, which were described in Chapter Two.

Degree that years of experience of the teacher had on teaching methods. Teaching experience was also an important consideration in this study. Most of teachers have up to 5 years, with a frequency of 39 teachers. The years of experience between 5 to 10 years,” had a frequency of 18 teachers. Yet, the years of experience of more than 10 years, had a frequency of 26 teachers. However, there were no differences between teaching experience in this study. Also, Hamad (2004) study found the same result that there were no statistical differences between the years of experiences.

Other teaching methods utilized by Islamic religion teachers. In the last question of my survey was related to the other teaching methods used by teachers. There were four of the teachers said that problem solving was a great tool for in-depth understanding. Three of teachers said that teachers could be a role model in order to inspire students to achieve goals. Twelve of teachers emphasized the role of group formation and inter-group competition for enhanced learning. Nine of the teachers, however, said that students could simply be made to recite the lesson from the lecture as the conventional way for making sure that the students learned the lesson. Six of teachers said letting students to do researches about the topic before class time help them to better understand. Eleven teachers also stressed the use of certain technological tools like PowerPoint presentations and Smart Boards to make use of visual and graphical presentations.
Limitations of Research

There were limitations to this research. First, the sample size was only of 83 respondents out of 300, and only in the province of Riyadh. However, the research attempted to analyze the teaching methods and procedures of the entire Kingdom, so for better results the sample size needs to be increased in future study since the rule of thumb is that the sample size must be $1/10^{th}$ of the population. Future researchers will need to first see the entire population of religious education teachers in the country and find out their sample size, which is going to be greater than 83 observations. As there are certain problems, which can occur due to the limitation of the sample size such as multi-collinearity, specification bias was the model and auto-correlation occurred between the error terms. Therefore, the sample size needs to be increased in the future.

Recommendations

From the results of the study, several implications for teaching Islamic religion could be drawn. First, in order to cope with the modernization of the education system, teachers must integrate the use of information technology in their teaching methods as all are proven to be good learning tools. All these stimulate and engage the cognitive thinking of pupils and have a long-lasting impression on the students. For the narrative, and learning through repetition methods, the incorporation of PowerPoint presentations and videos could result in better understanding and learning. This way both the old and the new practices can go hand in hand and significant advancements in Islamic education could take place.

Second, government officials should encourage teachers to use some of the teaching methods that help to develop the students’ mind and behavior such as problem solving method, teaching by doing researches, role model method and cooperative education. Also, teachers
should motivate themselves to have new experience about some other methods that they do not know about in order to increase the achievements quality of the Islamic education.

Third, even though advancements in the religious sector are vital, it must be evoked that the advancement must be constructive, and it must not challenge the accuracy of the subject taught. Islam as a religion is very sensitive to accuracy and preservation, which is reflected in why the Quran, after 1400 years is still in its original form. Because of that, teachers should be encouraged to research the Quran instructions in order to find the god directives, which will help students to be more reactant and creative.

Finally, I found that the majority of members of the study sample of male and this is due to the people of Saudi Arabia from the conservative communities. Therefore, women in Saudi Arabia typically prefer to be housewives and do not want to search for job opportunities. Also, the majority of members of the study sample are bachelor degree holders, which is the requirement for a teacher in Saudi Arabia. Moreover, the members of the study sample are fully aware of the knowledge of teaching method, they have sufficient knowledge of teaching methods and they used these methods weekly.

The results show that the teachers do prefer teaching by the various methods outlined by the Prophet (PBUH). But, which method to be used is based on their preference and on the aptitude of the pupils. Moreover with the passage of time, as advances in different fields of study are taking place, it is vital that development in Islamic Education must also take place. Here it must be noted that Islam strongly encourages development and improvements in every sector of life. Hence the teachers, as they are the ones who create the initial foundation of an individual and build a character which is lasting, must be well-equipped with the modern tools of teaching
and education, so that they can pass it on to their pupils, thereby creating a generation which is ready for both the challenge of the world and the hereafter.

