

**Teachers' Perceptions towards the Content of Secondary School  
Islamic Studies Curriculum in relation to Vocational Islamic  
Education Values in UAE**

تصور المعلمين لمحتوى مناهج التربية الإسلامية للمرحلة الثانوية بخصوص القيم  
الإسلامية للتربية المهنية في دولة الإمارات العربية المتحدة

**By**

**Anwar Ibrahim**

**ID: 90145**

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**Dissertation Supervisor**

**Professor Sufian Forawi**

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## **Dedication**

This dissertation has been a challenge to my academic abilities. I dedicated it to the soul of my beloved father who believed in my abilities who always used to say “you can do it.”

This work is dedicated to beloved mother, my lovely children Aminah and Dhul-khair my inspirers.

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## **Abstract**

Moral education is a fundamental component of Islamic Studies Curriculum therefore, Islamic values in relation to Vocational and Technical Education are best taught through Islamic Studies. This is an integrated way of education that encompasses all aspects of life including Vocational and Technical fields.

The main purpose of this study is to investigate the teachers' views towards including Islamic values in the educational textbooks taught in vocational and technical schools in the United Arab Emirates. The study comprises the participation of 56 Islamic Studies teachers, nine lead teachers and two curriculum specialists from vocational and technical schools, centers and institutes in the UAE. Multiple instruments were employed in a mixed methods approach to collect sufficient data for the study. A questionnaire with close and open-ended questions was used to report the teachers' perceptions. Interviews were conducted from lead teachers and curriculum specialists. Interviews were conducted to collect data to lead teachers and curriculum specialists. This is in addition to analyzing contents of the prescribed Islamic Studies textbooks relevant to grade 10.

The significant outcome indicated that age group is one of the main determinants of value allocation within the Islamic Studies curriculum. Islamic values existed in the Islamic Studies textbooks throughout the curriculum from G1 through G12. However, Grade 10 Islamic Studies textbooks lacked these values in comparison to the actual teachings in Islam. Therefore, the study recommends a fair distribution and reinforcement of values across the Islamic curriculum by developing a new curriculum that incorporates morals and values. In addition, curriculum training sessions for teachers are necessary to derive maximum values and Islamic principles.

### **Research Key Words**

Vocational Education in the UAE, Islamic Studies Content, and Islamic Values related to vocational Education

## الملخص

التربية الأخلاقية هو عنصر لا مفر منه بمنهج التربية الإسلامية لذلك أفضل طريق لتدريس القيم الإسلامية المتعلقة بالتعليم المهني والتقني هو من خلال منهج التربية الإسلامية، حيث أنه منهاج متكامل للتعليم يشمل جميع جوانب الحياة بما في ذلك المجال المهني والتقني.

والغرض الرئيس من هذه الدراسة هو تصور المعلمين تجاه إدماج القيم الإسلامية المتعلقة بالتعليم المهني في الكتب المدرسية للتربية الإسلامية التي تدرس في المدارس المهنية والتقنية بدولة الإمارات العربية المتحدة. وتتكون الدراسة 56 مشاركا بينهم تسعة معلمين قياديين واثنين من المتخصصين في المناهج الدراسية بالمدارس المهنية والتقنية ومراكزها ومعاهدها في دولة الإمارات العربية المتحدة. تم توظيف أدوات بحث متعددة الأغراض ونظرية بحث ذات أساليب متنوعة لجمع بيانات كافية للدراسة. تم استخدام الاستبيان المغلق المفتوح لجمع تصورات المعلمين. وأجريت المقابلات لجمع البيانات المعلمين القياديين والمتخصصين في المناهج الدراسية لتوضيح وتأكيد بعض الردود التي وردت بالاستبيان. بالإضافة إلى كتاب تحليل المحتوى للكتب المدرسية المقررة للتربية الإسلامية للصف عشر.

وأشارت النتائج الرئيسة للدراسة أن الفئات العمرية هي واحدة من العوامل الرئيسة لتوزيع القيم في المناهج الدراسية بكتب التربية الإسلامية. حيث تبين أن القيم الإسلامية المتعلقة بالتعليم المهني والتقني موجودة في الكتب المدرسية للتربية الإسلامية لكنها موزعة في جميع أنحاء منهاج التربية الإسلامية من الصف الأول الابتدائي إلى الصف الثاني عشر، ومع ذلك فإن كتاب الصف العاشر لمادة التربية الإسلامية يفتقر إلى هذه القيم. ولذلك، أوصت الدراسة بضرورة التوزيع العادل لهذه القيم وتعزيزها عبر منهج جديد للتربية الإسلامية يستوعب حاجة المساق المهني والتقني من تلك القيم ذات العلاقة بتخصصهم. هذا بالإضافة إلى تنظيم دورات التطوير المهني للمعلمين لتوعيتهم باستخدام المنهج الخفي كجزء لا يتجزأ من تحقيق الاستفادة القصوى من هذه القيم والمبادئ الإسلامية.

### الكلمات والعبارات الرئيسية:

التعليم المهني بدولة الإمارات العربية المتحدة - منهج التربية الإسلامية - القيم الإسلامية المتعلقة بالتعليم المهني والتقني

## Abbreviations

• <b>ADEC</b>	Abu Dhabi Education Council
• <b>ADVETI</b>	Abu Dhabi Vocational Education and Training Institute
• <b>ACTVET</b>	The Abu Dhabi Centre for Technical and Vocational Education and Training
• <b>ATHS</b>	Applied Technology High School
• <b>BUID</b>	British University in Dubai
• <b>GCC</b>	Gulf Cooperation Council
• <b>IAT</b>	Institute of Applied Technology
• <b>ISC</b>	Islamic Studies Curriculum
• <b>KHDA</b>	Knowledge and Human Development Authority
• <b>MOE</b>	Ministry of Higher Education
• <b>MOHESR</b>	Ministry of Higher Education & Scientific Research in UAE
• <b>PBUH</b>	Peace Be Upon Him
• <b>STS</b>	Secondary Technical School
• <b>SIST</b>	Sharjah Institute of Science and Technology
• <b>TVET</b>	Technical and Vocational Education and Training
• <b>VE</b>	Vocational Education
• <b>VET</b>	Vocational Education and Training
• <b>VTE</b>	Vocational/Technical Education
• <b>VEDC</b>	Vocational Education and Development Center
• <b>VISC</b>	Vocational Islamic Studies Curriculum
• <b>UAE</b>	United Arab Emirates
• <b>UK</b>	United Kingdom
• <b>USA</b>	United States of America

# Chapter One: Introduction

## 1.1 Research Background

Education is essential for a nation to progress and advance. Therefore, countries and governments pay a great attention to education because it is the key for political, economical, social development. As Dewey (1897) confirms, “education is the fundamental method of social progress and reform” (in Nicholson, 2016, p.132). As Al-Ghazali (1111) insisted that learning is a social process that occurs by interaction between a person and society. Furthermore, Arthur (1991) argued the purpose of education is:

“to develop the intellect, to serve social needs, to contribute to the economy, to create an effective work force, to prepare students for a job or career, to promote a particular social or political system, and goes beyond them, for it seeks to encompass all the dimensions of human experience.” (Arthur W., 1991)

Hence the ultimate goal of education is to prepare learners to be useful and productive citizens who contribute willingly for their country’s progress and prosperity. One way to achieve the objectives of education is by looking at other concepts such as the Islamic concept of education since the study focuses on Islamic textbooks.

‘Education’ in Islam is understood differently from what is comprehended in the Western society. The word ‘education’ in the Arabic language has a comprehensive meaning that cannot be described by one word in English. Scholars use three words to define it: ‘tarbiyah’, ‘ta’deeb’, and ‘ta’leem’. Tarbiyah is derived from the word ‘rabba’ (to nurture, to grow, to rear, etc) which entails ethical and spiritual nurturing developing the person’s potential from childhood to maturity. Ta’deeb stems from the word ‘addaba’ (to be disciplined, well mannered, to be refined, etc) that proposes social aspects of the individual such as mannerisms, ethical social behavior and character formation process. Ta’leem comes from the word ‘allama’ (to learn, to perceive, to be informed, etc). Halstead has concluded that

*‘These three terms suggests a possible analysis in three areas of Muslim education; ‘(i) aiding individual development, (ii) increasing understanding of society and its social and moral rules and (iii) transmitting knowledge.’[2] It can be said that these three dimensions offer the*

*fundamental objectives of Islamic education. In order to acquire a better understanding these three areas need to be explored further’.*

AlGhazali (1111) insist that the purpose of education is to cultivate an individual so that he/she abides the religion’s teachings in order to assure salvation and happiness in the hereafter in addition to the success in this temporary life by achieving social status, wealth, power, and knowledge.

It is obvious that Islam is in favor of education as the very first verses that were revealed of the Holy Quran started with the word “Read”. It says, “Read! In the Name of your Lord Who has created all that exists” (Holy Quran, Chp.96, v, 1). Acquisition of knowledge is made obligatory in Islam for each individual male and female as the Prophet Muhammad (peace be upon him) said: The seeking of knowledge is obligatory for every Muslim (Tirmidhi, 1998). Acquiring knowledge is to be accomplished through a curriculum. Some argue that Islamic Studies could be a curriculum in itself since it encompasses all aspects of disciplines in life. The reason is that Islam is not only a comprehensive religion but it is a complete way of life. Consequently, the educational concept in Islam is complete because it aims to develop individuals in all aspects of their life: spiritually, socially, morally, ethically, politically, physically, and economically. This can only be done by the formation of a constructive curriculum that caters to each discipline accordingly. One way to achieve this is through vocational/technical instruction.

Islamic Studies could be equated as a moral education Nonetheless; moral education is an essential component of any Islamic Studies curriculum. Ashraf (1988) stated that moral behavior and the Muslim’s faith are two sides of the same coin. Muslims’ perceive moral values as direct rules and duties derived from the Holy Quran and the Prophetic sayings. Furthermore, The Holy Qur’an is ‘a work of moral admonition through and through as it contains the answers of all possible questions of daily life (Fazlur Rahman, 1988, p. 8 &14). Therefore, the purpose of the study could be addressed since it is related to moral values within the Islamic Studies textbooks in vocational/technical education in the UAE. The other purpose of the study is to identify the moral and ethical values stated in the Holy Scriptures that can be applied to vocation. For example, if ‘importance of work in Islam’ is treated as a curriculum and lessons of specific virtues were assigned to be taught such as accountability, team work, inquiry, problem solving,

and respect. The embedded curriculum would likely be creating instructional strategies or structures to acquire these virtues (Hassard, 2011). These types of strategies and structures need to be embedded into the Islamic Studies curriculum.

Vocations and skills are factors that determine the advancement of nations. They are the pillars that reinforce the economy in advanced and industrialized countries. Therefore, the developing countries strive to keep up with advanced vocation and crafts (Abu Sul, 2009). Day after day vocational education occupies an advanced standing and a renewed importance in most contemporary educational systems in the UAE (MOHESR, 2009). An interest in technical education and vocational training is growing in many parts of the world. The need for such education and training is increasing rapidly due to the complexity of contemporary life, and diversity of professions. The vocational education is not purely vocational training. It is a branch of education based on theory and thought.

Doll (1996) has defined the school curriculum as a formal and informal content that enables the learner to gain knowledge, develop skills and alter attitudes. It also includes the appreciations and value auspices of the school. The components of the process of teaching and learning are, teachers, students and the classroom environment. The textbook is a form of the curriculum. The UAE is one of the countries that uses textbooks as the core model of delivering their curriculum even though Rajakumar et al (2006) stated that the curriculum is a plan of facilitating learning for the child. Therefore, they viewed curriculum more as a conceptual structure for decision making rather than details of what is to be done in the classroom. In the UAE teachers rely greatly on textbooks as a means of instruction and delivery. Ball and Cohen (1996) stated that no matter how teachers try not to rely on the textbook, still textbooks guide the instructional flow of the lessons. Textbooks play a vital role the educational system in the UAE. Teachers, students, and parents are dedicated to use textbooks as means of education as the main instructional learning tool.

The ministry of education in the UAE approved the Islamic Studies textbook that was designed for the general educational grade ten in secondary schools. It is worth to mention that Islamic Studies is a core subject from KG up to grade 12. The textbook was borrowed and was

taught in vocational schools. Although the textbook contents aim to cover both, the Islamic academic aspects and the moral values, yet it is unable to fulfill its goal due to the lack of Islamic values that relate to vocational education. Hence the focus of this study is to investigate the Islamic values in relation to vocational Islamic Studies textbooks in the UAE. The perception of Islamic Studies teachers towards the objectives and the content of Islamic Studies Curriculum have been taken into consideration in this study as one the main tools of the current study.

According to the researcher's experiential observations in the UAE, teachers often rely on the textbooks as a curriculum, rather than having a curriculum then choosing the right textbook to fulfill the goals and objectives of the curriculum. Islamic studies subject is not an exception. This is in addition to the prescribed Islamic studies textbook that was not designed for vocational/technical education therefore it was deficient in fulfilling the Islamic values that related to vocational education. Islamic Studies teachers in vocational/technical schools find it difficult and impracticable to create innovative materials to support the delivery of inadequate contents of grade ten Islamic studies textbook. It is difficult because many teachers do not have the time although they possess enough experience. It is impractical because most of Islamic Studies teachers teach Arabic language in addition to their subject. Consequently, the teachers depend on the textbook as means of delivery of their curriculum as the textbook presents the contents in an organized way and provides directions (Hutchinson and Waters, 1987).

## **1.2 Statement of the Problem**

Although the UAE is one of the pioneer countries in the region to establish vocational education in 1958, the vocational model of education were phased out. In 2005 (See Appendix 3) a rebirth of technical/vocational education took place. Since then this field is progressing yet it suffers a number of problems. Although this field started booming and many vocational training institutes and schools have been established in the UAE, problems such as a low perception of the quality of vocational/technical education, the students suffer with low self-esteem and low moral commitment to vocational practices are many. This is in addition to common problems found in the educational field such as plagiarism and cheating. Occurrence of such problems is a manifestation of values missing in the vocational curriculum.

Curriculum and instruction are the two main areas that study revolves around. Curriculum is what we teach and instruction is how we teach. According to Spencer (2012) teaching is a combination of the two; curriculum and instruction is no longer an effective formula. The new formula comprises of curriculum, instruction, and embedded curriculum. The hidden or the embedded curriculum is an additional implicit curriculum that comes along with academic curriculum. It is not even limited to instructional strategies or structures rather than it is beyond that. This implicit curriculum can be far more significant to a student than the explicit one (Spencer, 2012).

The Islamic model of vocational education includes both theoretical and practical aspects. The practice-led theory embedded in the curriculum, is one of the theoretical underpinnings which include moral values and ethical practices in vocational education. If prayer is treated as a curriculum, lessons on certain virtues are expectedly to be taught like purification, commitment, patience, enjoying good, forbidding evil, organization, honesty, humbleness, integrity, respect and punctuality. If a lesson on honesty is taught, no matter how great the lesson is, will that make the students more honest by the end of the year when that virtue is assessed? If we have a good understanding of the power of embedded curriculum, we will have practice-led strategies and use them throughout the year to elicit honesty from the students. A lesson on the importance of punctuality will not make students more punctual however, use of punctuality learning structure or practice-led strategies during all school year will. A good example of practice-led structure is the ‘Congregational Prayer’. It entails praying in group and its embedded curriculum components are; purification, commitment, patience, collective work, organization, humbleness, respect and punctuality. One of the major purposes of praying in a structure manner is to behave outside the prayer the same way you conduct yourself during the prayer. In other words, to practice the values associated with prayer in your life. The current curriculum of Islamic Studies textbook of grade ten taught in vocational/technical secondary schools lacks the expansion and embedded curriculum presented in practice-led strategies and structure such as the prayer.

### **1.3 Purpose and Questions of Study**

The aim of this study is to investigate the teachers’ perceptions towards the contents of Islamic values related to vocational Islamic Studies textbooks in the UAE. This was achieved through

exploring the Islamic Studies secondary school teachers' perceptions and the contents of Islamic studies curriculum related to Islamic vocational education values.

Therefore, the study seeks to answer the following questions:

1. To what extent does the content of the Islamic studies curriculum of vocational education include Islamic values in relation to vocational education?
2. What are teachers' perceptions of the values of vocational Islamic Studies curriculum?
3. What should the main contents of Islamic studies curriculum of vocational education in the UAE be?

#### **1.4 Significance of the Study**

The UAE government believes that in order to create strong, productive, progressive and dynamic individuals; a reform in education should take place. Over the past 10 years UAE has initiated various entities and programs in the technical educational field such as KHDA in Dubai and ADEC and ACTVET in Abu Dhabi as reform bodies in education. The significance of the study stems from the inclusion of value and moral education within vocational education. as VE has become a necessity nowadays for growth, improvement and fulfilling the needs of communities. Incorporating character education in vocational education is a must especially during this time of this era where youth could be manipulated easily by extremists and deviant groups if they are not well grounded and value oriented. VE is urgently needed to prepare individuals to develop their skills, enrich their experiences and develops their educational and work qualifications in order to meet the labor market requirements, so they can become independent by working vocational jobs such as technicians, electricians, carpenters, and vet tech labor to contribute to building their communities effectively and confidently. This will be incomplete without instilling moral, ethics and values in their education in particular through belief; in other words through Islamic Studies.

The study discloses the acute shortage of basic concepts included in vocational education stipulated by Islamic teachings in the Quran and Sunnah. It assists curriculum specialists to envisage the importance of including VE subjects from the Islamic perspectives into the curriculum of Islamic education in the secondary level, especially the technical/VE. This study provides solid Islamic teaching concepts based on the Holy Quran doctrine and the Prophetic

teachings which help in eliminating misconceptions associated with VE such as low moral commitment to vocational practice and the perception of inferiority towards VE. On the contrary Islam praises the one who earn his living out the work of his own hands as Imam Bukhari (in Sahih al-Bukhari. Chapter No: 34, Sales and Trade, Narrated by: Al-Miqdam, Hadith no: 2072)

“The Prophet said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David (Daud) used to eat from the earnings of his manual labour.”

Promoting the essence of work, acquiring vocational skills and valuing of hands-on work is quite evident in the Prophetic teachings. After providing the correct teaching of VE from the Islamic perspectives and abolishing VE misconceptions, this might attract students with high and medium grades to join vocational/technical education, each according to his/her desire.

## **1.5 The Structure of Dissertation**

The study comprises of six chapters. The first chapter started with a brief background, stated the problem of the study, and presented the purpose and the questions of the research. In addition this chapter has highlighted the significance of the study and the limitation.

The second chapter explains the theoretical framework of the study and reviews the literature that has been accomplished in the same field of similar and recent researches. The chapter will go line by line to fulfill the purpose of the study in four parts: moral values in education, Islamic education curriculum, vocational education, and the UAE context.

The third chapter encompasses seven parts: the methodology which has been applied to attain the research data, the textbook analysis, research design, schools settings, the participants, instrumentation and data collection.

The fourth chapter will present and discuss the research results. Both the textbook analysis and the participants' responses will be analyzed and discussed. Conclusion and recommendation is the last chapter where the main findings of the research will be discussed and the recommendations will be given. This is in addition to the implications for practice and suggestions for further research within the study area.

## **1.6 Definitions of Terms**

### **Islamic Studies Contents**

The Islamic studies contents of grade ten comprise of seven themes: the values of Islam and its objectives; the divine revelation; the rulings and etiquettes of Islam; the faith mentality; the biography of the prophets; the identity and belonging; and the man and the universe.