Conclusion

Over the past few years, there have been considerable modernizations in almost every field; similarly, the field of education has been reformed and modernized. When it comes to modernization, it must not be detached from the Islamic educational theme. Islam encourages modernization in every aspect of life, and the constant development in the field of Islamic education, particularly in the mode of teaching, must take place. This would prove to be a constructive influence, in that relating religious education to physical one a balance would occur between both the worldly and the hereafter perspectives.

Most of the teaching methods used in the older times are still in use today, but the method in use strictly depends on the taste and preference of the teachers. The many methods used for Islamic teachings include the narrative style, which consists of storytelling, thus creating a lasting impact on the listener. Another method is that of teaching by repetition, where the pupil repeats after the teacher, teaching by dialogue and teaching by metaphors, which are two more methods. Different topics are explained through figures of speech, and by constructive debates between the teacher and the pupils. Teaching by dictation, which is an additional method, comes from the early years of Islam where the preachers adopted the example of Friday sermons, where the preacher would recite from a book or from the heart.

The results of the research comply with the hypothesis of the different teaching methods used by the teachers. It is clear that the many methods prescribed by scholars and academics of the early Islamic periods were very much advanced and even modern for their times; as they are still being used by teachers of the 21st century to teach religion. However, there have been
advancements in contemporary times with more teachers adopting information technology in their teaching procedures, but the gist of the procedures are same, and in most of the times it results in the same outcomes. On the other hand, the significance of the teaching methods is not debatable, as it is on the teacher to choose whichever method he or she likes to deliver in the lectures, and on the personality and aptitude of the pupils.
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APPENDIX A: STUDENTS PARTICIPANT INFORMED CONSENT LETTER

Students Participant Informed Consent

You are invited to participate in a research study designed to investigate your use of Islamic teaching methods as dictated by Prophet Mohammed in your Islamic religion classes. The Principal Investigator of this study is Sultan Alotaibi, a student at Bowling Green State University in the College of Education and Human Development, and the School of Teaching and Learning. I am completing this research study as part of the requirements for a Masters degree in Curriculum and Teaching. The research questions addressed in this study are: 1. To find out the degree to which teachers are using the methods dictated by Prophet Mohammed. 2. To understand what other teaching methods are used by Islamic religion teachers.

You have been selected to participate in this study because you are a high school Islamic religion teacher in Riyadh, Saudi Arabia. You must also be 18 years of age or older to participate in this study. If you do not meet these criteria please forgive the intrusion and delete this message.

As part of your participation you will be asked to respond to a series of questions about a variety of teaching methods that you may or may not use in your current teaching practices. You will not be asked for your name or any information that might identify you so your responses will be completely anonymous. You are under no obligation to participate in this research study; your decision to participate is entirely voluntary.

If you agree to participate in this research study, please click the button below, which said “I agree”. You may refuse to participate in this study or withdraw your voluntary consent and discontinue participation in this study without penalty and without affecting your relationship to your school. By agreeing to participate, you give us permission to use your responses in the research of this program.

If you have questions concerning the evaluation, please contact the Principal Investigator Sultan Alotaibi (Salotai@bgsu.edu) or the research advisor Tracy Huziak Clark at 001419-372-7363 (thuziak@bgsu.edu). If you have questions about the conduct of this study or your rights as a research participant, you may contact the Chair of Bowling Green State University's Human Subjects Review Board at 001419-372-7716 (hrb@bgsu.edu).
APPENDIX B: RECRUITING EMAIL SCRIPT

Recruiting Email Script

Dear Islamic religion teacher,

My name is Sultan Alotaibi and I am a student at Bowling Green State University in the College of Education and Human Development, and the School of Teaching and Learning. I am completing this research study as part of the requirements for a Masters degree in Curriculum and Teaching. My research study uses a survey approach to learn more about the teaching methods used to teach Islamic religion as dictated by Prophet Mohammed (PBUH). I need about 300 volunteers to participate in my survey. You have been selected because you are a teacher in an Islamic religion class. Your participation in this study is voluntary and you will receive no monetary compensation for your voluntary participation. You must be 18 years of age or older to participate in this study. You should be an Islamic religion teacher.

If you agree to voluntarily participate in this study, please use the link included below to access the survey. The survey should take no more than 20 minutes to complete. No personal information will be collected, therefore, there is no link between your name and your responses, everything is anonymous. You may refuse to participate in this study or withdraw your voluntary consent and discontinue participation in this study without penalty and without affecting your relationship to the university, the project staff, or your school.