### **Islamic Values related to vocational Education**

Humanity, modesty, integrity, Patience, Steadfastness and fulfilling one's promises are certain moral values that are emphasized again and again in the Holy Quraan. As Allah says in Holy Quraan that. “And God loves those who are always firm and steadfast”. (Surah Aal-e-Imran - Verse No 146)

### **Moral values**

Refer to the quality of relationships among people, thus reflecting standards of social conduct. It may extend to include nonhuman such as animals, inanimate objects like mountains. Furthermore, it encompasses relationships between humans and Supreme Being, hence failure to abide by God’s laws consider immoral (Thomas, 1977).

### **Vocational Education (VE)**

It is a branch of education which teaches professions theoretically and practically. The theoretical side includes knowledge necessary for the practice and absorption of the profession in addition to the principles and values that govern the field of professional work. Whereas the practical side includes everything related to the proper performance of vocational and practical measures to ensure perfection of professions.

### **Vocational / Technical Education (VTE)**

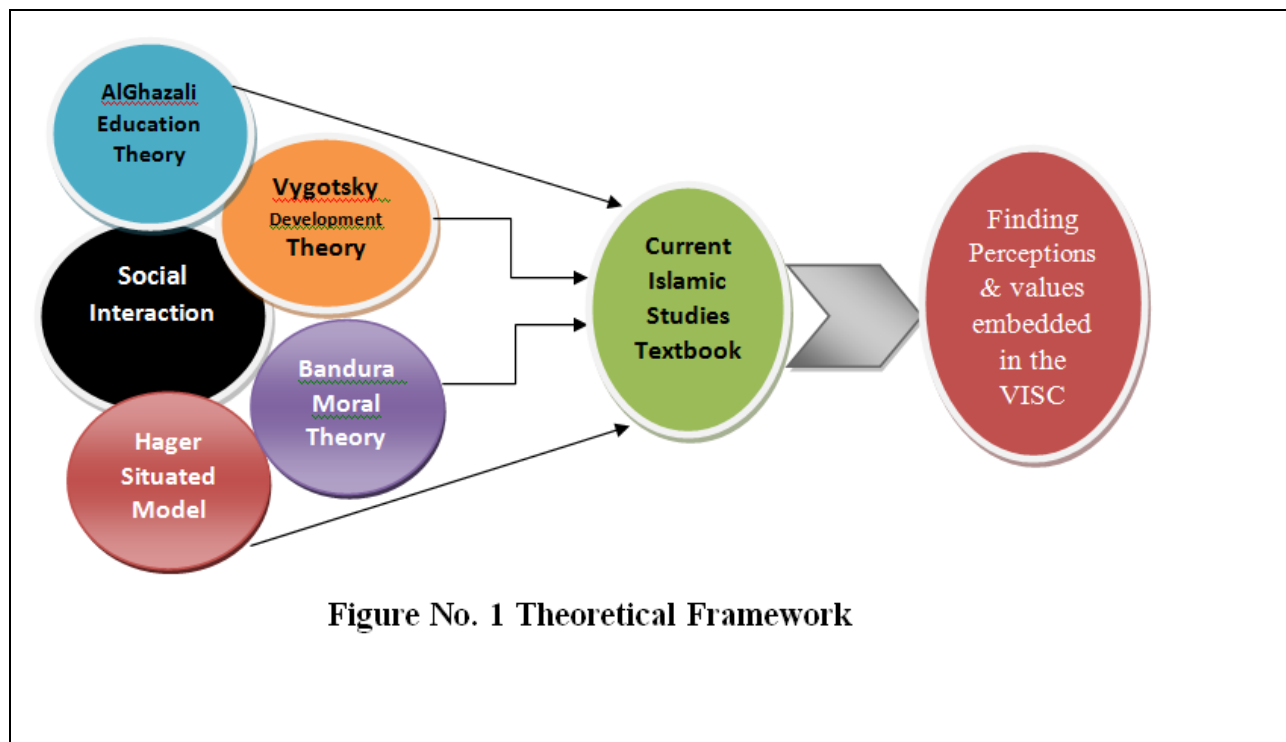
(Osuala, 1999) has emphasized that the term either technical or vocational education has no single universally accepted definition but what is common in the various definitions is its goals and objectives that remain the same. Therefore the ‘Technical Education’ has been defined as:

*‘That phase of education which seeks to help the people, students and the populace acquires specific mechanical or manipulative skills required in industrial arts or applied science.* (P. N. Yangben and A. J. Seniwoliba, 2014) According to Stevenson, 1998 a common definition of vocational education is the education that is not secondary or higher education. (Stevenson, 1998)

## Chapter Two: Literature Review

### 2.1 Theoretical Framework

This section presents the theoretic framework of the study, providing the outlines of the theories pertinent to values and morality in education, within Islamic Studies curriculum, and in a vocational education setting. This includes a number of theories pertaining to education, learning and moral theories. The chosen theories are Al-Ghazali Theory of Education from Islamic context, Vygotsky Social Development Theory from the dynamic social interaction, and Bandura's Social Learning and moral theories.



### 2.2 Learning Theory

Learning is referring to the process by which behavior is either modified or wholly changed through experience or training.

The theory of education by al-Ghazali (1111) is based on two main sources of Islamic teachings: The holy Quran the Muslim scripture and actual words of God, and the Hadith which is the

sayings of Prophet Muhammad (PBUH). He argues that 'knowledge exists potentially in the human soul like the seed in the soil; by learning the potential becomes actual.' According to al-Ghazali (1111) *'the aim of education is to cultivate man so that he abides by the teaching of religion'* he stated that learning is the way of acquiring knowledge. Al-Ghazali insists learning is a social process that occurs by interaction between a person and society. Al-Ghazali stated children learn their language, culture and tradition from their family. Consequently, parents take the main responsibility for their children education in the society, whereas educators and other community members come next. Al-Ghazali theory of education has elaborated the most comprehensive structure in educational field. Not only it defined the aim of education and shaped its path but, also it provided the means for achieving the objectives. Thus, Islamic thinking and thinkers was heavily influenced by al-Ghazali from 12 to 19 century (Nofal, 1993). Al-Ghazali has a major contribution in classifying sciences into two main curriculums: (a) Obligatory sciences: include religious sciences and related subjects such as linguistics and literature and this discipline is for everyone. (b) Optional sciences depend on learner desire and capacities (al-'Aqqad, 1926). Islamic Studies is a part of religious sciences classified under Obligatory sciences by al-Ghazali. He clarified the concept of the content and method into three categories. Moreover, He alienated each branch of knowledge into three levels: primary, secondary and higher, as he allotted books for each level.

In fact Vygotsky (1978) has commented that more than one entity can help build the theoretical framework. The first factor is social interaction. It is an important component in the development of student learning, for example the idea of peer tutoring as part of Islamic teachings, especially when we are talking about values within Islamic curriculum for vocational education. The second is getting into the core area of Vygotsky's theory called cognitive development psychology which talks about development in their learning that means each individual or person develops in their learning stage by stage. Piaget, on the other hand, asserts that an individual cannot proceed to the next stage without satisfying certain areas in the previous stage. That is why Vygotsky smartly uses the concept of circles that each individual has. He argues that every individual has a circle inside him and there is no tabula rasa meaning that each individual has already something (prior knowledge and information) inside him. There is a more challenging circle(s) which lie on the Zone of Proximal Development. This is the area usually targeted by

teachers through challenging students so they can understand new knowledge and information. That means there is a solid core that can be built on based on the understanding of the knowledgeable adult who would, in our case, be the teacher. Teachers focus on each learner's inner circle by targeting through various activities such as lesson starter and brainstorming in order to engage the student to indulge in the learning process based on their own knowledge and ability. That's why Vygotsky said that at this stage teachers should play role of facilitators and the students should be provided 'scaffolding'. He suggested teachers should jump in when there is a need for that. Students are no longer passive receptacles of information and knowledge in traditional classroom settings. This can be achieved through an active learning process that is driven by a specific task or activity. The activity model adopts the belief that learning is a process of constructing knowledge.

Although Vygotsky's learning theories had numerous supporters, nevertheless his theories had received a share of criticism. One of the main criticisms of Vygotsky's socio-learning theory was that the theory is incomplete because it does not focus on the role of an individual in acquiring knowledge rather it focuses on collective social interaction. The argument is that the mind is not perceived as an independent from the social cultural group. Vygotsky argued that knowing is relative to the situation in which knowers find themselves. However, Lui & Matthews (2005) stated that the theory does not acknowledge any possibility for any individual to rise above the social norms based on their ability to generate personal understanding. Therefore the theory does not acknowledge talented or gifted learners and geniuses who can progress to an expert level even though they may not have experienced social interaction with a 'more other knower'.

The second most criticism of Vygotsky is on his theory of the Zone of Proximal Development (ZPD) where some critics found it to be vague in its explanation of how learning really happens. That's because the assumption of the theory was to be applicable to all cultures and different abilities. The theory viewed the social group as a whole and equal with potential ability to extract the same information. Although students can learn collaboratively by participating, yet collaboration and participation level differ between each individual. This is in addition to other differences such as skills. Lui and Matthews (2005) presented an example of an autistic learner who may not be able to extract the meaning or information from group interaction like a sound learner. One more flaw of ZPD theory is that it does not explain the development process and

how the development actually happens. Seth Chaiklin (2012) has concluded the critique for Vygotsky theories by stating

*It seems more appropriate to use the term zone of proximal development to refer to the phenomenon that Vygotsky was writing about, and find other terms (e.g., assisted instruction, scaffolding) to refer to practices like teaching a specific subject-matter concept, skill, and so forth. This is not to deny the meaningfulness of other investigations (e.g., joint problem solving, dynamic assessment of intellectual capabilities)*

Vygotsky could be useful and practical for collective learning and joint problem solving. Especially in the case of current study it will be appropriate and suits vocational and technical students using scaffolding method and assisted instruction in addition to dynamic assessment of intellectual capabilities.

Based on Vygotsky's ZPD a number of undiagnosed autistic learners were found in vocational and technical institution.

Bandura (1977) works underpin the framework of this study as he suggested in his social learning theory that people learn from one another, through observation, imitation, and modeling. This theory is considered a bridge between behaviorist and cognitive learning theories because it encompasses attention, memory, and motivation. Consequently, Bandura explains that humans are the product of learning and social interaction through three determinants cognition, environment, and behavior in a reciprocal manner. The reason of borrowing this theory to this study is because Bandura emphasizes the importance of learning from others and not relying solely on the individual's own practices and that what the model of Islamic Studies curriculum posits. Learners learn through observing each other, imitating the model of their teachers in a reciprocal way.

Hager (2003) represents Situated Learning Model. This model stresses the integral link between contexts, social environment and learning therefore, learning is a function of the activity that occurs in context and culture. Knowledge is meaningful when it is learned in an authentic context and situation. The emphasis is on providing meaningful and relevant learning experiences in authentic contexts. This model is borrowed to underpin this study based on its components. In addition Hager's background is in vocational training and professional development of teachers and trainers the field of the study. Social interaction is a critical component of situated learning: learners become involved in a 'community of practice' that

embodies certain beliefs and behaviors. Participatory learning theory claims that knowledge is not a thing or set of descriptions, nor a collection of facts and rules that can be transmitted to the learner but rather that knowledge is constructed by the learner. The dynamics of the situated learning model is adequate to Islamic Studies model as this encourage and enable the learners to have main role in constructing knowledge in their own.

The researcher has combined the four theories of learning al-Ghazali, Vygotsky, Bandura and Hager to strengthen the formation of the model of Islamic Studies for vocational education. It is obvious from the diagram that the main commonality among the borrowed theories is the social interaction. All the theories present the social interaction as a prominent factor in developing student learning emphasizing on the interaction between the learner and society however, each theory present it from different angles. For instance both al-Ghazali and Vygotsky have stressed on the importance of the interaction of a person and the society in learning progression nevertheless, Vygotsky emphasized on peer tutoring whereas al-Ghazali stated that children learn from their family thus, parents' responsibility for their children education comes first then educators and other community members come next. Another good example would be the application of Zone of Proximal Development (ZPD) when teachers or a knowledgeable adult to assist the learner's learning development. ZPD can be helpful technique in inculcating moral values in students' mind by understanding what the learners can do independently and what they can achieve with the help of a teacher. Bandura added that people learn from one another through observation, imitation, and modeling. That's explaining how the human learn in reciprocal interaction through three determinants cognition, behavior and the environment. According to Hager's main experience of vocational education, emphasized on the integral link between learning, contexts, and environment therefore, learning is a function of activity that befalls in context and culture. Considering applying these various contributions of social interaction from the borrowed theories into current Islamic studies textbooks would make a difference and form the intended model suits the students of vocational education.

In addition to the main commonality of social interaction between the abovementioned theories each theory has contributed with a different factor. The unique contribution of al-Ghazali theory to the intended model is its Islamic context based on the Holy Quran and Prophetic teachings. As al-Ghazali believes that morality is established on three dimensions: social, psychological, and religious (Nofal, 2000), Examples were given regarding the social dimension but as for

psychological al-Ghazali consider the human soul is like human body grows gradually until it reach its full shape; likewise the soul grows however it reaches its optimum level by good character and moral values. Therefore moral values can be changed when a human applies self-restraint to gain virtues and good character in order to be a good citizen. The religious dimension affirms ethics and moral values are considered a form of worship (Faizi et al., 2011) . Since the study is conducted in the UAE a Muslim country, Al-Ghazali model presented by his work would be appropriate to investigate the Islamic values within Islamic Studies curriculum taught in vocation schools. The unique thing about Hager besides his background in vocational training and professional development for teachers and trainers is his participatory learning theory in which the knowledge is constructed by the learner through activities. This learning model would be appropriate for vocational student the target of the current study.

### **2.3 Moral Theory**

Theories of human development are intended to explain how and why people grow up the way they do. The appropriate way to distinguish one theory from another is to identify the aspects of life on which different types focus. In this study the concentration is on how people-students-morally good or bad based on their behavior (Thomas, 1997).

Bandura's theory of moral development is an attempt to explain how individuals acquire moral values and how such values help guide the way those individuals treat other people. According to Bandura (1977) consequences are important in modeling behavior as a result of that follow an individual's actions affects the future behavior by providing information and by influencing the person's future. Consequences in function tell a person whether given acts will likely lead to pleasant or unpleasant outcomes on later occasions.

Bandura's social-cognition standpoint of moral development can be summarized in two points the first: rang moral values and moral action can slowly be expanded by observing others as models and imitating them. The second: using the consequences of the observed to guide future decision whether the behavior is moral to be rewarded or immoral to bear the consequences.

Al-Ghazali argued that our behavior is motivated by the desire for praise in this life or a reward in the Hereafter, or the avoidance of harmful consequences and this derives from divine revelation. Al-Ghazali paid great attention to ethics and moral value education; by conducting studies and analysis about ethics issues. None of his works excludes character education. Al-

Ghazali believes that the formation of soul is like a human body formation. Soul never grows at once however, it needs to develop gradually with education and good practice then it can be better and sound (Musa, 1963). Al-Ghazali argued that having good character and sound values can be obtained by learning and education otherwise the Prophet Muhammad (PBUH) wouldn't have said: "improve your manners" thus manners could be altered. Moreover, Al-Ghazali added that every child is born on his pure instinct however his parents change that natural state of being:

*Abu Huraira reported: The Messenger of Allah, (PBUH), said, "No one is born except upon natural instinct, then his parents turn him into a Jew or Christian or Magian. (Al-Bukhari, Muslim)*

Al-Ghazali argued that sound values and good character can be gained through learning and this is what the study is trying to include the Islamic ethics and values that related to vocational education in the Islamic textbooks/curriculum of ten graders. Secondly, Manners can be changed otherwise the Prophet Muhammad (PBUH) wouldn't have said: "improve your manners" if manners could not be changed and one of the aims of the study is to improve students' characters to better and best. The third reason behind choosing Al-Ghazali's theory is Al-Ghazali has elaborated how children born with their natural indistinct then parents turn them to acquire different belief. Likewise this alteration can take place in acquiring good character and in moral education which is the research focus. Especially the study is carried out in a Muslim country UAE where people strongly believe in Islamic teaching which stemmed from their holy scripture the Holy Quran and the Hadith of their Prophet Muhammad (PBUH). Therefore the best way to inculcate these values and character is through belief by Islamic studies education. Furthermore, Al-Ghazali as Muslim believes in the purpose of man creation is to worship God. Al-Ghazali considers that learning as a form of worship and he proposes a 'professional code of ethics' emphasizing that teachers should practice what they preach and be a role model for their students Al-Ghazali (1111). That is why Al-Ghazali views are pertinent to this study as values and ethics should be taught through Islamic curriculum because it is part of their creed. Al-Ghazali paid a great attention to value and ethics education as he proposed a ethical code for the teachers he proposed another one for the students as well. As implementation of Al-Ghazali's theory the bellow 'students' code of ethics' is suggested to be included in the curriculum of vocational school.

## **2.4 Moral Education**

Moral education in Islam has always been an extraordinarily consistent approach worldwide irrespective of the race, color, age, country, nationality, and even gender. That is because of the inextricable link between religion of Islam and moral belief or morality (Halstead, 2007). Ashraf (1988) stated that Muslim faith and moral behavior are as two sides of the same coin, because moral behavior presumes faith and moral behavior yields truthful faith. The main key thinkers of this field are Abu Hamid Al-Ghazali the jurist, theologian, and philosopher who lived in 5th century and the moralist Kinalizade in 16th century. Nofal (1993) wrote about these Thinkers and described them as the most influential Muslim thinkers. Nofal had numerous contributions such as developing the theory of Education aiming at improving the process of teaching and learning. Kinalizade lived during the era of Ottoman and served in the tenure of a judge and a teacher. However, his contribution was modest compared to Al-Ghazali. Nonetheless, each had different background; they shared great level of commonality in their vision towards moral education. The child to be tabula rasa on which good behavior can be shaped by their parents emphasizing the role of the parent in moral upbringing is an approach that is agreed upon by both scholars. Both argue on the importance of childhood character formation and possession of good qualities. Since the children have the tendency of imitating other people, the two thinkers utilize this habit and stress the importance of encouraging them to socialize with good friends. Both discuss the importance of students acquiring certain values such as learning discipline, self-sufficiency, generosity, politeness, humility, restraint, and truthfulness. Also, both of them agree upon teachers' code of conduct as well students' code of conduct proposed by Al-Ghazali. Teachers should sincerely care about their students; avoid being unreasonably harsh, encourage good behavior, and motivate them by allowing recreational activities and games.

### **2.4.1 Teaching Moral Education**

According to Halstead (2007), the context of teaching moral education through Islamic Studies curriculum include two tasks: the first is providing the students with the required moral knowledge of dos and don'ts, what they should and shouldn't do. The second task is motivating them and giving them the will of behaving morally. Some of the traditional Islamic schools integrate moral education fully into Islamic Studies subjects whereas, some teach it separately as a prerequisite for completing certain modules (Aboo Zayd, 2012).

Studies on moral education concentrated on curriculum are rare compared to studies that addressed moral values in general. Paucity of moral education through Islamic Studies within vocational field is even greater. That is mainly because vocational and technical education focuses on vocational development more than it emphasizes on instilling the vocational related values. Therefore, the previous researches and the studies which investigated moral values in different setting will be presented here. Most of them will be concentrating on investigating Islamic values included in their curriculums. Since this study is applied on vocational and technical institutions, some articles and studies will concentrate on work value as well.

### **2.4.2 Classification of values:**

Values were defined and classified in different settings according to different scholars. Here are some categories values classifications:

#### **2.7.1 Values on content basis:**

Classifications of values on the basis of content display nature and nurturing

##### **2.7.1.1 Springer rating:**

It is the most famous classifications adopted the standard value of content from his book Patterns of People where he classified people into six patterns based on the fundamental values that they believe. This classification came into existence based on his observations to their behavior in their daily life (Al-Jallad, 2007).

These six types are:

1. theoretical values
2. Economic values
3. Aesthetic values
4. social values
5. Political values
6. Religious values

## **2.5 Islamic Curriculum and Textbook**

### **2.5.1 The Role of Curriculum and Textbooks in Values' Development**

The interest in the school textbooks has increased by educators in both content and the layout of the book. Textbooks are still one of the main sources of knowledge and information followed by implementation and practice. The word ‘book’ was mentioned more than 200 times in the Holy Qur’an. Almighty Allah stated *“And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a sever torment. That is written in the book (of our Decrees) Qur’an, 17.58”* (Al-Hilali and Khan, 1997). Despite the various sources of information and knowledge such as radio, television, cinema, internet and the social media, books remain the main for knowledge and sciences.

### **2.5.2 Embedded or Hidden Curriculum**

According to Spencer (2012) the hidden or embedded curriculum is an additional curriculum associates the academic curriculum. This implicit curriculum is not confined to instructional strategies somewhat it is beyond that and it can be further more significant to the learner than the explicit curriculum. As mentioned earlier in the introduction “the practice-led theory which embedded in the curriculum is one of the theoretical underpinnings which include moral values and ethical practices related to vocational education”. Teachers’ personal moral values can play a vital role in inculcating certain values into the learners mind without even realizing that. For example when a teacher accompanies students to societal event such as giving condolences that influence the students and that is considered an essential part of embedded curriculum without planning or written guidance. This type of activity may impact the learner not for the time being rather than the rest of his life. Therefore Spencer stated that” It is often the case that the embedded curriculum will serve our students throughout their life more than the academic curriculum.” Hidden curriculum is not a replacement of the academic curriculum which experts developed to be used through textbooks; rather it is a complementary to it.

### **2.5.3 Importance of School Textbooks**

Despite the technical progress and its influence on educational field, but school textbook still keeps its unique status. Shukri and Alhammadi, (1993) defended the status of the school textbook by the following justification:

- School textbook is considered to be economical because it does not need complementary good

- The textbook is a successful means to display the values, concepts and facts and generalizations
- Is a textbook flexible tool that can be used inside and outside the classroom, as well as in individual and collective learning, and it can be used at any time without restrictions.
- Textbook content can be modified easily to respond to the rapid changes and developments in knowledge.
- The textbook does not conflict with other methods, but integrates with the means of teaching and learning methods and the others easily.
- The textbook plays an important role in the educational process, it is not just a store or warehouse of information and it can be utilized by both teachers and students alike.

#### **2.5.4 Grade 10 Islamic Studies Textbooks**

The prescribed Islamic Studies textbooks for this study are for grade 10 taught in vocational and technical education in the UAE. These textbooks are the same taught in public schools in the UAE too, hence, are not specific for vocational and technical schools. The ultimate goal of these textbooks is building the Muslim student ideologically, intellectually, and behaviorally balanced and adequate.

The Islamic Studies Curriculum is divided into two parts designed to be taught in two terms. The first part integrates three main dimensions: Islamic values, Islamic rulings, and identity and belonging. The first dimension: Islamic values consists of five lessons such chastity and self accountability. The second dimension contains seven lessons such as etiquettes of public places and the lawful and unlawful in Islam. The first part of the curriculum concluded with the third dimension: identity and belonging which comprises three lessons such as Islamic unity.

The second part -second textbook- integrates four major dimensions: divine revelation, Biography of the Prophet, faith and, man and the universe. Divine revelation derived into two subtitles: The Holy Qur'an and the Hadith of the Prophet with two lessons. The fifth dimension is designated to the Biography of the Prophet Muhammad (PBUH) as role model husband, in addition to two other lessons. The third dimension is faith which contains two lessons, while the last dimension is man and universe which presents environment and ethics of consumptions in Islam.

The prescribed Islamic Studies textbooks are for grade 10 aim to provide the learner of the knowledge and skills required by the curriculum objectives. Both of the textbooks integrate seven dimensions with thirty five lessons. The researcher will investigate the Islamic values related to vocational and technical education within these textbooks since they are taught in vocational technical schools.

### **2.5.5 The Concept of Islamic Studies**

Islam is considered a complete system of education because it teaches all possible human values common of all religions must be developed (Faizi et al., 2011, p. 223). Education is a process which requires both content and method. The content is referred to knowledge and values are part of it while the method is the way allows the learner understand what is taught (Kosemani, 2002). Islamic education is aims on developing human personality in the positive direction with balanced character mentally and emotionally. The ultimate goal of Islamic education is refinement of good manners, spirituality, providing individuals with guidance and knowledge to protect themselves from deviation for better societal life (Journal of National Center for Educational Research, 1980)

### **2.5.6 The concept of Islamic education in the school curriculum**

The concept of Islamic education in the school curriculum is refers to “what is taught in the various stages of education from the Qur’an, interpretation, Hadith of Prophet Mohammed (PBUH), jurisprudence, refinement, and the biography of the Prophet (PBUH). These subjects were developed to complement learner’s upbringing in Islam from all aspects psychologically, socially, spiritually, behaviorally, and mentally on one hand and complete submission to Allah by worship Him (Ashafiee, 1980). Islamic Studies is not just a school subject in the traditional sense, rather it is characterized as an integrated educational system that cater to the Muslim upbringing in all aspects of life. Therefore, teaching in classroom is only one means out of many to achieve that goal. It is noted today that the reality of Islamic education in Islamic countries is limited to memorization of some verses from the Qur’an, some Prophetic Hadith, and giving example of some Islamic characters that have remarkable contributions to the Muslim nation. There is no doubt that this is a distorted perception towards Islamic education. As it is an integrated educational system with a clear philosophy, specific objectives and distinct

characteristics and rules determined in accordance with the overall perception of the universe, human, and the life (AlFarhan and Dababena, 2006).

## **2.6 UAE reform and policy of Islamic Education**

UAE is considered a leading the progression in vocational/technical education in Gulf Cooperation Council (GCC) countries. One of government endeavors for a reform in Islamic education field the current Minister of Education has paid a visit to Egypt as soon he become a minister as he was the former chair man of ADVETI before. On his visit to Egypt he met experts and educators from both Al-Azhar University and Ministry of Islamic Affairs and discussed the urgent need of reform in Islamic education curriculum in the UAE. One of the main objectives of this reform is to develop a sound and moderate Islamic Studies curriculum that enable the UAE youth to face the rapid growth of deviant groups with knowledge and true and moderate Islamic teachings. As the Muslim world is facing lots of those deviant groups who have exploit the youth and manipulate their poor knowledge to serve these groups terroristic ideas and deviancy. A committee was formed on GCC forum in Doha to review the current curriculum for both Arabic and Islamic Studies subjects. UAE government has recently participated in the GCC forum called for a reform in the educational system and Arabic and Islamic Studies in particular (Gulf News, 2016).

### **2.6.1 National Development as part of Reform Education**

UAE government is striving to bring about development of the nation by all mean. There are many factors involve in development not only economic growth but a fair distribution of factors, health care, education, accommodation, infrastructure, and other necessary services that aim to improving quality of life for both individual and communal (Naomi, 2014). National development according to Dike (2008) is the economical, social and political positive changes that improve the living standards of people, as it increases surplus by availing opportunities f employment, and other things. UAE has started acting upon the national development in various fields towards realization by inaugurating the UAE vision 2012 years back. This can be realized through a progressive national curriculum will extend beyond rote learning to encompass critical thinking, and practical abilities equipping our youth with essential skills and knowledge for modern world as stated in the nation's First-Rate Education (Al Maktoum, 2010). Rebirth of vocational and technical education is a practical example of the UAE vision implementation.

### **2.6.2 UAE reform and policy of Vocational Education**

It is evident that the UAE government has gone far in developing the vocational and technical education especially the last ten years as many schools, centers, and institutes were established. This is besides the formation of government entities such as ADVETI and ACTVET to supervise and direct these educational institutions (Al Nahyan, 2007) (See Appendix VII).

As mentioned earlier that UAE is one of the pioneers in vocational education in among GCC countries. However, for some reasons vocational education was phased out gradually. In recent years UAE government started a reform in this field by rebirth of the vocational and technical education. Consequently, vocational and technical education is experiencing great interest from the UAE decision and policy makers in recent years. The establishment of Institute of Applied Technology (IAT) in 2005, then Vocational education and Development Center (VEDC) in 2006, as well Secondary Technical School (2010) and Continuous Education (CE) in 2014 under Abu Dhabi Vocational Education and Training Institute (ADVETI) with its various institutes all over the seven emirates of the UAE. This is in addition to the formation of Abu Dhabi Centre for Technical and Vocational Education and Training (ACTVET) which was established through Resolution No. 49/2010 by the directive of His Highness Sheikh Mohamed bin Zayed Al Nahyan Crown Prince of Abu Dhabi and Deputy Supreme Commander of the UAE Armed Forces. ACTVET is a body that supervises a number of entities that provide accredited educational, technical and vocational training programs such as ADVETI and IAT. Such rapid redevelopment in vocational and technical education attracts researchers to conduct researches to cover different aspects of this field (Al Nahyan, 2010).

### **2.6.3 Reform and Urgent Need of Moral**

Since the human being is a combination of body and spirit as the Almighty God states in the Holy Qur'an *"And indeed, We created man from dried (sounding) clay of altered mud". "So, when I fashioned him completely and breathed into him (Adam) the soul which I created for him"* (Holy Qur'an 15:26&29) (Al-Hilali and Khan, 1997b). The same as Vafai (1998) and Motlagh (2000) described the human as "physical existence and spiritual existence." Therefore, it is essential to develop and nurture both physical and spiritual life of our students. According to Delors' et al. Report to UNESCO (2003), in this era humanity is experiencing major changes

politically and economically, scientifically and technologically and consequently alterations in social structure occur unanimously. Ironically, after all this progression humanity continue to suffer from weak social ties, dishonesty, selfishness, corruption, racial discrimination, misuse drugs and alcohols, violence, sexual abuse, lack of ethics in business, social and political inequality, terrorism, mutual hatred, and global instability. Based on Motlagh (2000) a vast number of people are not feeling satisfied with comfort, happiness, or security. Even though people are pleased with their materialistic life, still not enough, they are looking more to make their life meaningful. Reform is needed for all the above mentioned. Although UAE is tranquil and peaceful, precautions have to be taken. Looking at the region the UAE in, it is wise the decision makers to be proactive rather than been reactive. The idea of a reform in educational sector is relevant because most of exploitations happen to the youth taking advantage of their zeal and energy. A good would be Nigerian example as Akuma and Muruwei (2014) the exploitations of youth to Boko Haram the terrorist group which practices merciless killings and other related incidences. In order to secure the coming generation a fundamental change should take place in the educational system which is the essential basement of the economical, political and social innovation of any nation (Kamali, 2012). The need for reform in educational system should cater to all subject not only Islamic Studies in order to inculcate the moral values in students' minds using all subjects.

## **2.7 Previous Studies on Work Value**

One of the leading studies in vocational field was done in the UAE by Ghanem (1997) titled: The role of education in the development of work values. The study aimed to reveal the perceptions, concepts, and work-related values in Arabic reading textbooks for primary schools in the Gulf Cooperation Council (GCC) countries. The study results included: scarcity of values related to work and some values were found but, these values have nothing to do with development and which the curriculum aimed to. It was found that Saudi Arabia, Sultanate of Oman, and Bahrain are paying more attention to instilling work-values in their curriculum in an adequate manner. The study recommended that the curriculum needs to be improved, and that values need to be re-examined in order to identify the values that are necessarily required to be instilled.

### **2.7.1 Studies on Islamic Values**

One of the studies took place in Yemen by Al-Ghazali (1993) with the aim to identify the values included in Islamic Studies textbooks of primary schools in Yemen. The study highlighted the main findings, 50% of the values found were related to faith, 20% interrelated to worship, 18% related to skill formation and only 5% was related to sociable values.

As-suwaiddi (1992) study aimed to identify the religious values included in Islamic textbook questions for sixth graders in Qatar. The study pointed out the shortage of essential values which should be included in the textbooks such as honesty, fulfillment of covenants, cleanliness, cooperation, and modesty. The curriculum needs urgent review in light of Islamic Studies objectives because the required values are insufficient. Especially grade six is the end of the first stage in Qatari educational system. The study employed content analysis and descriptive method.

Another study took place in Sudan by at-Tal (1999) aimed to identify the reality of Islamic values as defined by Imam Bayhaqi among high school students of the Sudan. The survey found that there are (77) of Islamic values identified by Imam Bayhaqi. (66) Values in the Islamic textbook for grade ten, (65) values in grade eleven, and (65) values in grade twelve. The moral values were distributed according to their importance in the curriculum. The researcher has recommended educators to pay attention to inculcate these values in the students. Since many of Islamic textbooks lack these values. He suggested to educational system in Sudan to adopt value system set by Imam Bayhaqi to have a solid foundation of values.

Tamuri (2007) study aimed to examine Islamic Studies teachers' perception regarding teaching moral values of in high schools in Malaysia. Moral education is the core component of Islamic education. Islamic Studies is highly supported by the government because 'high moral values' 'social responsibility' and 'firm belief in and a devotion to God' are of a national philosophy of education. The study highlighted some constraints and obstacles hinder successful moral education such as dynamic life style of mass media, obsessive entertainments, and negative peer influence.

The previous studies are similar to the current study because the focus of all the studies is investigation about values. Some studies were specialized in social values, and some they concentrated on certain values but none of the previous studies catered to investigate values

within vocational and technical education. Therefore this study is considered to be a pilot study hoping to be followed by more extensive studies in that field. However, I benefited a lot from previous studies tremendously. The former studies widen the researcher comprehension with regards to values education. As he benefited from classifications of the values and the different techniques of book content analysis etc.

## **Chapter Three: Methodology**

This study aims to investigate teachers' perceptions towards the contents of Islamic values contained in vocational Islamic Studies textbooks in the UAE. This was planned to be achieved through exploring the perceptions of secondary school teachers of Islamic Studies as well as their curriculum in relation to Islamic vocational education values

This chapter explains and presents particulars of the research design and the study methods. Methodology, according to Creswell (2003), is a strategy or plan of action that links methods to the outcomes that govern our choice and use of methods. Likewise, Methodology is defined as a philosophical stance of worldview that underlies and informs a style of research (Sapsford, 2006, p. 175).

This chapter comprises the different parts of the methodology that guided the process of the research. These are: the research design, procedures, context, population, sampling, instruments, questionnaire, interviews, data analysis, ethical considerations, and concluded by the chapter summary.

### **3.1 Research Design**

The design is the 'backbone' of the research. Just like a recipe that provides a list of ingredients and directions for preparing a dish, the research design provides the components and the plan for conducting a successful study (Trochim, 2005). The focus of the study is to investigate the Islamic values related to vocational Islamic Studies textbooks in the UAE. This includes identification of the main themes of vocational education from Islamic perspectives through adoption of mixed research approach.

Creswell (2014) argues that the mix approach is 'The idea of mixing collected quantitative data and qualitative data by combining their strength and overcoming the limitations of both to provide stronger understanding of the problem than either by itself'. Furthermore, Exploratory Sequential Mixed Methods is adopted in this research where the qualitative data is collected first, analyzed and form and instrument to collect the quantitative data for better measurements (Creswell, 2014, pp. 215 – 227).

In this research mixed research approach was applied concurrently and sequentially in two stages; the first stage was the collection of qualitative data by conducting content analysis of the prescribed textbook for this study. The second stage was the collection of quantitative and qualitative data at the same time by using a questionnaire aiming to investigate the secondary school teachers' perception of the objective and the contents of Islamic studies curriculum in relation to Islamic vocational education values. This approach will enable identification of whether the contents and objectives instructed by the Holy Quran and the Hadith of the Prophet Muhammad (PBUH) are incorporated in the curriculum. The third stage was conducting interviews to Islamic Studies experts; leads teachers and curriculum specialists to further investigate their responses. Johnson and Christensen, (2012) stated that the concurrent data are collected quantitatively and qualitatively at the same time where the data that collected one after another is sequential.

The process of collecting data to answer various research questions cannot be measured by one approach (Williams, 2011). Therefore, Creswell (2008) recommended collecting multiple data to be integrated together. In this study, a mixed research approach has been chosen to suit the nature of the study in attempt to answer the research questions, validate and confirm the findings from collecting data, analyzing and interpreting it (Creswell 2009; Creswell & Plano Clark 2007). Both quantitative and qualitative methods are used to investigate the Islamic values related to vocational Islamic Studies textbooks in the UAE. Waal (2001) was also formally defined mixed research method as: 'The class of research where the researcher mixes or combines quantitative and qualitative research concepts techniques, approaches, or words into a single study philosophically'.

The philosophical underpinnings of using the research mixed approach method are because I need the humanistic aspect since my research is humanistic meaning that there are some answers related to the interpretive idea for humanistic input that is required from the participants. Researchers usually use qualitative design they aim to answer those humanistic questions such as open-ended (McLeod, 2015). A good research according to Dick (2001) is the research that employs a methodology which is adequate to research situation and fulfils the intended research goals.

With regard to the rationale of using mixed methods approach, firstly: it enabled the researcher to have a variety collection of data to cover all parts of the research in order to have a clear picture of the study. That has increased the comprehensiveness of the overall study findings, by showing how the qualitative data could explain the quantitative data. Simply, this is because some of the research questions are QUAL in base and the others are QUAN in base (Chow, Quine & Li 2010). A semi-structured questionnaire was used to collect both quantitative and qualitative data concurrently in order to have best understanding of the phenomenon of interest (Creswell 2009). The mixed methods design enabled the researcher to collect data that provided valuable information about Islamic values related to vocational Islamic Studies textbooks in the UAE.