If you agree to participate in this study, please use the following link:

https://www.surveymonkey.com/s/IslamicTeachingMethods

Thank you for your time.

Sultan Alotaibi
The Study of Islamic Teaching Methods in the Kingdom of Saudi Arabia

Appended to the Survey

This survey was designed to investigate the use of Islamic teaching methods as dictated by Prophet Mohammed in your Islamic religion classes. The Principal Investigator of this study is Sultan Alotaibi, a student at Bowling Green State University in the College of Education and Human Development, and the School of Teaching and Learning. I am completing this research study as part of the requirements for a Masters degree in Curriculum and Teaching. The

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You are invited to participate in the research study designed to investigate your use of Islamic teaching methods as dictated by Prophet Mohammed in your Islamic religion classes. The Principal Investigator of this study is Sultan Alotaibi, a student at Bowling Green State University in the College of Education and Human Development, and the School of Teaching and Learning. I am completing this research study as part of the requirements for a Masters degree in Curriculum and Teaching.
The Study of Islamic Teaching Methods in the Kingdom of Saudi

research questions addressed in this study are: 1. To find out the degree to which teachers are using the methods dictated by Prophet Mohammed. 2. To understand what other teaching methods are used by Islamic religion teachers.

You have been selected to participate in this study because you are a high school Islamic religion teacher in Riyadh, Saudi Arabia. You must also be 18 years of age or older to participate in this study. If you do not meet these criteria please forgive the intrusion and delete this message.

As part of your participation you will be asked to respond to a series of questions about a variety of teaching methods that you may or may not use in your current teaching practices. You will not be asked for your name or any information that might identify you so your responses will be completely anonymous. You are under no obligation to participate in this research study; your decision to participate is entirely voluntary.

Submitting this survey indicates your consent to participate in this research study. You may refuse to participate in this study or withdraw your voluntary consent and discontinue participation in this study without penalty and without affecting your relationship to your school. To withdraw your participation simply do not submit your responses at the end of the survey. By agreeing to participate, you give us permission to use your responses in the research of this program.

If you have questions concerning the evaluation, please contact the Principal Investigator Sultan Alotaibi (Salotaib@bgsu.edu) or the research advisor Tracy Huiziak-Clark at 001419-372-7363 (thuiziak@bgsu.edu). If you have questions about the conduct of this study or your rights as a research participant, you may contact the Chair of Bowling Green State University's Human Subjects Review Board at 001419-372-7716 (hsrc@bgsu.edu).
The Study of Islamic Teaching Methods in the Kingdom of Saudi Arabia

<table>
<thead>
<tr>
<th>Personal Information</th>
<th>المعلومات الشخصية</th>
</tr>
</thead>
</table>

1. **What is your gender?**
   - Female
   - Male

2. **Qualification**
   - Bachelor
   - Master
   - PHD

3. **Teaching experience**
   - Up to 5 years
   - Between 5 to 10 years
   - More than 10 years

4. **Which Grade that you have taught?**
   - First grade of high school
   - Second grade of high school
   - Third grade of high school

5. **Which kind of classes that you taught?**
   - Qur'an
   - Tafseer
   - Hadith
   - Tawheed
   - Fiqh
### 6. I have sufficient knowledge about Education by Preaching method.

<table>
<thead>
<tr>
<th>Strongly Agree (أوافق بشدة)</th>
<th>Agree (أوافق)</th>
<th>Neutral (متأمل)</th>
<th>Disagree (لا أوافق)</th>
<th>Strongly Disagree (لا أوافق بشدة)</th>
</tr>
</thead>
</table>

### 7. The Education by Preaching is useful for students in order to teach them the Islamic classes.

<table>
<thead>
<tr>
<th>Strongly Agree (أوافق بشدة)</th>
<th>Agree (أوافق)</th>
<th>Neutral (متأمل)</th>
<th>Disagree (لا أوافق)</th>
<th>Strongly Disagree (لا أوافق بشدة)</th>
</tr>
</thead>
</table>

### 8. How often you use this method?

<table>
<thead>
<tr>
<th>Daily</th>
<th>Twice a week</th>
<th>Once a week</th>
<th>Once a month</th>
<th>I do not use it</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>مرتين في الأسبوع</td>
<td>مرة في الأسبوع</td>
<td>مرة في الشهر</td>
<td>لا أسخدمها</td>
</tr>
</tbody>
</table>

---

The Study of Islamic Teaching Methods in the Kingdom of Saudi
9. I have sufficient knowledge about Teaching by Repetition method.