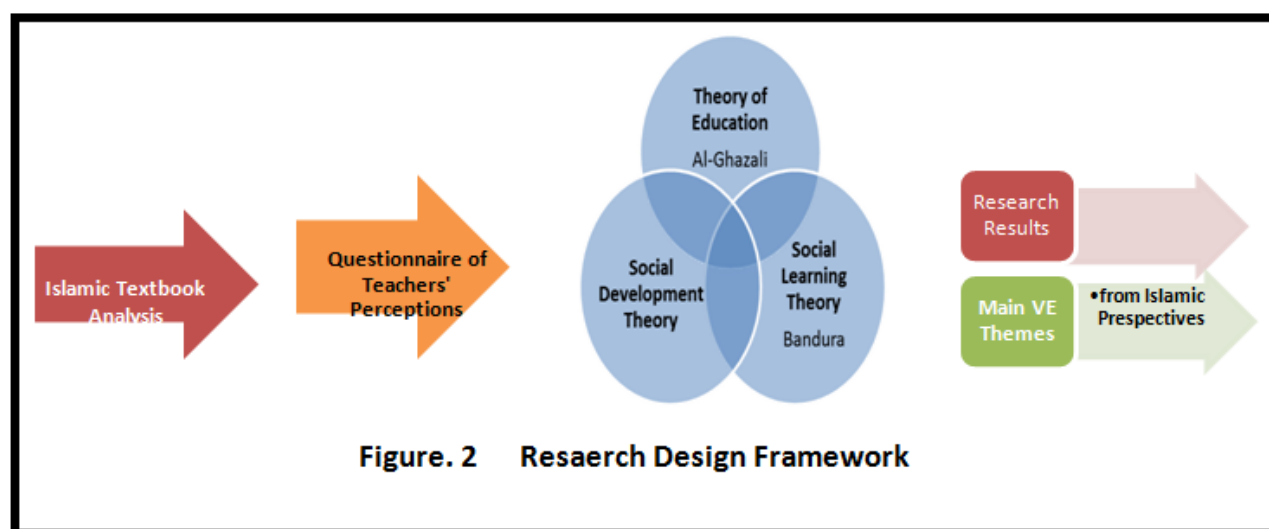
Secondly, it deepened the understanding and enhanced the adequate insights into the study questions. Using mixed method approach helped the researcher to achieve one of the main goals of the study, and have a deeper understanding of the efficacy and efficiency of the inclusion of Islamic values related to vocational education within Islamic Studies textbooks taught in vocational and technical schools in the UAE. Jayne (2009) insisted that combining two approaches is essential for providing insights and deeper understanding of the situation in question, as it offers wholesome responses from both approaches by answering all types of questions. A single method is inappropriate to this research, as today's research world is becoming complex and dynamic. Therefore, many researchers need to complement one method to another (Johnson & Onwuegbuzie, 2004, p. 15)

Thirdly, considering answering the first question of the research by secondary teachers; what are their perceptions of the objectives and the contents of Islamic studies curriculum of vocational education in the UAE? While the quantitative part of the questionnaire provides best answers to the questions of "What and how many?" The qualitative part however answers the questions of "How and why? Combining the two approaches provides insights and deeper understanding of the situation in questions, as it offers wholesome responses from both approaches.

Fourthly, The mixed research approach expanded the scope of the study because the research result is not going to be answered by one question, but by different questions. Therefore, the expected answers are diverse collection of data to provide for satisfactory answers to the questions of the study. As Chow, Quine and Li (2010) stated that the mixed research approach

expands the dimensions of the research topic, as enabled investigation of the determinants of satisfaction.

The data was collected quantitatively on post-positivistic grounds as if the assumptions were already known. However, we need to test them through the participants. Anne (n.d.) argued that post-positivist underlines meaning and creating new knowledge to support committed social movement which aims to change the world and contribute to social justice. The rationale of using post-positivism is that it deals with three main questions relating to: the quality of the input data; the use of a more integrated approach; and the context of the studied phenomenon (Adam 2014, p.74). The questionnaire comprises close items (Likert)



### 3.2 Research Procedures

The instrument utilized in data collection was a survey questionnaire (see Appendix II). It is comprised of 66 Likert-scale questions. The questionnaire consisted of nine sections divided into three parts. The first part was designated to seven questions intended to produce demographic data about the teachers participating in the survey. The second part of the questionnaire comprised of seven sections and aimed to provide quantitative data to aid answering the research questions. The third part contained seven qualitative questions planned as a contribution to answering the research questions as well.

The participants of this research were fifty six Islamic Studies teachers from eighteen vocational and technical schools across the UAE. A solicitation letter was sent to twenty three schools (see Appendix I) requesting them to provide data from their teachers by filling the aforementioned questionnaire. The survey was conducted online and eighteen schools were responded. Data was collected and analyzed using Statistical Package for Social Sciences (SPSS) software.

### **3.3 Research Population and Sampling**

According to Sapsford and Jupp (1996), population is referred to a ‘complete collection’ of elements that are accessible for sampling. This study has ‘accessible population’ (Frankel, Wallen, and Hyun, 2011) that is the subset of the entire intended population to which the research has sensible access (Takona, 2002, p. 500). Disproportional stratified sampling with non-probability was applied to choose the participants of this study to efficiently represent the study sampling and to provide adequate information (Kalton, 1983). Thus, according to Fraenkel and Wallen (2012), a sample is any group on which the required information is attained. The sample of this study was selected purposefully where the units were chosen based on a precise purpose rather than randomly (Teddlie and Yu, 2007) the Islamic Studies teachers (N = 75) from vocational and technical schools across the UAE. The sample of participants population who participated in this study was the respondents to the questionnaire allotted for this research. Fifty six participants from fifteen countries were involved in the research. They were secondary Islamic Studies/Arabic teachers in vocational and technical schools across the UAE. The questionnaire was sent 100% to all participants including the heads of department in each school. The survey was done online, and that is why the sample size had taken 30% into consideration as a typical return rate while using online surveys (Creswell, 2012).

### **3.4 Research Instrumentation**

According to Fraenkel, Wallen, and Hyun, (2014) instrumentation is ‘the whole process of preparing data collection, it involves the design or selection of the instrument, the procedures and the conditions under which the instruments will be administrated. Mixed research method was used in this study to collect quantitative and qualitative data. Hence, using multiple instruments is an appropriate method for data collection. The first tool is a questionnaire, followed by semi-structured interviews which were planned with lead teachers and curriculum developers. This is

in addition to analyzed textbooks. A brief description of the instruments utilized in the research is presented below.

### **3.5 Research Questionnaire**

Questionnaire is one of the most widely used instruments for data collection. Questionnaire is defined as “a self-report data-collection instrument that each research participant fills out as part of a research study” (Johnson and Christensen, 2014, p. 191). The questionnaire was developed based on the research problem and the research questions in addition to reviewing an extensive literature review related to the topic of the study. It was designed based on the research problem to provide the required data for the study. The questionnaire was reviewed by a committee of three Islamic Studies specialists to check the appropriateness of the questions and instructions. It was developed in English as is pilot instrument. Additionally, it was translated into Arabic, as it is the language of instruction for Islamic Studies in particular. In addition to almost all the participants of the study were Arabs.

The instrument utilized in data collection was a survey questionnaire (see Appendix II) which included 66 Likert-scale questions. The questionnaire consisted of nine sections divided into three parts. The first part was designated to seven closed-opened questions (McMillan and Schumacher, 2009) intended to produce demographic data of the teachers participating in the survey. Gathering demographic data assists in categorization of data according to their school, gender, nationality, teaching experience, grade level taught, academic qualifications, and whether the participant taught or teaching currently in vocational or technical students. The second part of the questionnaire comprised of seven sections, aimed to provide quantitative data to measure the teachers’ perception towards the inclusion of Islamic values related to vocational education within Islamic Studies curriculum for vocational and technical schools in the UAE. All seven sections were based on Likert-scale to show the ranking order of agreement or disagreement (Bell, Smetana, and Binns, 2005, pp. 30–33). Two sections out of these seven sections are designated to values; general Islamic values such as honesty and fulfilling one’s promise are in the third section of the questionnaire whereas, section eight is designated for values with relevance to vocational education like Islam praises work consider it as a form of worship. Finally, the third part of the questionnaire contained seven qualitative open-ended

questions planned to provide teachers with more freedom in their responses. Eventually, this can assist in clarifying the ambiguity in teachers' unquantifiable responses.

The mixed questionnaire provides more room for participants to express and clarify their views through further exploration (Johnson and Christensen, 2011). According to Nunan (1999) the responses on open-ended questions can reflect what the respondent wants to say in a more accurate manner, thus, any questionnaire should include both closed-ended and open-ended questions in order to complement each other.

In the beginning of the second term of the academic year after the teachers have enjoyed their winter break, the research survey was conducted. The survey was conducted both online and on social media (what's App). Furthermore, the teachers were informed through their administration to collect both quantitative and qualitative data by sharing their perceptions towards the inclusion of Islamic values related to vocational education within the content of Islamic studies curriculum of vocational education. Teachers were given two weeks to complete the questionnaire and followed by reminder emails and phone calls to optimize the rate of participation.

### **3.5.1 Research Survey Response Rate**

75 Islamic Studies teachers from 23 vocational/technical schools in the UAE were chosen to participate in this study. 56 teachers of them have responded from 18 schools. The average response rate of each question asked was 100%

### **3.5.2 Research Interviews**

Semi-structured interviews were conducted as follow-up to lead teachers and curriculum specialists to further investigate their responses (McNamara, 1999) as interviews are particularly useful for getting the story behind the participant's experiences and the interviewer can pursue in-depth information around the topic. According to the protocol of interviewing, the interviews were started with a regular demographic data, then stating the purpose and the focus of the research, and concluding with qualitative questions that need clarification based on the collected responses. The semi-structured in this study was developed to encourage the interviewees to share their views, ideas and experiences with regard to inclusion of Islamic values related to vocational education within the Islamic Studies curriculum taught in vocational and technical schools in the UAE. Hence, the interviews are great opportunities for the participants to express and declare

their ideas and thoughts. The interviews were conducted after the questionnaire has been completed. Each interview lasted for about 30 minutes. The interviews were conducted by the researcher to eleven participants, nine lead teachers and two curriculum specialists. Five questions have been asked and intended to investigate the content of Islamic studies curriculum, Islamic values related to vocational and technical education, the difference between Islamic values in both settings the main stream education and vocational /technical education, whether Islamic Studies curriculum should be developed for vocational and technical education and any additional comments or suggestions. It is crucial that interviewees edit their own responses is a crucial matter that the interviewers should be aware of (Creswell, 2008). Thus, interviewees were given an option of checking their own transcripts and making any amendments.

### **3.6 Research Pilot Study**

According to Pilot and Hungler (1983), a pilot study is defined as “trial run of what is intended to be a later longer project”. Piloting a research instrument helps to assess and enhance the validity, reliability, practicability and feasibility of the research as it increases the suitability of the research instrument and design (Cohen et al., 2011). Baker (1999) noted that a pilot study is often used to pre-test or try out a research instrument, and 10-20% of the sample size of the actual study is a reasonable number of participants to consider executing a pilot study. Accordingly, administering teachers’ questionnaire to twelve Islamic Studies teachers from different ADVETI schools across UAE was useful mainly from VEDC to test its reliability. A number of modifications were made to ensure the suitability of the questionnaire to the study. The wording and the number of the items in each section were altered, some questions were omitted, and the instructions and layout were revised to eliminate ambiguity and misinterpretation (Anderson and Arsenault, 1998; Haralambos, Holborn, and Heald, 2000; Cohen et al., 2011).

The reliability level of teachers’ questionnaire was measured by SPSS software and the range of Cronbach's alpha coefficient was from 0 to 1 (the closer a scaled coefficient is to 1, the greater the liability of an instrument becomes). The overall reliability attained Cronbach’s-Alpha of 0.945 which signifies a high level of internal consistency for research questionnaire with a total of 59 questions; 52 quantitative and 7 qualitative questions (Appendix II). The following table illustrates the reliability scale of the questionnaire.

Cronbach's Alpha	Number of Items
.945	45

**Table 1:** Reliability Statistics of Teachers' Questionnaire

External validity is measured through both idiographic approaches which are represented in teachers' perceptions toward vocational Islamic values inclusion in Islamic Studies curriculum taught in vocational education. This is in addition to the nomothetic approach which is represented in the Islamic view in vocational education. Consequently, the questionnaire was checked for validity and reliability by external committee consisted of three Islamic Studies experts. The head of the committee was a university professor and other two members are currently teaching in vocational and technical schools (Johnson and Christensen, 2011b).

The current research revealed the validity of this pilot study which refers to generalization transversely where the teachers participated in sampling this study were selected randomly and the first twelve respondents were the sampling population. The participants were chosen from different schools makes the sample a real representation of the proposed research population. Consequently, the proposed procedures remain the same because all research instruments were revised by experts to ensure validity.

### **3.7 Research Data Analysis**

After gathering the proposed data for the research it will be analyzed using descriptive analysis method. Data analysis will involve examining the questionnaires, then coding the survey responses, and putting them into database using Statistical Package for Social Science (SPSS). Utilizing frequency distributions and descriptive statistics, tables were created to exhibit results in order to answer each of the research questions. Data collected quantitatively and qualitatively using Likert-scale questionnaire. Firstly, the collected quantitative data were converted into tables using SPSS then charts were constructed into eight sections based the survey instrument. Secondly, the tables were analyzed starting with demographic which shows the majority of teachers in vocational and technical education are males (79%) whereas the rest are females. More than three quarters (82%) of the teaching staff have more than ten years of experience, and a little more than half of them (52%) are holding Master degree in their field, (13%) are holding PhD, and rest hold bachelor degree. This is has a direct impact in their responses where shows consistency in their answers. That was evident from their responses to reverse question within

most of questionnaire sections. For example items five and ten in section three, the statements were reversed and the expected response is negative while the rest of the items in the section their expected response is positive, most of the participants were aware of this as their response were negative disagree and strongly disagree by (95%)for item five and, (885%) for item ten. Similarly, the last item in section six was reversed the expected answer is negative whereas the rest of the items in the section the expected answer is positive. The frequency of participants who responded negatively was 45 (80%), and that will interpret their understanding and awareness. The responses of section two were significant as the items in this section were designated for “Perception of Teachers of the inclusion of Islamic vocational teachings and values within Islamic textbooks” to answer the part of the first research question. The clear contrast in responses between the second item and fourth item in section two were evident. As the statement of the second item is on the contrary to the statement in item four therefore, the expected responses are to be likewise. Conversely, 33 (59%) participants responded with disagreement to “The current ministry textbooks for Islamic cover all that vocational/technical students’ needs and no need to produce curriculum for vocational education” whereas 44(80%) participants agreed to “The current ministry textbooks for Islamic do not cover all that vocational/technical students’ needs”. In other words they disagreed that the prescribed textbooks for the study cover the students’ need of Islamic values related to their field. This shows consistency in teachers’ responses and assures the validity of the survey instrument. Even though the data confirms the need for developing a new Islamic Studies curriculum for vocational and technical education yet, the third item in section two of the questionnaire presents a different view of the participants (92%) suggest modification in current curriculum to cover vocational and technical students need of Islamic teachings and values related to vocational field rather than creating a new separate curriculum.

Collected data in texts of qualitative data were placed into tables also to contribute in answering the research questions. They will be analyzed using descriptive to contribute in answering the research questions.

### **3.8 Research Ethical Consideration**

Ethics and moral values are of the core components of the current study. Ethical considerations are essential to be considered as a practical application of what this study is aiming to, from Islamic perspectives. According to Siddiqui (1997) “Ethics has no place as a separate academic

discipline within Islam, at least not in the sense of a discipline drawing exclusively on human reason or human experience”. Vaughn (2010) defines ethics as “the philosophical study of morality”; however, morality is referred to beliefs, principles, regulations and values that determine the right from wrong and good from bad. Ethics are the norms for conduct that distinguish between acceptable and unacceptable behavior. Each community has its own definition of what is acceptable (Tichapondwa, 2013, pp. 65). Furthermore, Ibn Sadr al-din Shirwani (1626) has defined ethics as ‘the science of virtues and the way to acquire them, of vices and the way to guard against them’. However, Yusuf al-Qaradawi has categorized ethics into six groups, representing the range of expected moral values by a Muslim. Ethics that related to: one-self, family, society, animals, environment, and ethics related to the Creator (Al-Qaradawi, 1981, p. 106).

According to Resnik and D. (2015) stated that “ ethics are important and crucial in conducting a research thus, government entities, international organizations and educational institutions have adopted specific regulations, codes, and policies related to research ethics. Shamoo and Resnik (2009) present a range of codes below summarizing many of ethical principles: honesty, objectivity, integrity, carefulness, openness, and respect for intellectual property, confidentiality, responsible publication, responsible mentoring, and respect for colleagues, social responsibility, non-discrimination, competence, legality, animal care, and human subjects’ protection. Likewise, the possible highlighted ethical issues were been taken into consideration. The purpose of the research, its rationale and significance were explained and discussed with the administration of the intended schools for the study to obtain consent. Due to nature of vocational and technical institutions which are not supervised directly by MoE, however, they are run by ADVETI which works under MoE. Getting approval for any survey in ADVETI institutions was not an easy task. After receiving the approval all participants were assured that all their information provided in the survey instrument would be kept with high confidentiality and their identities would remain anonymous. Finally, a report of the results and findings that are deduced from teachers’ perception and the textbook content analysis will be created and shared with the schools administration to be used for their benefits.

### **3.9 Chapter Summary**

In this chapter the rationale and all the steps in presenting the research methodology were highlighted. This chapter has demonstrated the importance of practical steps in data collection

and data analysis to contribute in answering the research questions. An appropriate research design was developed based on the research questions, and employed to contribute in resolving the research problem. Pertinent questions were utilized in data collection and analysis. Ethical consideration were considered and complied with. The following chapter will present and interpret both quantitative and qualitative results and findings taking into account the purpose of the study and the research questions.

## **Chapter Four: Data Analysis and Results**

The purpose of this chapter is to discuss and present the results collected from quantitative and qualitative data to investigate the Islamic Studies teachers' perceptions towards the content of Islamic studies curriculum of vocational education including Islamic values related to vocational education in the UAE. First, an analysis of data, collected through the questionnaire which consists of nine sections to be carried out. The first section aims to collect demographic data from the participants while the second section is designated to identify teachers' perception towards the inclusion of Islamic teachings and values within Islamic textbooks. The third section is meant to investigate general Islamic values with Islamic textbooks, followed by the objectives of Islamic worshipping, charity and etiquette in Islam, the fifth section is intended to collect data related to divine revelation (Quran and Prophetic Hadith). Section six is focuses on collecting data related to faith and the relationship of man and the universe, the seventh section is designated to gather information linked to identity and culture, while section eight designed to accumulate the values related to vocational education. The final section is aimed at gaining an in-depth understanding of areas which participants may need more clarity and specifics. The qualitative data includes two parts; close ended and open-ended questions in addition to the prescribed textbooks analysis and interviews conducted among eleven participants. This chapter consists of six main sections: section one presents an introduction, followed by section two which provides the demographic data analysis collected from the questionnaire, section three explains instrument reliability analysis: section four responds research first question, followed by sections five the response for the second research questions, concludes with a summary of the chapter.

1. To what extent does the content of Islamic studies curriculum of vocational education include Islamic values related to vocational education?
2. What should be the main contents of Islamic studies curriculum of vocational education in the UAE?

Section seven concludes the chapter and presents the summary of the results and data findings in regards to research questions.

## 4.1 Demographic Data Analysis

The purpose of this section is to analyze the demographic data collected through the survey questionnaire that was administrated to Islamic Studies teachers within the vocational and technical education in the UAE. The research questionnaire contained of seven questions intended produce specific demographic information about the participants. This section covers questions about the participant's place of employment nationality, gender, academic qualifications, and whether teaching or taught in a vocational or technical environment. in. Fourteen of Islamic Studies teachers from VEDC have participated in the current study Study which amounts to the highest level of contribution 25% of the total number of participants, followed by seven teachers from STS/AEHS Dubai (12%) and similar percentage (11%) from STS/AEHS Abu Dhabi. Table-1 shows that the number of participants from each participating school. The number of participants varies from school to school. For example: five schools within this study were represented by only one participant whereas; in some other cases 14 or fewer participants were form the same school. Out of the 56 participants, thirty-five participants (62.4%) came from schools with four or more teachers participating in this study. The remaining twenty-one participants (37.6%) came from schools that three or fewer teachers participated in this study (See table 1).

School Name	Number of Participants	Percent (%)
Abu Dhabi - STS/ATHS	6	10.7
Abu Dhabi – VEDC	14	25.0
Ajman - STS/ATHS	5	8.9
Alain – CE	1	1.8
Alain - STS/ATHS	3	5.4
Alain - STS/ATHS	1	1.8
Baynounah- STS/ATHS	2	3.6
Dalma - STS/ATHS	2	3.6
Dalma - STS/ATHS	1	1.8
Dubai - STS/ATHS	7	12.5
Falaj al mulla-STS/ATHS	1	1.8
Fujairah – CE	1	1.8
Fujairah - STS/ATHS	2	3.6
RAK - STS/ATHS	2	3.6
Sharjah – CE	2	3.6
Sharjah - STS/ATHS	4	7.1
Umm al-Quwain- STS/ATHS	2	3.6
Total	56	100.0

**Table 2:** Distribution of Participants According to School Name

Table-2 shows the participants are 14 nationalities with the highest from Jordan and Syria (23.2%). The second highest percentage was from Morocco (16.1 %) followed by Algeria, Egypt, and Yemen (5.4%). Amongst the participants only one participant came from a non-Arab environment and nationality while the remaining 55 are Arab nationals. (See table 2).

Participant's Nationality	Number of Participants	Percent (%)
Algeria	3	5.4
Egypt	3	5.4
Iraq	2	3.6
Jordon	13	23.2
Lebanon	3	5.4
Mauritania	1	1.8
Morocco	9	16.1
Saudi Arabia	1	1.8
Senegal	1	1.8
Sudan	1	1.8
Syria	13	23.2
Tunisia	1	1.8
United Arab Emirates	2	3.6
Yemen	3	5.4
Total	56	100.0

**Table 3:** Distribution of Participants According to their Nationalities

Table 3 presents the distribution of participants according to their gender. The majority of vocational and technical Islamic Studies teachers are males as forty four (79%) teachers have participated in the study whereas twelve (21%) female teachers have contributed in the research.

Gender	Number of Participants	Percent (%)
Male	44	78.6
Female	12	21.4
Total	56	100.0

**Table 4:** Distribution of Participants According to their Gender

The table below classifies the participants based on their years of experience. Statistics shows that forty six (82%) have more than ten years of experience teaching in the vocational and technical school whereas, merely nine teachers who have from five to ten years' experience. Significantly, there is only one participant who has less than five years of experience in teaching.

Years of teaching experience	Number of Participants	Percent (%)
1 to 4	1	1.8
5 to 10	9	16.1
More than 10 but less than 20	28	50.0
More than 20	18	32.1
Total	56	100.0

**Table 5:** Distribution of Participants According to their Experience

Table five presents the levels grade taught by the teachers participating in the research survey. Some teachers taught one grade level whereas, the others taught multiple grade levels. Forty eight or 86% of the participants are currently teaching in a vocational or technical school setting. While eight (14%) are currently teaching in the post-secondary sector.

Grade level taught	Number of Participants	Percent (%)
High School	48	85.7
Institute- University	8	14.3
Total	56	100.0

**Table 6:** Distribution of Participants According to Taught Grade Level

Table 6 demonstrates academic qualifications of the participants in the survey. More than 50% of teachers who participated in this study are Master degree holders. Followed by 20 (36%) participants and seven (13%) are PhD. holders who currently teaching in various vocational and technical schools throughout the United Arab Emirates.

Academic Qualifications	Number of Participants	Percent (%)
Bachelor	20	35.7
Master	29	51.8
PhD.	7	12.5
Total	56	100.0

**Table 7:** Distribution of Participants According to their Academic Qualifications

The majorities (88%) of the participants either has taught or are currently in one of ADVETI vocational and technical institutions. Seven (12%) participants are not teaching now in one of vocational and technical schools.

Taught /teaching vocational/technical students	Number of Participants	Percent (%)
Yes	49	87.5
No	7	12.5
Total	56	100.0

**Table 8:** Distribution of whether Participants taught/teaching Vocational/Technical Students

## 4.2 Research Question 1

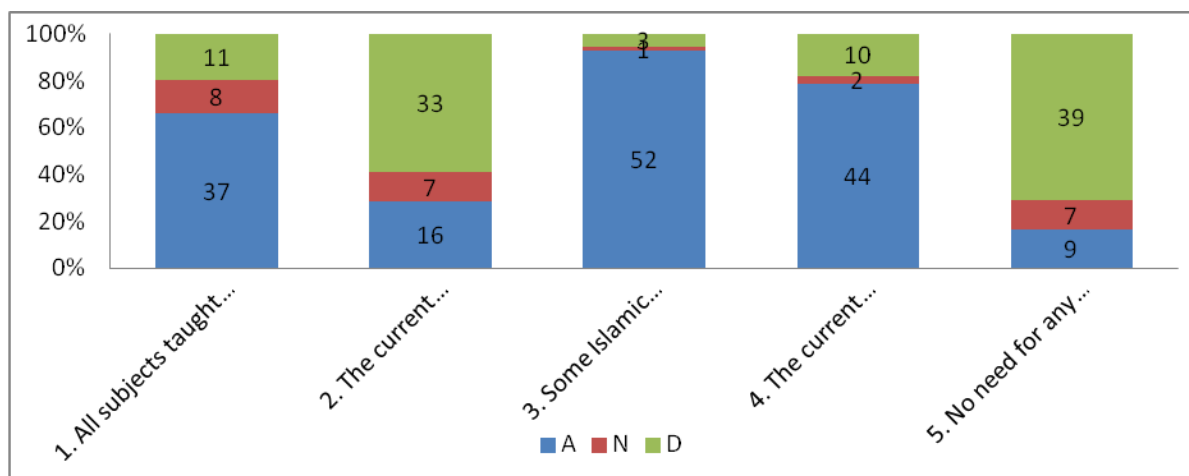
The purpose of this section is to present the data collect to respond to the first research question:

*To what extent does the content of Islamic studies curriculum of vocational education include Islamic values related to vocational education?*

In order to respond to this question both quantitative and qualitative data will be analyzed and then compared and contrasted. The questionnaire was administrated; Out of the nine sections in the questionnaire, two were developed to collect data pertinent to first research question whereas the remaining were developed to respond to the second research question. The quantitative data responses of questions from sections two which allocated for “*Perception of Teachers of the inclusion of Islamic Vocational Teachings and Values within Islamic Textbooks*”, in addition section eight which was allocated to the “*Values related to Vocational Education*” will provide answer to part of the first research question. The qualitative data comprises four open-ended questions from section nine in the questionnaire. Data collected using questions two, three, four, and six in section nine aimed at answering a part of first research question. In addition to section nine data, content analysis was conducted for Islamic textbooks to respond to a part of the first research question as well.

### 4.2.1 Quantitative Results: Research Questionnaire

In order to answer the first question of the research, the questionnaire was administrated and sections two questions from one to five opted to answer the research question as follows. The participants responded to the questions on a Likert-type scale using 5-point scale: 1= strongly agree (SA), 2= agree (A), 3=neutral (N), 4= disagree (DA), 5= strongly disagree.



**Figure 3: Perception of Teachers towards Islamic vocational teachings and values inclusion in Islamic textbooks**

The chart shows the Islamic Studies teachers' perception towards including Islamic vocational teachings and values within Islamic textbooks taught in vocational and technical schools in the United Arab Emirates.

This section comprises of five items. The first item contrasts the fifth item and the second item contrasts the fourth item while the third item proposed a midway solution in all cases with the greatest response (93%). The first item suggests a separate Islamic Studies for vocational education while the last item reveals the opposite 'no need for a new curriculum'. 66% of the participants who responded to the first item went for a new curriculum to suit vocational stream and only 19% rejected the idea, whilst 17% of the participants responded positively to 'no need for a new curriculum' and 69% went against it, in other words they were saying no to 'no need for a new curriculum' which shows these participants are in favor of a new curriculum to address the issue. Comparing 69% of disagreement of the fifth item matches well the 66% agreement in the first item and 17% agreement of item five matches 19% of disagreement in the first item. Simply, because they contrast each other. This also shows the validity of the survey instrument. Although the data shows that there is a real need for a separate Islamic Studies curriculum for vocational and technical education nevertheless, the third item which came in with 92% of participants suggesting a change in the current curriculum to accommodate vocational students' need of Islamic teachings and values related to their field rather than developing a new separate curriculum.

#### **4.2.2 Qualitative Results: Open-ended Questions**

The first two questions, four and six were selected to respond to the first question of the research. The responses of participants to questions one, two, and four came out as follows: 24 respondents, representing 60% of the population responded to open-ended questions, stated that the prescribed textbooks lack the intended values, whereas 16 participants, representing 40% of the population stated that values related to vocational education were rarely mentioned in the prescribed textbooks. The average percentage of Islamic values related to vocational and technical educations found by the participants ranged 3 to 10% consequently participants had suggested many values instead. As for question six, 28 respondents, representing 67% of the population answered the question had agreed with developing a separate Islamic Studies textbooks for vocational and technical schools. 14 respondents, representing 47% of the population answered the question, objected developing separate textbooks and suggested including the required values within the prescribed textbooks in the new edition.

The interpretation of the data above shows the lack of Islamic values related to vocational and technical education within the prescribed textbooks. Respondents had suggested a reform by offering several values to be included in either the current prescribed textbooks or developing a sole textbook for vocational and technical stream.

### **4.2.3 Participants interviews**

The survey results were discussed by eleven interviewees and nine lead teachers in addition to two curriculum developers to verify authenticity.

#### **4.2.3.1 Content of Islamic studies curriculum**

As an attempt to answer research question one: *“To what extent the contents of Islamic studies curriculum of vocational education include Islamic values related to vocational education?”* The majority of Islamic Studies lead teachers and curriculum developers stated clearly the prescribed Islamic textbooks do not include the Islamic values related to vocational and technical education.

Examples 1:

- *‘I didn’t find Islamic values that related to vocational education directly however, there are few general values.’*
- *I cannot say there are explicit Islamic values related to vocational or technical education. Even if there are some, they must be very few and unnoticeable’.*

#### Examples 2:

- *‘The values included in the content of Islamic textbooks are implicit, they need deduction however, due to limited periods designated to Islamic Studies, teachers barely cover the explicit knowledge nevertheless cater implicit ’*
- *‘To me it is obvious that the curriculum developers did not pay much attention during developing the curriculum, to values in general and Islamic values related to vocational in particular and many other values are ’.*

#### Examples 3:

- *‘Although I haven’t noticed a clear set of Islamic values related to neither vocational nor any other field in particular’. I believe Islamic curriculum needs urgent reform to suit the dynamic world we are living in”.*
- *‘Vocational and technical education curriculum focuses on the preparing students professionally to meet the market need ignoring instilling the values of work process. Therefore, I think the possible alternative is Islamic Studies to do this job”.*

#### Examples 4:

- *‘Being in this field for more than two decades it is noticeable the albescence of values in vocational education is evident despite its importance. Some educators have a tendency that values related work can be acquired after students joined their workplace”.*
- *‘My modest opinion if we want to have students with excellent moral values this should be inculcated in the entire curriculum taught to them. All subjects should have bits of values not only Islamic Studies, this can presented through reading in both Arabic and English even in Maths giving problems already planned to teach certain value beside the Maths objectives”.*

#### **4.2.3.2 Islamic textbooks tailored for vocational/technical education**

Another response to question six the open-ended section: *“Do you think an Islamic curriculum should be tailored for vocational/technical education? And why? “Almost half of the participant interviewees thought there was no need for new Islamic textbooks for vocational education rather*

than altering the current textbooks to accommodate Islamic values that related to vocational field.

Examples:

- *‘Yes of course Islamic Studies curriculum should be tailored for vocational/technical education so as to include the values that related to vocational education directly’.*
- *‘I don’t think so rather than suggesting a reform of the current textbooks by adding which is missing in regards to vocational education’.*
- *‘I am with specialization segmentation I mean why not develop a curriculum dedicated for vocational education’.*
- *‘No need for a separate Islamic curriculum for vocation education yet, few units may be developed solely to address vocational aspects such certain values within the Islamic textbooks’.*

#### **4.2.3.3 Embedded Curriculum**

Interviewees responded to the last question in the interview: *“Do you have additional comments regarding the topic?”* An Islamic Studies curriculum specialist and some of the lead teachers have suggested embedded curriculum along with the current curriculum. They responded as follows:

- *“I think embedded curriculum should be introduced to the teacher so they can be aware of its power and importance. Embedded curriculum is one of the few instructions that can help students throughout their future life. In fact it is very simple; it depends on your instructional strategies you use in teaching”.*

Can you elaborate more about the embedded curriculum?

- *“It is not separate from the academic curriculum. It is an instruction which the teacher intends present or to add enhance the academic curriculum. It can be said they are those strategies that the teacher use to deliver the subject. It could be his experience regarding particular topic. It works well especially in Islamic Studies where the teacher can narrate his own experience for example when he was performing Umrah what did he do? And how did he feel? What lessons he learnt from performing Umra? Such curriculum could be faraway more influential to the student than the academic curriculum”.*

Another curriculum developer suggested a similar approach as in:

*“In the case of vocational, technical, agricultural or even nursing a ‘hidden curriculum’ would be the best alternative strategy for teachers, especially Islamic Studies subject. Islamic Studies gives more room for the teacher to link certain Islamic teachings with specific contemporary issues such as the misleading Islamic groups and how the teacher can direct his students to right path. This does not need an explicit academic curriculum only rather than to be coupled with a hidden one”.*

#### **4.2.4 Qualitative Results: Textbooks Analysis**

The contents analysis was for the two prescribed Islamic Students textbooks for grade ten taught in vocational and technical secondary schools in the UAE. The findings of the textbook analysis in terms of responding to the first question shows that the analyzed textbooks consist of seven themes with seven subsections distributed into thirty five lessons. The findings were 20 values imbedded within the provided lessons. Only two issues relating to Moral Values were found to be somewhat relevant to vocational and technical moral values were found somewhat related to vocational and technical education. Namely the values are self-accountability, respect the rights of others. The percentage of the two values were 10% of the number of the total of 20 values found in the entire two textbooks of Islamic Studies for 10 graders taught in vocational and technical schools across the UAE.

**Table 9: Values included in Islamic Studies Textbook for grade 10**

<b>General Islamic values</b>	Worship	1	Participating in social and community's activities is recommended and valued in Islam. (Cooperative)
	Values	2	Chastity
		3	To be distance from unlawful
	Charity	4	Accountable
<b>Islam Rulings &amp; its Code of Conduct</b>	The Holy Quran	5	Turnout to learn Qur'an and understand Meanings
	The Prophetic Teachings	6	Accuracy in dealing with Prophetic ahadeeth ( teachings and sayings)
<b>Drive revelation</b>	Sharia-Politeness	7	The virtue of Hajj. Avoid Sins.
		8	Etiquettes of markets and public places.
	Faith-Mental methodology	9	Balance between the mind and divine revelation.
		10	The challenge of Quranic to the human brain(intellect)
<b>Biography of the Prophet &amp; personalities</b>	Good Example	11	Love Prophet (PBUH) and to his family
	Emulate models	12	Taking Abdallah Mubarak as a role model in his knowledge and asceticism. Taking Ms. Sakina as role model for girls insisted in her knowledge and asceticism.
<b>Identity &amp; belonging</b>	Culture and language-Belonging Aspects	13	Acknowledging what is in Quran of rhythmic systems and logical organization
		14	
		15	Care about the concerns of the Islamic nation.

Man & universe	Dignity	16	Respect The rights of Jews and Christian (the people the book).
	Tolerance	17	Moderation in Consumption.
		18	Environment and nature preservation.
		19	Chastity
	Environment	20	Respect the rights of the people the book (Christian and Jews)

#### 4.2.5 Summary of Research Question one Analysis

Both of quantitative and qualitative shows lack of Islamic values related to vocational and technical education in the prescribed textbooks. Furthermore, the textbooks analysis results confirmed the paucity of such values within Islamic textbooks. Only two values, representing 10% of the total number of twenty values were found somewhat related to vocational and technical education.

The interpretation of above data illustrates that the current Islamic Studies textbooks taught in vocational and technical schools do not cover the Islamic values related to vocational education. Consequently, a reform or change is required in order to meet the needs of vocational and technical education in regards to Islamic values related to the field. One noticeable contribution in interview section worth mentioning is the suggestion of introducing embedded or hidden curriculum as form of reform to overcome the scantiness of Islamic values within the Islamic curriculum in vocational and technical education.

#### 4.3 Response to Research Question two

The second research question asked is: *What should be the main contents of Islamic studies curriculum of vocational education in the UAE?*

In order to respond to this question both quantitative and qualitative data will be merged may be the word you need here to analyze the data quantitatively and qualitatively. The questionnaire was administrated; Out of these nine sections in the questionnaire five were developed to collect

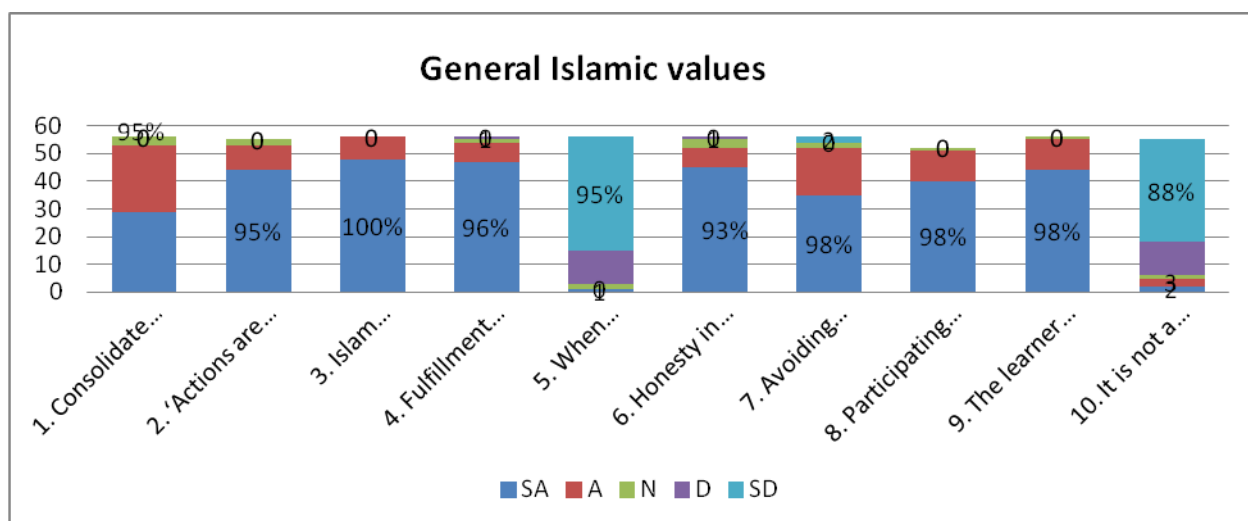
data pertinent to second research question. The quantitative data responses of questions from sections three which allocated the quantitative data responses of questions from sections three, four, five, six, seven and eight will enable us to answer part of the question. The qualitative data comprised four open open-ended questions two, three, and four from section nine in the questionnaire, in addition to Islamic textbooks content analysis.

### 4.3.1 Quantitative Results: Research Questionnaire

The participants responded to the questions on a Likert-type scale using 5-point scale: 1= strongly agree (SA), 2= agree (A), 3=neutral (N), 4= disagree (DA), 5= strongly disagree.