<table>
<thead>
<tr>
<th>Option</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I strongly agree</td>
<td>أتراف شدة</td>
</tr>
<tr>
<td>I agree</td>
<td>أتراف</td>
</tr>
<tr>
<td>Neutral</td>
<td>متساو</td>
</tr>
<tr>
<td>I disagree</td>
<td>لا أتراف</td>
</tr>
<tr>
<td>I strongly disagree</td>
<td>لا أتراف بشدة</td>
</tr>
</tbody>
</table>

10. The Teaching by Repetition is useful for high school students in order to teach them the Islamic classes.

<table>
<thead>
<tr>
<th>Option</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I strongly agree</td>
<td>أتراف شدة</td>
</tr>
<tr>
<td>I agree</td>
<td>أتراف</td>
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<td>متساو</td>
</tr>
<tr>
<td>I disagree</td>
<td>لا أتراف</td>
</tr>
<tr>
<td>I strongly disagree</td>
<td>لا أتراف بشدة</td>
</tr>
</tbody>
</table>

11. How often you use this method?

<table>
<thead>
<tr>
<th>Option</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>مرتين شدة</td>
</tr>
<tr>
<td>Twice a week</td>
<td>مرة في الأسبوع</td>
</tr>
<tr>
<td>Once a week</td>
<td>مرة في الأسبوع</td>
</tr>
<tr>
<td>Once a month</td>
<td>مرة في الشهر</td>
</tr>
<tr>
<td>I do not use</td>
<td>لا أستخدمها</td>
</tr>
</tbody>
</table>
The Study of Islamic Teaching Methods in the Kingdom of Saudi

The Narrative Method

12. I have sufficient knowledge about Teaching by Narratives method

لا أعرف كيف اختر القصص

- I strongly agree
- I agree
- Neutral
- I disagree
- I strongly disagree

13. The Teaching by Narratives is useful for high school students in order to teach them the Islamic classes

أسلوب إخبار القصص مناسب لطلبة المرحلة الثانوية في تدريسهم المواد الشرعية

- I strongly agree
- I agree
- Neutral
- I disagree
- I strongly disagree

14. How often you use this method?

كم مرة تستخدم هذا الأساليب

- Daily
- Twice a week
- Once a week
- Once a month
- I do not use it
- لا أستخدمها
15. I have sufficient knowledge about Teaching by Dialogue method

أنا على علم جيد بإستراتيجية الحوار في التعليم

- I strongly agree
- I agree
- Neutral
- I disagree
- I strongly disagree

16. The Teaching by Dialogue is useful for high school students in order to teach them the Islamic classes.

استخدم هذا الطريقة الفعالة في تدريسهم المواد الدينية

- I strongly agree
- I agree
- Neutral
- I disagree
- I strongly disagree

17. How often you use this method?

كم مرة تستخدم هذا الطريقة

- Daily
- Twice a week
- Once a week
- Once a month
- I do not use it
18. I have sufficient knowledge about Teaching by metaphors method

- I strongly agree
- I agree
- Neutral
- I disagree
- I strongly disagree

19. The Teaching by metaphors is useful for high school students in order to teach them the Islamic classes.

- I strongly agree
- I agree
- Neutral
- I disagree
- I strongly disagree

20. How often you use this method?

- Daily
- Twice a week
- Once a week
- Once a month
- I do not use it
- لا أستخدمها

لدي معرفة كافية باسلوب ضرب الأمثال
أراضي مشددة
أراضي معتدلة
أراضي ضعيفة
لا أراضي
لا أراضي مشددة