In order to answer the second question of the research, the questionnaire was administrated and sections three, four, five, six, seven and eight opted to answer the research question as follows:

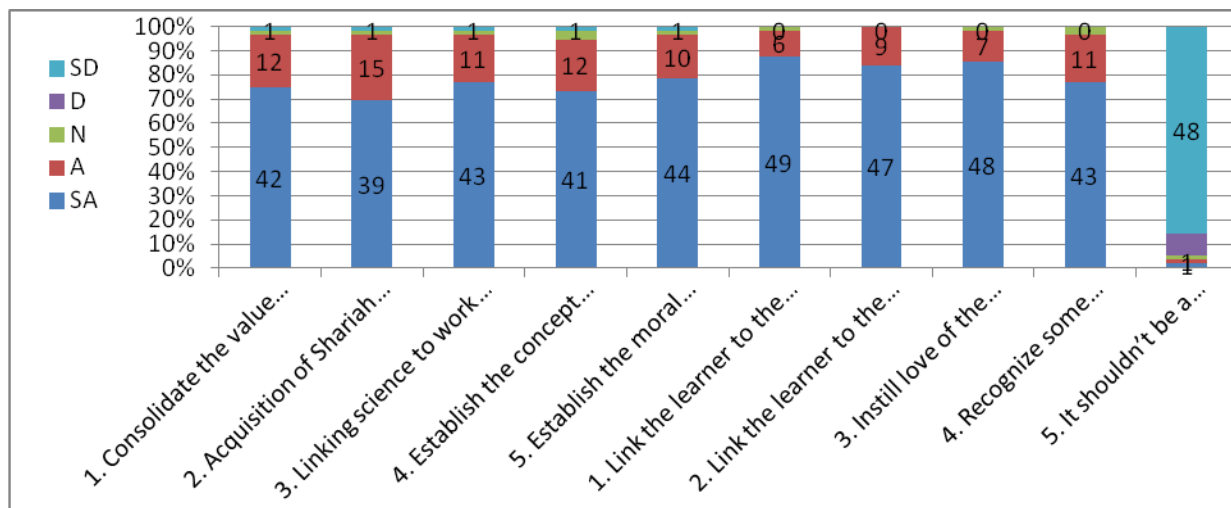
#### 4.3.1.1 Quantitative Results: Section Three:



**Figure 4: General Islamic Values**

Statistics presented in the bar chart illustrates the average 53 (95%) of the Islamic Studies teachers participated in the survey agreed that all ten general Islamic values be part of the values required for vocational and technical education. It was noted question five and ten were reversed to check the rigorous consistency of participants' responses, the average still remains the same despite disagreeing with the question. Namely, the values that the participants agreed to be part the model curriculums of Islamic studies for vocational and technical education are: common Islamic values, honesty, fulfilling one's covenant, good intention, integrity, humanitarianism, justice, and steadfastness.

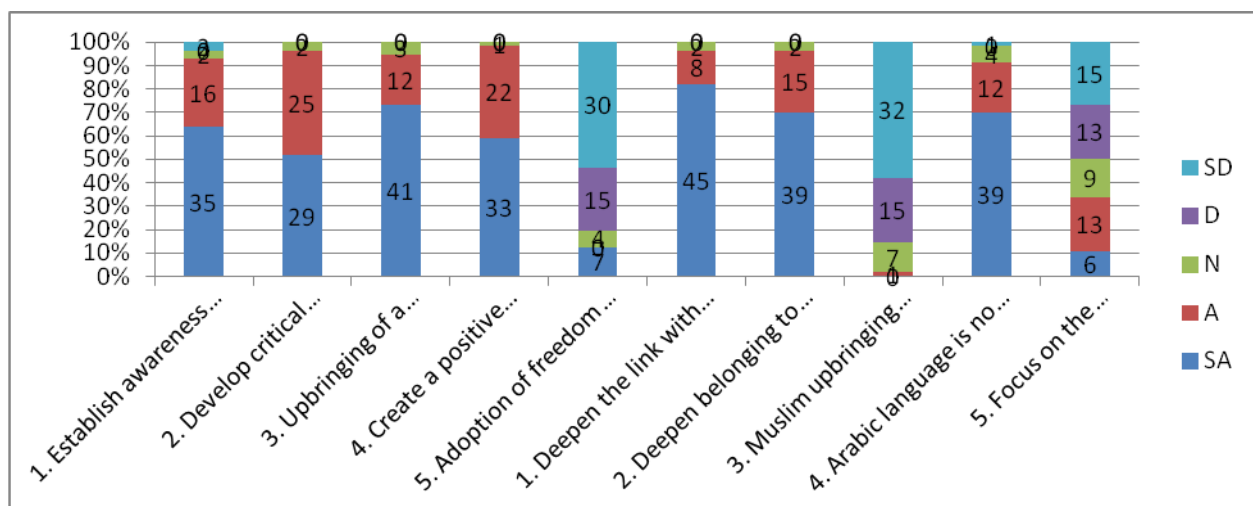
#### 4.3.1.2 Quantitative Results: Section Four and Five:



**Figure 5: Values & Objectives of Islam (Worship – Charity) + Devine Revelation (Quran & Hadith)**

The chart shows the data of two combined sections (four & five) in the questionnaire. Section four demonstrates specific Islamic values related to Worship, Charity, Etiquettes, Sharia (Islamic laws) and Politeness. Participants with an average of 54 (97%) have agreed to all five specific Islamic values to be part of the values required for vocational and technical education. Similarly, in section five participants with average 55 (98%) have completely agreed to include of five points that shows a number of Islamic values related to divine revelation such as integrity, being charitable, concept of responsibility, righteousness and self-control. In addition to values of revelation through the Holy Quran and the Prophetic Hadith which present the Prophetic biography to be taken as a role model.

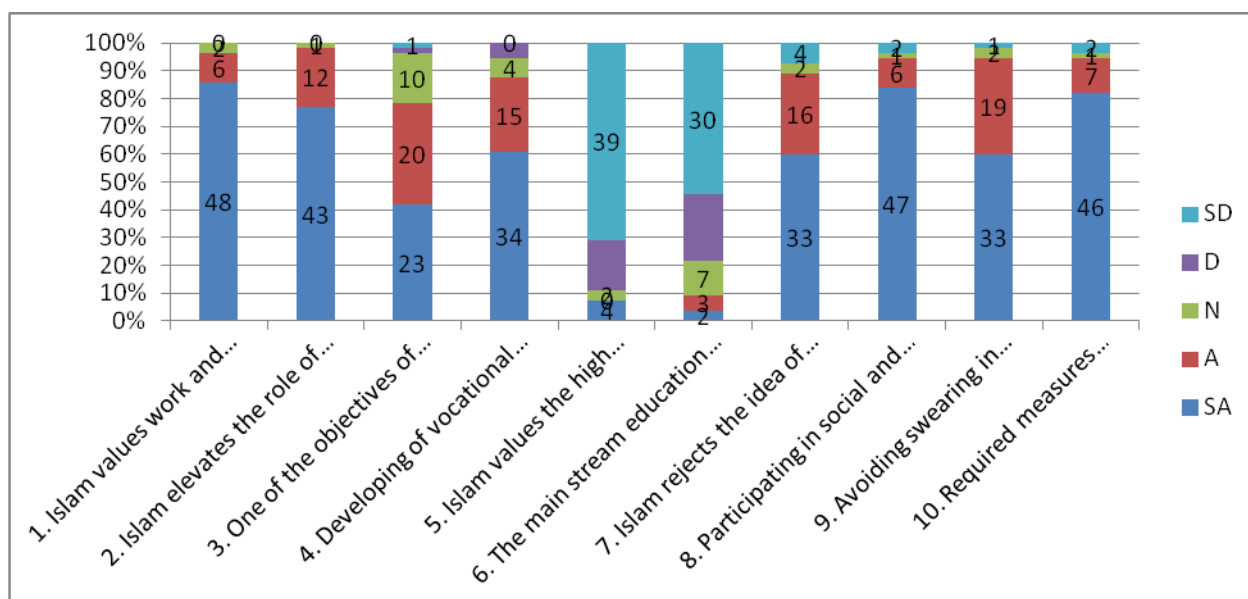
#### 4.3.1.3 Quantitative Results: Section Six and Seven:



**Figure 6: Faith, Man & the Universe (Environment) + Identity & Belonging Aspects (Language & Culture)**

The first part of the chart (1-5) demonstrates faith doctrines relevant not only to Muslims but to all human beings along with the unseen world. Teachings govern and organize relationship between the Muslim and his creator, his own self (dignity), his environment, and human diversity (tolerance). The majority of the participants with average of 52 (92%) agreed on these topics to be part of the values required for vocational and technical education. The second half of the chart displays the Islamic values related to identity and belonging; culture and language (belonging aspects). The average number of participants was 47, representing 83% who agreed that all the five Islamic values related to divine revelation should be part of the values required for vocational and technical education.

#### 4.3.1.4 Quantitative Results: Section Eight:



**Figure 7: Values related to Vocational and Technical Education**

Statistics in this bar chart displays the Islamic values related to vocational education. 90% of the Islamic Studies teachers who participated in the survey have expressed their agreement to all ten Islamic moral values that related to vocational field. The displayed values are: Islam values work and consider it a form of worship, elevates the role of vocational and technical education, self-preservation, humanity, self-motivation, honesty, steadfastness, competitiveness, integrity, and fulfilling one's covenants. This is beside the objectives such as developing of vocational students

to qualify them in order to be able to meet the requirements of the profession when join the workplace, avoiding swearing in business is an Islamic virtue and monopoly is strongly prohibited in Islam, and Islam elevates the role of vocational, technical education, and handicrafts are of a high value and strongly emphasizes the importance of working and praises the individuals who earn from their own hard work and labor.

#### **4.4 Qualitative Results: Open-ended Questions**

From section nine questions two, three, and four were selected to answer the second question of the research. The participants have responded as follows:

##### **4.4.1 Examples of Major Content of Islamic Studies Curriculum**

The question two in section nine in the questionnaire was: *Give me examples of major contents of Islamic Studies curriculum in vocational education in the UAE.*

The answer to this question was: Most of the participants mentioned the general Islamic topics such as lessons from divine revelation the Holy Quran and Prophetic Hadith, worships such as performing daily prayers, alms giving (obligatory charity). This is in addition to the topics promoting loyalty to the persons' own country. Furthermore, they mentioned faith topics and general Islamic values.

##### **4.4.2 Islamic values related to vocational Islamic Studies textbooks**

Question three in section nine in the questionnaire was: *Investigates the Islamic values related to vocational Islamic Studies textbooks in the UAE.*

The response to this question revealed The Majority of the respondents have clearly mentioned the following values: respect, integrity, honesty, humanity, sincerity, modesty, humility, integrity, patience, steadfastness and fulfilling one's promises, hardworking, commitment to work, work ethic, team work, tolerance, forgiveness, perfection of work, time management, valuing vocational and technical profession, avoidance of cheating, self-accountability, environment protection, safety precaution, being moderate and avoiding extremism, creativity, taking the Prophet and his companions as role models.

##### **4.4.3 Vocational Islamic values within Islamic texts of vocational education**

Question four in section nine was: *“Are there any vocational Islamic values within Islamic texts of vocational education? What is its percentage to the general Islamic values?”* The responses were

24 respondents, representing 60% of the participants' responded to open-ended questions, stated that the prescribed textbooks lack the intended values, whereas 16 participants, representing 40% of the participants stated that values related to vocational education were rarely mentioned in the prescribed textbooks. The average percentage of Islamic values related to vocational and technical educations found by the participants ranged 3 to 10% consequently participants had suggested many values instead.

The interpretation of the data above shows a lack of Islamic values related to vocational and technical education within the prescribed textbooks. Respondents had suggested a reform by offering several values to be included in either the current prescribed textbooks or developing a sole textbook for vocational and technical stream.

#### **4.4.4 Participants interviews**

Interviewees tried to answer research question two: *"What should be the main contents of Islamic studies curriculum of vocational education in the UAE?"* Most of Islamic Studies curriculum developers and the lead teachers affirmed undoubtedly that all the values and the content within the prescribed Islamic textbooks should remain the same in addition to some missing Islamic values in the current prescribed textbooks of Islamic Studies taught in vocational and technical schools. However, some of the interviewees have added different comments such as:

Example 1:

*"Islamic Education Textbooks in the UAE contain all required Islamic values for both the main stream education and the vocational/technical education as well since the primary up to secondary schools. Therefore, it shouldn't be said UAE Islamic Studies lack these values".*

Do you think these values should be reinforced throughout the textbooks to remind the students?

*"In fact this might consider a pitfall in the curriculum yet, teachers can cover this drawback by extra curricula or which is called hidden curriculum. I think it is teacher's duty especially Islamic Studies teacher. He/she should be a role model for the students". It is preferable for the teacher to use practical linkage when explaining the content of the lessons and the reality in the students' day-to-day lives".*

Example 2:

*“Yes, I am with developing new advanced and comprehensive Islamic Studies curriculum that caters to all aspects the students’ needs particularly the moral values. A good curriculum should be assessed by the values that it inculcates in the students not by the content that secure academic success only”.*

Example 3:

*“If a country cares about the progress of its children curriculum reform and development are ongoing process for the advancement of that country. Curriculum has becomes one of the assessment tools for nations’ progression therefore, I urge a new all-inclusive Islamic curriculum to prepare the current generation with knowledge and values that enable them to face this dynamic, technological and materialistic world ”.*

#### **4.4.5 Qualitative Results: Textbooks Analysis**

The content analysis was done for the prescribed Islamic Studies textbooks in regards to Islamic values that included within the two books. As attempt to answer the second question of the research. Unfortunately, only two values out of twenty values found are related somehow to vocational and technical education. The two aforementioned values are self-accountability, respect the rights of others. Consequently, all possible and suggested values are required to be added to the prescribed textbooks of the study.

The answer to second research question: *“What should be the main contents of Islamic studies curriculum of vocational education in the UAE?”* Based on both of quantitative and qualitative data, the main contents of Islamic studies curriculum should be the current content of prescribed Islamic studies textbooks in addition to all Islamic values suggested either by the teachers who participated in the survey or the curriculum specialists. These are the most repeated values among the participants:

#### **4.5 Summary of the Chapter**

The collected data was discussed and analyzed quantitatively and qualitatively as an attempt to answer the two questions of the study. The majority of participants, the Islamic Studies teachers were agreed, that not much of Islamic values related to vocational and technical education were accommodated in the prescribed textbooks of the study. Although they suggested and provided a vast range of possible Islamic values that related to vocational and technical field, few respondents strongly suggested that the prescribed textbooks remained the same but with additional changes introduced to counter the problem. Finally, it is noteworthy here to mention two important points relating to the study. Firstly, although ironic is the fact that the Islamic Studies Curriculum in the UAE contains a majority of the Islamic values this study has been discussing thus far. But what is identified as a problem is the lack of reinforcement and practice in adhering to these values and morals. The second point is a critical need to acknowledge the hidden or the embedded curriculum, therefore, making it a practical solution in the classroom. The third and last point is an interesting finding that distribution of values throughout Islamic Studies curriculum from G1-12 is based on age group consequently, some grade lack values partially. The next chapter will discuss these findings within the context of relevant literature.

## Chapter Five: Discussion and Conclusions

The Islamic values related to vocational and technical education are best taught through Islamic Studies. This approach is regarded as an integrated method of education where all aspects of life, including vocational and technical fields are addressed. Discussion on the results and findings, conclusion, study limitations, and recommendations for further studies in the future are presented in this chapter.

### 5.0 Discussion

This study aims to investigate Islamic Studies perceptions toward including Islamic values related to vocational education within Islamic Studies textbooks that are taught in vocational and technical school.

#### 5.1 Finding with regard to research question 1

The first research question *“To what extent does the content of Islamic studies curriculum of vocational education include Islamic values related to vocational education?”* will be discussed in terms of three main findings as follows:

- 10% of Islamic values were found in the prescribed Islamic textbooks for study.
- There is a need for a new Islamic textbook for vocational and technical education.
- Age group is one of the main determinants of values allocation within the Islamic Studies curriculum

Two sub questions were used to collect relevant response to answer the first research question through discussion. The first question is *“Do the current ministry textbooks for Islamic cover all vocational/technical students’ needs?”* and the second question is *“Is there a need for a new Islamic textbook for vocational and technical education?”*

In order to answer the first sub question quantitative and qualitative data were gathered.

##### 5.1.1 Findings of Sub-question 1

###### Quantitative Data

The responses to the first sub question: *“Do the prescribed ministry textbooks of Islamic cover all vocational and technical students’ needs with regard to Islamic values related to vocational education?”*

79% of the participants who responded to this question that the prescribed textbooks for the study *'do not cover'* all vocational students' needs, and only 18% rejected the idea. The question was reversed to read as *"Do the prescribed ministry textbooks for Islamic cover all vocational/technical students needs in regards to Islamic values related to their field?"* 59% of the participants disagreed and 29% agreed.

## **Open-ended Questions**

In response to question 3 in the questionnaire *"Investigates the Islamic values related to vocational Islamic Studies textbooks in the UAE. The findings:*

*"* 60% of the participants responded to open-ended questions, stating that the prescribed textbooks lack the intended values, whereas 40% of participants stated that the values related to vocational education were rarely mentioned in the prescribed textbooks

In response to question 4 *"Are there any vocational Islamic values within Islamic texts of vocational education? What is its percentage to the general Islamic values?"*

The average percentage of Islamic values related to vocational and technical educations found by the participants ranged from 3% to 10% and consequently participants had suggested many values instead

## **Textbooks Content Analysis**

The second stage will be the evaluation of qualitative data of textbooks content analysis as part of the answer to the first research question.

The findings of textbook analysis:

- Two (10%) out of twenty Islamic values were found in grade ten Islamic textbooks.

## **Interviews**

The findings of analyzing the transcripts of interviews enabled us to identify:

- The second point is critical to acknowledge the hidden or the embedded curriculum, therefore, making it a practical solution in the classroom.
- The existence of Islamic values within Islamic Studies curriculum in the UAE from K-G12. However, grade 10 which is the focus of the study lacks these values

### **5.1.2 Discussion of Research Sub-question 1**

Here is the discussion of sub-question 1: *"Do the prescribed ministry textbooks of Islamic cover all vocational and technical students' needs with regard to Islamic values related to vocational*

*education?” as a part of research question 1: “To what extent does the content of Islamic studies curriculum of vocational education include Islamic values related to vocational education?”*

Both of the quantitative and qualitative results assured that the prescribed textbooks for this study do not cover the Islamic values related to vocational and technical education. The quantitative data ranged between 59% and 97%, whilst the qualitative data ranged between 40% and 60% of participants who declared the paucity of Islamic values within the textbooks. The findings of this study are consistent with a study conducted by Ghanem (1997) in The UAE. The purpose of the study is to reveal the perceptions, concepts, and work-related values in Arabic language based textbooks for primary schools in the member countries of the Gulf Cooperation Council (GCC). The study findings were: insufficient work values and some other values were identified, but with little relevance however to the purpose of the study. The study recommended curriculum improvement, and re-examining the values and ensure that they are necessarily required to be instilled.

As discussed earlier in the literature review both of the main key thinkers of this field Al-Ghazali and Kinalizade, argue on the importance of childhood character formation and possession of good qualities (Halstead, 2007). One way to achieve that is by formation of a sound curriculum. Additional finding to support the abovementioned lack of Islamic values within prescribed textbooks for study.

3-10% was the average of Islamic values related to vocational and technical educations found by the participants in open-ended question. This result agrees with the study conducted in Jordon by Abu Latifa (1999), a study that aimed to identify the values included in the textbooks of Islamic Studies. Also, the study aimed to ascertain the structure and the method of integrating these values. How these values contribute to learners’ life? Content analysis was utilized in the study for the tenth graders. 4% of Islamic values were found to have relation mainly to memorization skills. The values were not addressed in an orderly manner, hence; he recommended the necessity of organizational values and incorporating them into curriculum according to the learners’ field.

As discussed earlier in literature review that al-Ghazali stresses on the need for various types of knowledge and skills. Whenever specific knowledge or skill is needed, it should be taught in a manner that meets learner’s need and to be functional (Nofal 2007, in al-Ghazali 1111).

According to the interviews conducted for this study here are some examples of their responses.

Response by one of the curriculum specialists:

- *“Islamic Education Textbooks in the UAE contain all required Islamic values for both the main stream education and the vocational/technical education from the primary up to secondary schools. Therefore, it shouldn’t be said that UAE Islamic Studies lack these values.” This is presented in the National Document of Islamic Studies Curriculum (See Table 10 page 110).*

This finding is consistent with Ghanem (1999) study in the UAE, aimed to identify the factors and causes required for developing social and cultural values in sound and consistent educational curriculum. Some factors and reasons were identified in the study and include: the negative change in the role of the family, the media for impact on the morals of the society and consistency with the standard structure of values. The researcher concluded that there is a crucial need for curriculum development and for rendering greater weight to social and cultural values with consistent standards when forming school curriculum.

This study found that the Islamic values related to vocational education within Islamic textbooks taught in vocational and technical school have mixed results regarding the overall values presented in Islamic Studies textbooks from G1-12 in the United Arab Emirates. The primary findings are the result of this study found based on teachers’ perceptions and the questionnaire (See Table 9). The secondary results refer to a part of interview results conducted in this research (See Table 10). The primary findings are only two Islamic values somewhat related to vocational and technical educational out the total of 20 common Islamic values found in the prescribed Islamic textbooks. Though, these twenty values are considered a real paucity in two Islamic textbooks entrusted of teaching values. However, the findings agreeing to teachers’ perception towards inclusion of Islamic values related to vocational within Islamic textbooks taught in vocational and technical schools 3-10%. They are also agreeing with numerous previous studies such as of As-Suwaidi (1992) in Qatar whose research aimed to identify the religious values included within Islamic textbook questions for grade six. The study pointed out the severe shortage of essential values required to be included in the textbook. In addition to Mubarak (1994) study with the purpose of who identified the role of social studies on primary education in developing social values of Egyptian students. The study highlighted the lack of values within the textbooks on 10% were found. Despite, the low rate of values, disorganization was noticed in

a way doesn't suit the students' grade. Linking and reinforcement of values throughout the years of education in may be one of the most cost-effective to overcome this dilemma.

Although the study has found grade 10 Islamic textbooks lack the values related to vocational education, the overall curriculum of Islamic Studies contains the majority of these values throughout the curriculum from G1-12.

**The responses of the second question:** *“Is there a need for a new Islamic textbook for vocational and technical education.”*

## **5.2 Findings of Sub-question 2**

### **Quantitative Data**

In order to answer research question one, two sub questions will be answered in this stage.

The second sub question of stage one is *“Is there a need for new Islamic textbooks for vocational and technical education?”*

66% of the participants answered with yes to have a new curriculum to suit vocational stream and only 19% rejected the idea. When the question was reversed *“Is there no need for new Islamic textbooks for vocational and technical education?”* 17% of the participants responded ‘no need for a new curriculum’ whereas 69% went against it, in other words “There is a need for a new curriculum.”

### **Open-ended Questions**

In response to question 6 *“Do you think an Islamic curriculum should be tailored for vocational/technical education? And why?”*

67% of the population answered the question had agreed with developing a separate Islamic Studies textbooks for vocational and technical schools representing less than 40 participants answered the question they objected developing separate textbooks and suggested including the required values within the prescribed textbooks in the new edition.

### **Textbooks Content Analysis**

The second stage will be the evaluation of qualitative data of textbooks content analysis as part to answer the first research question.

The findings of textbook analysis:

- Two (10%) out of twenty Islamic values were found in grade ten Islamic textbooks.

## Interviews

The findings of the analysis of interview transcripts enabled us to identify:

- *‘Yes of course Islamic Studies curriculum should be tailored for vocational/technical education so as to include the values that related to vocational education directly’.*
- *“No need for a separate Islamic curriculum for vocational education yet, few units may be developed solely to address vocational aspects such certain values within the Islamic textbooks”.*

### 5.2.1 Discussion of Research Sub-question 2

*“Is there a need for a new Islamic textbook for vocational and technical education?”*

Regarding whether the Islamic Studies textbooks cover Islamic values related to vocational and technical education.

According to the interviews conducted for this study the participants concluded regarding existence of Islamic values related to vocational education this finding:

Response of one the curriculum specialists:

- *“Islamic Education Textbooks in the UAE contain all required Islamic values for both the main stream education and the vocational/technical education as well since the primary up to secondary schools. Therefore, it shouldn’t be said UAE Islamic Studies lack these values.” Please to National Document of Islamic Studies Curriculum (Chapter 4).*

This study found that there is a need for a new Islamic textbook to suit vocational and technical education. This was very obvious based on the study results as 66-69% Of the participants were agreed to have a new textbook while 17-19% rejected the idea. 67% of the participants who responded to open-ended questions stated their support for a new textbook and less than 40% rejected the idea. The participants who agreed to a new textbook had expressed that the reason they agreed was because of what have experienced during their teaching the prescribed textbooks. On the one hand the participants who rejected the idea that was based on the fact that some modification or addition to the current textbooks could be sufficient. The finding is that, 10% of the total values related to vocational education were found within the textbooks agreed with the teachers’ perception towards the percentage of Islamic values related to vocational textbook which was from 3-10%. The current findings are only two Islamic values somewhat

related to vocational and technical educational out the total of 20 common Islamic values found in the prescribed Islamic textbooks. Though, these twenty values are considered a real paucity in two Islamic textbooks entrusted of teaching values. However, the findings agreed also with a number of studies conducted in this regard and have similar results such as As-Suwaidi (1992) in Qatar whose research aimed to identify the religious values included in Islamic textbook questions for sixth graders. The study pointed out the severe shortage of essential values required to be included in the textbook. In addition to Alarja (2002) study aimed to identify the role of social studies on primary education in developing social values of Palestinian students. The study scored 42% of scientific related values and 40% political related values. Low Islamic values scored 1.4% and this highlighted the lack of values within their textbooks. Despite, the low rate of values, the teachers were not aware of that which lead the researcher to recommend a reform in their textbooks as he urged a development sessions for the teachers. As he suggested including values in all subjects, linking and reinforcing of values throughout the years of education. As literature suggest that the moral responsibility lies on the school curriculum being the means to achieve the goal of moral education, of giving learners values and ethical principles. Additionally giving them the opportunity to apply and develop insight into the inherent morality and ethics false. This will enable the learners to achieve the concept of virtue as a moral embodied in which we need in today's world people (Paul, 1988)

A need of a new Islamic Studies curriculum suits vocational and technical education in the UAE. Otherwise urgent reform is required the least by modification or inclusion of Islamic values related to vocational education to the current curriculum.

- Age group is one of the main determinants of values allocation within Islamic Studies curriculum determinants of values allocation within Islamic Studies curriculum

The study revealed an interesting result based on the aforementioned findings in addition to interviewees' responses. The direction of the research was pointing towards real paucity of Islamic values related to vocational education. After conducting the interviews intending to collect data to support the findings and to answer some questions rose after the data was collected via questionnaire. An interesting result was found: that the Islamic Studies Curriculum in the UAE contains a majority of the Islamic values this study has been discussing. These values were allocated throughout the curriculum from G1-12 based on age group. But what is identified as a problem is the lack of reinforcement and practice of these values and adhering to

them as well as to the associated morals. Also, Rodriguez (1983) found that socioeconomic status had a positive influence on the moral judgment of children. Younger children showed less mature judgement, females were slightly mature than males of the same age group. This confirms present findings that age is an important factor in moral development. Al-Ghazali insists age is one of the elements upon a child should be taught the creed and values in his earliest days gradually as he grew older; consistently in three stages of memorizing, understanding, then conviction (Al-Ghazali 1111, in Nofal 2007). However, Kohlberg (1971) and Turiel (1978) have criticized the theories and methods of traditional character and moral education on theoretical and experiential grounds (Kohlberg 1971, in Prencipe, 2001). According to literature Busaidi study (2006) is significantly aligned with reasons of the current finding as it was noted that the curriculum developers did not pay attention to age groups and gradual process in distribution of the rights and values according to cognitive development. The aim of Busaidi's study was to identify human rights concept in Arabic language textbook for the first three grades in Sultanate Oman.

Although the study findings revealed that the Islamic values the focus of the study were found throughout the Islamic Studies curriculum of UAE from G1-12. However, the prescribed textbooks for tenth graders lack these values. Nonetheless, what it is identified as a problem is the lack of reinforcement and practice in adhering to these values and morals.

### **5.3 Answer to Research Question 1**

The first research question can be answered as such:

Although the study findings revealed that the Islamic values the focus of the study were found throughout the Islamic Studies curriculum of UAE from G1-12. However, the prescribed textbooks for tenth graders lack these values. It was found age group is one of the main determinants of value allocation in the Islamic curriculum. Nonetheless, what it is identified as a problem is the lack of reinforcement and practice in adhering to these values and morals. The identified paucity of Islamic values leads to a need of new Islamic curriculum appropriate to vocational and technical education.

### **5.4 Findings with regard to Research Question 2**

1. The second research question: "*What should be the main contents of Islamic studies curriculum of vocational education in the UAE?*" In order to answer this question both of quantitative and qualitative data were employed

## Quantitative Results: Research Questionnaire

Figures four, five, six and seven are the sections that contain all quantitative data to enable directly answering research question two. The values deduced from these figures are as follows:

### Quantitative Results: Figure four

This part is designated to “*General Islamic values*” in section three of the questionnaire. The general Islamic values under category of the values called transitive values that are the means to an end, which is not intended to be achieved specifically rather than other values to be achieved via the first mentioned value. (Al-Jallad, 2007, pp. 49–52) Just like the second item in this category: the Prophetic saying: “*Actions are but by intention and each man that which he intended ‘so ‘intention’ is a must value in every action.*” This value is not intended for itself rather than it is a means for achieving something greater. This value will lead to many great values such as self-accountability, honesty, integrity, steadfastness and justice etc. This study showed a very high score of these values 95% of the participants agreed on them to be part of the model curriculum for vocational education. The values which have the highest frequencies are: the third item in the category “*Islam prohibits all forms of cheating including plagiarism because scientific honesty is an Islamic value.*” which scored 100% (section 3 item 3 in study questionnaire) (Figure 4).

The study of Halpern (2002) is titled by "The success of the idea of developing national education in the US state of Georgia project." The study aimed at the success of the idea of developing national education project which was applied in the state of Georgia, US. In order to develop social studies in the United States, and the idea of this work depends on the mainstream program “National Educational Testing” and its impact on students' knowledge of the political and democracy. The results of the study showed that the program has a positive impact on teachers' knowledge of ways of teaching and the content of national education, also raise the Student Information remarkably in the secondary and primary phases, and the study recommended the need for programs that aim to support the development. This study is significantly agrees with the concept of mentioned above. National education is not a value in itself only, but it aims to inculcate several values in the learners’ minds. Theory such as scaffolding might fit perfectly where the teachers provides successive levels of momentary support that help students reach higher levels of understanding that they would not be able to achieve without support (Alber, 2014).

## **Quantitative Results: Figure five**

This part two combined sections (four & five) in the questionnaire. Similarly, statistics revealed that 97% of the participants agreed to values embedded within the statements in this section. The statements designed for the values related to worship, charity, etiquettes and politeness. The second section was allotted to divine revelation from both the Holy Quran and the Prophetic teachings. Participants scores 98% agreed to include of five points that shows a number of Islamic values related to divine revelation such as integrity, being charitable, concept of responsibility, righteousness and self-control. As discussed earlier these types of values are transitive because they are part of the curriculum content which design to accommodate a good number of values. Theory supported this part especially al-Ghazali emphasizes the need for various types of knowledge. Whenever a specific knowledge is needed, it should be taught in such a way as to meet that need and be practical (al-Ghazali 1111, in Nofal 2007). Likewise figure 6 scored 92% of participants agreed with values related to Identity whilst, figure 7 scored 90% of participants agreed with vocational values to be accommodated in the model Islamic textbook. Data of open-ended questions, data from textbook content analysis in addition the interviews are supporting the statistics and information above.

## **5.5 Implications**

As findings indicate that the prescribed Islamic textbooks for grade ten taught in vocational and technical schools lack the Islamic values related to vocational and technical education, even though it was found that the Islamic Studies Curriculum in the UAE contains a majority of the Islamic values this study has been discussing thus far. But what is identified as a problem is the lack of reinforcement and practice in adhering to these values and morals. Consequently, the curriculum developers would have to consider a fair distribution of these values in curriculum throughout the years of learning from G1-12. In addition to continuous reinforcement of these values

## **5.6 Conclusion**

Education vital goal is to prepare learners to be beneficial and productive who contribute for their nation's advancement and affluence. In order to achieve that goal tarbiyah -nurturing- is required for learner's development ethically and spiritually. Moral education helps nurturing learners to bring about change in the community for better future. Al-Ghazali believes that the

human is honored and unique creature and his behavior is linked to the will (Abu Aajah, 2014). Almighty Allah states in the Holy Qur'an "Verily, Allah will not change the condition of people as long as they do not change –themselves- their state"(Holy Qur'an, 11.13). Even the Creator affirms that change should occur in an individual first as prerequisite for having a social transformation. In other words a real change or transformation requires developing a new moral system. This new moral system this study tried to address is the inclusion of Islamic values in Islamic curriculum. Thus this study focused on the inclusion of Islamic values that related to vocational education within Islamic textbooks taught in vocational and technical education.

As an initial to move forward towards a practical action, the current study proposed the use of either a new Islamic curriculum to be developed to meet the needs of vocational education in regards to Islamic values related to their field, or at least adding two units or more regarding vocational and technical fields within the current Islamic textbooks. In this regards, a textbook content analysis has been chosen as a method to evaluate the Islamic values related to vocational and technical education, and compare the findings against the data collected by questionnaire, then to authenticate by interviews. Consequently, the initial findings were paucity of Islamic values related to vocational and technical education with the prescribed textbooks taught in grade 10 in vocational and technical schools. Ironically, it was found in the overall results of this study is that the fact that the Islamic Studies Curriculum in the UAE contains a majority of the Islamic values this study has been discussing thus far. But what is identified as a problem is the lack of reinforcement and practice in adhering to these values and morals. As it was identified that distribution of values throughout Islamic Studies curriculum from G1-12 is based on age group consequently, some grade lack values partially. This explained the rareness of Islamic values that related to vocational education in the textbooks taught in grade 10 in vocational and technical schools. As a result of that, this study suggested that the curriculum department reviews the structure of distribution of values all through the years of learning from G1-12 and examines ways to have a reasonable distribution of such values in the curriculum. This problem can be dealt with by reinforcement in adhering to these values and morals taking in consideration the age group implications on values distribution. Another suggestion could help to solve the problem is the acknowledgement the hidden or the embedded curriculum to the teachers by training, therefore, making it practical solution in the classroom.

While the UAE has shown that it is a country which strives for advancement and progression in various aspects of life and welcomes new ideas and innovation in educational field. UAE strategy of education 2010-2020 is a good example of government endeavors to improve and develop the educational system. Another great example is the establishment of several entities of technical and vocational educational institutions beside the main stream education. The ultimate goal of this study is the improvement of current curriculum of Islamic Studies in vocational and technical education. As mentioned earlier by Al-Ghazali the purpose of education is to cultivate an individual so that he/she abides the religion teachings in order assure salvation and happiness in the hereafter in addition to the success in this temporary life by achieving worldly goals such as certain social status, wealth, power, and knowledge. In order to achieve such goals: a personal collective development in this life, and assure salvation and happiness in the hereafter, a fundamental change should happen in the individual's nature as mentioned earlier in the Quranic verse. That would not be possible without taking into consideration moral and spiritual aspects of students' lives.

Finally, in brief by taking the findings of this study into consideration, and implementing the suggested solutions for developing a sound Islamic Studies curriculum. Such curriculum will contribute tremendously in inculcating moral values in new generation of the UAE in general and, vocational and technical students in particular. As UAE government is counting a lot on the success of its children in technical and vocational fields for the nation's progression and advancement.

## **5.7 Limitations**

The study is limited to technical and vocational schools within the UAE. Although the sample of the study is relatively big 56 participants comparing 75 the number total number of Islamic studies teachers in vocational and technical schools, still is considered small knowing that the same textbooks are taught in public schools. In other words study sample is small comparing to all Islamic studies teachers in the UAE. Interviews were conducted to limited number among the participants. It would be more useful if all the participants have been interviewed. Questionnaire is very useful tool of collecting data unfortunately, was used only for the teachers. The study it might have been deepen if students were interviewed since they have a vital role in learning process. Using textbooks for one grade limits the findings of the study.

## **5.8 Recommendations**

### **1. A need of new Islamic Studies Curriculum for Vocational education**

The majority of Islamic Studies teachers who participated in this study have suggested a new curriculum for Islamic Studies. The reason behind that is to keep pace with the great technological development and dynamic scientific progress in various aspects of life, especially those directly related to modern techniques, such as technical and vocational education. Additionally, to overcome the current curriculum problems such which were identified in this study like lack of fair distribution of Islamic values related to vocational field. Incorporating moral education in the curriculum to assist learners acquiring necessary moral reasoning needed to attain sound conclusions regarding moral issues. Therefore, policy makers and curriculum developers in the government of the UAE should lead the reform in education. It is recommended to review and advance the strategy of education 2010-2020 regarding including moral education within various subjects taught in both public and vocational and technical education.

### **2. Reinforcement of moral values within Islamic Studies Curriculum**

As indicated by the findings in this study, the paucity of Islamic values related to vocational and technical education in grade ten the sample of the research even though these values are existed in the Islamic curriculum as a whole. It is recommended that the curriculum department reviews the structure of distribution of values throughout the years of learning from G1-12 and examines ways to have a fair distribution of such values in the curriculum. This problem may have been dealt with by reinforcement in adhering to these values and morals taking in consideration the age group implications on values distribution.

### **3. Utilization of Embedded/Hidden Curriculum**

It is advisable for curriculum department and lead teachers to develop strategies and activities as an embedded curriculum to assist the teachers to overcome the problem of some moral values shortage within the Islamic Studies curriculum.

The need of professional development sessions to bring out the importance of embedded curriculum to enhance teachers' awareness about it in order to be utilized when it is required.

## **5.9 Suggestions for Further Studies**

1. Further research is recommended to examine the extent of Islamic values inclusion within Islamic Studies textbooks taught in vocational and technical schools from teachers' and students' perspectives.
2. Conducting studies to evaluate the textbooks, teachers, lead teachers, and curriculum specialists should participate and their proposal and recommendations should be taken seriously for implementation. They are the most capable personnel in judging the curriculum and its suitability for learners. Additionally, they can easily point out the strengths and weaknesses of a curriculum.
3. Conducting workshops and intensive training courses revolve around clarifying values education and learning strategies for the students. Both new teachers and veterans must attend. It is useless for a veteran does not know how to deal with new technology.
4. Design and develop a new teacher's guide to be distributed to each teacher, the guide should include the list of values for each book and lesson in order to familiarize the teacher with required values.

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## Appendix I

### The University-BuiD-Letter



27 January 2016

**To whom it may concern**

This is to certify that **Mr Anwar Ali Abdalla Ibrahim**- Student ID No. **90145** is a registered part-time student on the **Master of Education** programme (following the pathway in the Management Leadership and Policy) in **The British University in Dubai** from January 2010.