أساليب ضرب الأمثال مفيدة للطلبة المرحلة الثانوية في تدريسهم لمواد العلوم الشرعية
أراضي مشددة
أراضي معتدلة
أراضي ضعيفة
لا أراضي
لا أراضي مشددة

كم مرة تستخدم هذا الأساليب؟

- يومياً
- كل أسبوعين
- مرة في الأسبوع
- مرة في الشهر
- لا أستخدمها

لا يوجد إجابة
21. **I have sufficient knowledge about Teaching Through Practice and Application method**

<table>
<thead>
<tr>
<th>الرأي</th>
<th>العربية</th>
<th>الترجمة</th>
</tr>
</thead>
<tbody>
<tr>
<td>strongly agree</td>
<td>أرافق بشدة</td>
<td>أصلًا الى معرفة كافية من خلال الطلب العملية والتطبيق العملي</td>
</tr>
<tr>
<td>agree</td>
<td>أرافق</td>
<td>أصلًا الى معرفة كافية من خلال الطلب العملية والتطبيق العملي</td>
</tr>
<tr>
<td>Neutral</td>
<td>سيدب</td>
<td>أصلًا الى معرفة كافية من خلال الطلب العملية والتطبيق العملي</td>
</tr>
<tr>
<td>disagree</td>
<td>لا أرافق</td>
<td>لا أصلًا الى معرفة كافية من خلال الطلب العملية والتطبيق العملي</td>
</tr>
<tr>
<td>strongly disagree</td>
<td>لا أرافق بشدة</td>
<td>لا أصلًا الى معرفة كافية من خلال الطلب العملية والتطبيق العملي</td>
</tr>
</tbody>
</table>

22. **Teaching Through Practice and Application is useful for high school students in order to teach them the Islamic classes.**

<table>
<thead>
<tr>
<th>الرأي</th>
<th>العربية</th>
<th>الترجمة</th>
</tr>
</thead>
<tbody>
<tr>
<td>strongly agree</td>
<td>أرافق بشدة</td>
<td>أسلوب الممارسة والتطبيق العملي مفيد للطلبة المرحلة الثانوية في تدريسهم للمواد الإسلامية</td>
</tr>
<tr>
<td>agree</td>
<td>أرافق</td>
<td>أسلوب الممارسة والتطبيق العملي مفيد للطلبة المرحلة الثانوية في تدريسهم للمواد الإسلامية</td>
</tr>
<tr>
<td>Neutral</td>
<td>سيدب</td>
<td>أسلوب الممارسة والتطبيق العملي مفيد للطلبة المرحلة الثانوية في تدريسهم للمواد الإسلامية</td>
</tr>
<tr>
<td>disagree</td>
<td>لا أرافق</td>
<td>أسلوب الممارسة والتطبيق العملي مفيد للطلبة المرحلة الثانوية في تدريسهم للمواد الإسلامية</td>
</tr>
<tr>
<td>strongly disagree</td>
<td>لا أرافق بشدة</td>
<td>أسلوب الممارسة والتطبيق العملي مفيد للطلبة المرحلة الثانوية في تدريسهم للمواد الإسلامية</td>
</tr>
</tbody>
</table>

23. **How often you use this method?**

<table>
<thead>
<tr>
<th>الرأي</th>
<th>العربية</th>
<th>الترجمة</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>يوميًا</td>
<td>مرتين في الأسبوع</td>
</tr>
<tr>
<td>Twice a week</td>
<td>كل أسبوعين</td>
<td>مرة في الأسبوع</td>
</tr>
<tr>
<td>Once a week</td>
<td>مرة كل أسبوع</td>
<td>مرة في الشهر</td>
</tr>
<tr>
<td>Once a month</td>
<td>مرة شهراً</td>
<td>لا استخدمها</td>
</tr>
<tr>
<td>I do not use</td>
<td>لا استخدمها</td>
<td></td>
</tr>
</tbody>
</table>
27. In addition to the methods described above, what other teaching methods that you have used?

أخي معلم مواد العلوم الشرعية
إذا كانت هناك أساليب تعليمية تستخدمها في تدريسه (سواءاً كانت حديثة أو غير حديثة) غير الأساليب التي سئلت عنها فلنتمي ملك
كتابتها هنا.