Mr **Abdalla Ibrahim** is currently doing his research on the topic "Teachers' Perception towards the Objectives and Contents of Secondary School Islamic Studies Curriculum in relation to vocational Islamic Education Values in UAE." He needs to collect data via questionnaires.

We kindly request you to assist him so that he can conduct his visits for data collection as appropriate.

This letter is issued on Mr Abdalla Ibrahim request.



**Amer Alaya**  
Head of Student Administration

## Appendix II

### Questionnaire for Teachers' Perception towards the Objectives and Contents of Secondary School Islamic Studies Curriculum in relation to Vocational Islamic Education Values in UAE

The questionnaire is going to ask about the essential objectives and contents that should be included in the Islamic Studies textbook in your opinion for grade ten in secondary vocational/technical schools in the UAE

This questionnaire comprises from nine parts:

1. Teachers' Demographic Information
2. Perception of Teachers of the inclusion of Islamic vocational teachings and values within Islamic textbooks
3. General Islamic values
4. The values & objectives of Islam: Worship, Charity, Rulings & Etiquette in Islam: Sharia-Politeness
5. Divine revelation: Quran-Hadith + The Prophet's Biography: Role Model
6. Mental faith: Faith-Mental methodology +Man & the universe: Dignity, Tolerance & Environment
7. Identity and belonging: Culture & Language – Belonging Aspects
8. Values related to Vocational Education
9. Open-ended Questions

1.Teachers' Demographic Information							
1	School/Center			2	Nationality		
3	Gender	Male <input type="checkbox"/>			Female	<input type="checkbox"/>	
4	Teaching experience	1-4 years <input type="checkbox"/>	5-10 years <input type="checkbox"/>	More than 10 years <input type="checkbox"/>	More than 20 years <input type="checkbox"/>		
5	Grade level taught	Elementary school <input type="checkbox"/>	Middle school <input type="checkbox"/>	High school <input type="checkbox"/>	Institute/University <input type="checkbox"/>		
6	Academic qualifications	Bachelor <input type="checkbox"/>	Diploma <input type="checkbox"/>	Master <input type="checkbox"/>	PhD <input type="checkbox"/>		
7	Taught/teaching vocational /technical students	Yes <input type="checkbox"/>			No	<input type="checkbox"/>	

Please tick the box on each row to indicate how much you agree or disagree with each of the following statements

SA: strongly agree, A: agree, N: neutral, D: disagree, SD: strongly disagree

2.Perception of Teachers of the inclusion of Islamic vocational teachings and values within Islamic textbooks						
		SA	A	N	D	SD
1	All subjects taught in vocational/technical education are tailored to suit the field's requirements except for Arabic and Islamic. Therefore, vocational education should have an Islamic curriculum suits its field	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	The current ministry textbook for Islamic covers all that vocational/technical students need and no need to produce curriculum for vocational education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	Some Islamic teachings and values related to vocational/technical education should be added to current Islamic textbooks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	The current ministry textbooks for Islamic do not cover all that vocational/technical students needs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	No need for any change in the current Islamic textbooks because the they suit both vocational and main stream students	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

### 3. General Islamic values

		SA	A	N	D	SD
1	Consolidate the system of individual and collective values which govern the whole message of Islam.					
2	'Actions are but by intention and each man that which he intended 'so 'intention' is a must value in every action.					
3	Islam prohibits all forms of cheating including plagiarism because scientific honesty is an Islamic value.					
4	Fulfillment of the covenant is an Islamic virtue and it is a command from Allah should be fulfilled.					
5	When student helps his colleague to solve a quiz this does not consider cheating because quiz is not a major test.					
6	Honesty in business is not only required however, it considers a form of worship in Islam.					
7	Avoiding swearing in business is an Islamic virtue.					
8	Participating in social and community's activities is recommended and valued in Islam.					
9	The learner should refrain from suspicions and any suspicious act that may lead to such theft, fraudulent or commit prohibited acts.					
10	It is not a big deal to deceive or cheat a non-Muslim.					

### 4.The values & objectives of Islam (Worship-Charity )+Rulings & Etiquette in Islam( Sharia-Politeness)

		SA	A	N	D	SD
1	Consolidate the value of worship in comprehensive manner as the major reason of human existence in this world.					
2	Acquisition of Shariah (Islamic Law) knowledge and linking between shariah objectives and its application in order to construct an ideal Muslim.					
3	Linking science to work and theory to application: "Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner," Cave: 30					
4	Establish the concept of charity and integrity as it deepens the concept of responsibility and self-control.					
5	Establish the moral concepts and train the learner how to function on day-to-day life with his own self, family and the society.					

### 5. Divine revelation ( Quran-Hadith) + The Prophet's Biography (Role Model)

		SA	A	N	D	SD
1	Link the learner to the Holy Quran as the first source of knowledge, behavior and values to build intact mentality and psyche.					
2	Link the learner to the Prophetic sayings (Hadith) as a second source of legislation which interprets and explains the knowledge, values and behaviors mentioned in the Holy Quran.					
3	Instill love of the Prophet Mohammed - Peace be upon him – in learner's heart through the Prophet's biography as example and a top role model.					
4	Recognize some examples of faith model from the era of Prophet's companions to the day, which represents Islamic values for the learner.					
5	It shouldn't be a problem for a Muslim to follow the example of non- Muslim in everything, even in belief.					

**7. Mental faith (Faith-Mental methodology)+Man & the universe (Dignity-Tolerance-Environment)**  
8.

		SA	A	N	D	SD
1	Establish awareness of faith doctrine based on the firm relationship between human, the Muslims and the unseen world with all its components and elements.					
2	Develop critical thinking of the learner to enable him to comprehend the reality of the world around him in order for him to reach certainty.					
3	Upbringing of a Muslim who is able to recognize human diversity and to be able to deal with those who have different creed, color, language, gender, and they have the same sanctity of humanity which God granted them all.					
4	Create a positive relationship between the learner and the universe and the environment in accordance with the foundations and principles laid by Islam in dealing with whatever God created in the environment.					
5	Adoption of freedom where man is free to do whatever he wishes and not to be restricted by any religion especially Islam which intervene in every nook and cranny in an individual life.					

**7. Identity and belonging ( Culture & Language – Belonging Aspects )**

		SA	A	N	D	SD
1	Deepen the link with Arabic language and culture because it is one of the most important pillars of building this nation, a slogan of Islam and the reference language.					
2	Deepen belonging to the Islamic nation as it is the human community that is bound to the learner bonds of religion, culture, purpose and destiny starting from UAE					
3	Muslim upbringing must be based on respect for work and sense of responsibility.					
4	Arabic language is no longer suitable for education therefore; English should take over because it has become the global language of communication and the language of scientific research.					
5	Focus on the commonalities between the Islamic religion and the heavenly religions and distance from the verses of Jihad and topics that raise the ire of Jews and Christians.					

**9. Values related to Vocational Education**

		SA	A	N	D	SD
1	Islam values work and consider it a form of worship.					
2	Islam elevates the role of vocational, technical education, and handcrafts are of a high value and strongly emphasized the importance of working and praise the individuals who earn from their own hands.					
3	One of the objectives of vocational education is enhancing the physiological motives of the learner to strengthen his motivation of self-preservation, competition, sense of achievement and acquisition.					
4	Developing of vocational students to qualify them in order to be able to meet the requirements of the profession when he joins the workplace.					
5	Islam values the high professions that are related to the field of medicine, engineering and despise the professions such as plumbing and knitting.					
6	The main stream education is better than vocational/technical education because people look at it with inferiority.					
7	Islam rejects the idea of belittling some profession to others as long as the profession is lawful.					
8	Islam prohibits all forms of cheating including plagiarism because scientific honesty is an Islamic value.					

9	Avoiding swearing in business is an Islamic virtue and monopoly is strongly prohibited in Islam.					
10	Required measures should be fulfilled when measuring or scaling.					

## 9. Open-ended Questions

**Kindly write a brief answer/comment for each of the following questions:**

1. Give me examples of major objectives of Islamic Studies curriculum in vocational education in the UAE.  


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2. Give me examples of major contents of Islamic Studies curriculum in vocational education in the UAE.  


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3. Investigates the Islamic values related to vocational Islamic Studies textbooks in the UAE.  


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4. Are there any vocational Islamic values within Islamic texts of vocational education? What is its percentage to the general Islamic values?  


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5. What are the differences between Islamic values in mainstream education curriculum and the Islamic values of vocational education curriculum from your point of view?  


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6. Do you think an Islamic curriculum should be tailored for vocational/technical education? And why?  


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7. Do you have additional comments regarding the topic?  


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## Appendix III

### Interview template

Date: \_\_\_\_\_

“Do the prescribed ministry textbooks for Islamic **cover** all that vocational and technical students’ needs in regards to **Islamic values** related to vocational education?”

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“Are there a **need** for a new **Islamic textbooks** for vocational and technical education?”

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“Are there any vocational Islamic values within Islamic texts of vocational education? What is its **percentage** to the general **Islamic values**?”

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“What should be the **main contents** of **Islamic studies curriculum** of vocational education in the UAE?”

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If you have any concerns/ comments please write them down

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## Appendix IV

### **‘Students’ Code of Ethics’**

‘Code of ethics’ whereby students should:

1. Ensure that they are spiritually pure before they undertake the quest for knowledge.
2. Divest themselves of their worldly possessions, detach themselves from hearth and home, and devote themselves to the search for knowledge and the pursuit of the hereafter.
3. Respect the rights of their teachers and behave in a civil manner towards them.
4. Beware, especially at the beginning of their studies, of paying too much attention to doctrinal controversies.
5. Master the fundamentals of the praiseworthy sciences (linguistics, *tafsir*, *hadith*, *fiqh* and *kalam*), and then specialize by studying one or more of those sciences in greater depth.
6. Choose useful subjects in which to specialize, especially those that are conducive to salvation in the hereafter.
7. Study each subject thoroughly before going on to another, bearing in mind the logical sequence and interconnectedness of the various disciplines.
8. Have as their main goal in their search for knowledge the cultivation and perfection of the innermost self in this world, and proximity to God in the hereafter, rather than the attainment of high office or the acquisition of wealth or fame.

### **Al-Ghazali Students’ ‘Code of Ethics’**

## Appendix V

### UAE Vision 2021 (Education)



UNITED IN AMBITION  
AND DETERMINATION

## 4.2

### FIRST-RATE EDUCATION

We want our nation's schools to nurture well-rounded citizens, confident in their inner abilities and fully equipped for adulthood. Our educators will instil in young people the shared values of our moderate religion and our national identity. Each new generation will emerge ready to play an active and positive role in society as self-directed and responsible citizens.

Our nation will set and achieve increasingly ambitious educational targets. A progressive national curriculum will extend beyond rote learning to encompass critical thinking and practical abilities, equipping our youth with essential skills and knowledge for the modern world. In terms of such practical competencies – as well as high scores on standard international examinations – our children's educational achievements will place them on a par with students in the most advanced nations.

The UAE will successfully encourage Emiratis to maximise their potential by remaining in school and reaching higher levels of education. School drop-outs rates will fall, university enrolment will rise, and more Emiratis will climb higher up the ladder of learning into post-graduate education. The majority of high-school graduates will choose to continue their studies, and those who do leave school early will receive other forms of support such as vocational training.

Education will provide equality of opportunity and balanced outcomes for all students. Special needs students will be properly integrated within the education system with the benefit of support programmes and infrastructure that guarantee fair access.

All Emiratis will have equal opportunity and access to first-rate education that allows them to develop into well-rounded individuals, enhance their educational attainment, and achieve their true potential, contributing positively to society

## Appendix VI

**Table 10: Values in Islamic Studies Textbooks Grade 1 to Grade 3**

**The highlighted are values related to Vocational/Technical education**

		First	Second	Third
<b>General Islamic values</b>	Worship	The Bounty of Allah	The worship of God.	Honoring one's parents.
	Values	Honesty	Honesty	Cooperative
	Charity	Love of God.	The Assembly of God.	Reverence.
<b>Islam Rulings and its Code of Conduct</b>	The Holy Quran	Purity literature of the etiquette of recitation.	Preferred to teach the Quran.	Listen Literature of Decency Recitation.
	The Prophetic Teachings	Etiquettes of Eating food Being kind to animals. Kindness	Philanthropy For Muslims. Purity Understanding of the Holy Qur'an and teaching it to others	Diligence In recital Koran. Honesty. Sincerity merciful Sympathy. Intention.
<b>Drive revelation</b>	Shari' a	Prefer Purity.	Prefer Prayer.	Prefer Fasting.
	Politeness	Cleanliness Inside and outside	Etiquettes of Dressing clothes	Sleeping Manners.
	Faithful	Compassion between People. Clemency Welfare.	Faith in The Angels.	Faith in Messengers.
	Mental methodology	Respect	Confidence	Science

		Great though It was what Requires Criticism.	Self- accountability	And learning.  The realization of the mind  And observation.
<b>Biography of the Prophet and personalities</b>	Good Example	Smile to others consider a form of worship	Work is a form of worship in Islam	Giving neighbors' rights is highly valued in Islam
	Emulate models	Learning form the example of Abu Huraira Clemency Welfare.	Learning form the example of Ali bin Abi Talib in his knowledge, manners dealing with his workers	Learning form the example of Abu Bakr. How he supported the call of Islam from the beginning until the last minutes of his life.
<b>Identity and belonging</b>	Culture and language-  Belonging Aspects	-	-	-
<b>Man and universe</b>	Dignity–	Take care of the family.	Belonging to District.	Belonging to the society.
	Tolerance	Examples of previous Prophets	Learning for Prophet Noah (PBUH)	Faith in the essence Of being peaceful
	Environment	Thanks Yes  God in the environment  Navy.	Thanks Yes  God in the environment  Plant.	The prevention Environment.  The cleanliness

<b>Values in Islamic Studies Textbooks Grade 4 to Grade 6</b>		
Fourth	Fifth	Sixth

Respect Great And kindness On Little.	Obedience to God.	Volunteerism And cooperation
The vineyard.	Courage.	Vigor and energy.
With honesty self.	Pleasing to God And fear from him.	Supplication to God pray.
Reverence literature of the etiquette of recitation	Contrive mechanism Literature of Decency Recitation.	Love recitation Quran Karim and understanding Meanings.
Strength of the insurer. Piety, Patience ,	Steadfastness,	Generosity, Honesty, Integrity
Prefer Charity.	Preferred prayers community And Friday.	Preferred fasting Volunteerism. Preferred prayer
Giving rights of others	Helpful,	Decency The mosque.
Faith Books.	Faith Day to time.	Faith Paradise And fire.
Searching for the facts. Learning from Experience.	The power of the right.	Holding on Rights.
Love of Prophet (PBUH) -Worshiper of God.	Love of Prophet (PBUH) Industrious in the call to God	Love of Prophet (PBUH) Birth State rules Islam.
Learning form the example of Othman bin Affan of being kind to others, modest, compassionate needy people	Example of Omar bin Khattab in hi justice and firmness in the right path	Good example of Imam Malik in seeking knowledge and teaching others  Imam Malik Son Anas Debt service And science. Assimilation

Seventh	Eighth	Ninth
Devotion at work.	Seeking knowledge And Babysitting	Make advice draw closer to God.
	Scientists.	
Humility.	The brothers And not Selfishness	Work estimate Manual - And distance from Transcendence.
Self-control -	Devotion to right cause	Avoiding Hatred and Hypocrisy
The province	Honor of the nation of Islam.	Honor of being knowledge and sharing your knowledge with others
On utilities the public.		
Faith in Mosses Message	Faith in Jesses Message	Non-discrimination among the apostles peace be upon them
The prevention of the environment	Prevention of Animals	Prevention of natural resources

Humanity	Modesty	Proactive and positive
Fulfilling one's promises	Punctual	Responsible
Generous	Committed	Truthful
Decency Councils.	Decency Travel.	Decency Pray for.
Faith in Qualities of God And names.	Faithful and Kind	the responsibility in all acts
Forethought And reflection.	Consideration Nations Previous.	Construct an argument Mental To prove Monotheism.
Love for others what you love for yourself	Be positive because this life is very short therefore you work the eternal life	Love and respect to teachers, colleagues and students
The example of the Commander and Warrior Salahaddin Ayoubi.	Example of Abu Dhar al- Ghafari In his defense For the poor.	Example of Zahid Saeed Ibn Jubair.
Don't look down to certain jobs	Value the work and profession	Value vocational work
Hardworking is appreciated in Islam	The danger of Jealousy Islam.	Appreciation The efforts of the State United Arab Emirates In addressing The problem of poverty In the world Islamic.
Acquaintance And cooperation between	Honoring God To human.	Respect for freedom Belief.

Peoples.		
<p>The province</p> <p>On the water.</p> <p>thanks God</p> <p>The blessing</p> <p>water</p> <p>moderation</p> <p>in use</p> <p>water</p>	<p>The province</p> <p>on the environment</p> <p>Plant.</p>	<p>The province</p> <p>on the environment</p> <p>Natural</p>

<b>Table # of Values in Islamic Studies Textbooks Grade 10 to Grade 12</b>		
Tenth	Eleventh	Twelve

Participating in social and community's activities is recommended and valued in Islam.	Dissemination of science And education.	Care Family.
Chastity Gaze And distance from Underworld	Shura. Lack of fanaticism.	Responsibility.
Self Accounting	Abstinence and sublimation.	Asceticism. Charity.
Turnout To learn Qur'an and understand Meanings.	Turnout to learn Qur'an and understand Meanings.	Learning the teachings of the Prophet (PBUH)
Accuracy in taking with talk.	Appreciation The status of the year Source Legislation.	Appreciation The status of the year How issued Science And knowledge.
The virtue of Hajj. Screening Muslim. Avoid Sins.  Decency Markets And places the public.	Decency in marriage.	Giving the rights of woman, kids and maids
Decency markets and public places.	Politeness	Etiquette request Science.
Success between the mind and transportation.  The challenge Quranic for the mind Humanitarian.	Success between science and faith.	Assess the status of In mind Issues Faith.
the challenge  Quranic  For the mind  Humanitarian.	The realization of the mind  Thinking  Cash.	Mental  Discretionary.
Love Prophet - God bless Him - Enhanced To his family.	Avoiding cheating in all its form even while giving exams	Giving the rights of others
Learning from Abdallah Mubarak's son In his knowledge and	Learning from Ms.	Taking the Commander Mohammed as a role



## Appendix VII

### Resolution No. 49/2010. ACTVET

# Abu Dhabi Centre for Technical and vocational Education and Training

**Title:** [Abu Dhabi Centre for Technical and vocational Education and Training](#)

**Category:** [Training Institutions](#) / [Aviation Training, Recruitment, and Listings](#)

The Abu Dhabi Centre for Technical and Vocational Education and Training (ACTVET) was established by the directive of His Highness General Sheikh Mohammed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi, Deputy Supreme Commander of the UAE Armed Forces and Chairman of the Executive Council, through Resolution No. 49/2010. ACTVET is committed to establishing policies and standards that effectively regulate technical and vocational educational institutions in the emirate of Abu Dhabi. ACTVET is also responsible for the licensing of trainers and tutors that meet the demands of the UAE's local market. The Centre aims to boost training and educational opportunities for young nationals within the qualification framework of the Emirate. ACTVET's ultimate goal is increasing the number of skilled Emirati youths in rewarding career paths and foster life-long learning and personal development. ACTVET oversees a number of entities that provide accredited educational and vocational training programs, in line with the best international standards, to prepare students for the labor market. The entities consist of the Abu Dhabi Vocational Education and Training Institute (ADVETI) and the Institute of Applied Technology (IAT).