

An exploratory study of the methods of teaching Islamic education in the private international schools (Dubai case study).

دراسة استكشافية لأساليب تدريس التربية الإسلامية في المدارس الدولية الخاصة
دراسة استكشافية لعددٍ من المدارس في دبي.

by

MOHAMMAD ABUALKHAIR BITAR

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of the requirements for the degree of
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Abstract:

Teaching methods are one of the most debated topics in the field of education, and concentrating on a particular subject such as Islamic education is a one-of-a-kind concern that requires greater attention from academics. This study focuses on the most essential methods of teaching Islamic education that assist students at private international schools in achieving their highest levels of achievement and progress in Islamic education. The study also provides light on the challenges that instructors and students encounter in Islamic education, such as mastering the Arabic language and emphasizing the necessity of higher-order thinking abilities and the use of technology in Islamic education classes. This study also examines prior literature that addressed the above stated concerns. The research method was a combination of quantitative and qualitative, with the researcher conducting interviews with two heads of Islamic education departments and an interview with a teacher in an Arab school with more than ten years of experience. In addition, the researcher conducted a questionnaire among Islamic education teachers, which was completed by 66 teachers. The four previously described techniques of imparting Islamic education are among the most significant, as are the relevance of the Arabic language in absorbing Islamic education, the necessity of employing higher-order thinking abilities, and the use of technology in Islamic education courses. This research includes a discussion of the research findings as well as a description of the Islamic education document in the United Arab Emirates (UAE). The conclusions of this study also revealed the most significant discoveries of instructors in the best techniques of teaching Islamic education. The research also identified key areas that need more development and greater attention from policymakers in order to improve the teaching of Islamic education in private international schools.

Keywords: Teaching methods, Islamic education, Arabic language, technology, higher order thinking skills, international private schools.

موجز البحث:

طرائق التدريس من أكثر المواضيع التي تم التطرق إليها في مجال التعليم، والتركيز على مادة محددة مثل التربية الإسلامية يعتبر أمر فريد بحاجة إلى مزيد من التركيز من الباحثين، يركز هذا البحث على أهم طرائق تدريس مادة التربية الإسلامية التي تساعد الطلاب في المدارس الدولية الخاصة للوصول إلى أفضل إنجاز لهم وتقدم في مادة التربية الإسلامية، كذلك يسلط البحث الضوء على العقبات التي تواجه المدرسين والطلبة في مادة التربية الإسلامية مثل إتقان اللغة العربية وأهمية استخدام مهارات التفكير العليا واستخدام التكنولوجيا في حصص التربية الإسلامية. كما يستعرض هذا البحث الدراسات السابقة التي تحدثت عن الموضوعات السابقة التي تم ذكرها آنفاً. طريقة البحث كانت مزدوجة بين الكمية والنوعية حيث أجرى الباحث مقابلات لاثنتين من رؤساء أقسام لمادة التربية الإسلامية ومقابلة مع مدرس في مدرسة عربية تفوق خبرته العشر سنوات، كذلك أجرى الباحث استبيان بين مدرسي التربية الإسلامية تم الإجابة عليه من قبل 66 من المدرسين تناول الباحث في الاستبيان النقاط الأربعة التي ذكرها سابقاً من أهم طرائق تدريس مادة التربية الإسلامية وأهمية اللغة العربية في استيعاب التربية الإسلامية وأهمية استخدام مهارات التفكير العليا واستخدام التكنولوجيا في حصص التربية الإسلامية. تقدم هذه الدراسة مناقشة لنتائج البحث وعرض لوثيقة التربية الإسلامية في الإمارات العربية المتحدة. كما أظهرت نتائج هذا البحث أهم ما توصل إليه المدرسون في أفضل طرائق تدريس التربية الإسلامية، كما أظهرت الدراسة بعض النقاط التي بحاجة إلى تطوير ومزيد من الاعتناء من قبل صانعي القرار لتطوير تدريس مادة التربية الإسلامية في المدارس الدولية الخاصة.

الكلمات المفتاحية: طرق التدريس ، التربية الإسلامية ، اللغة العربية ، التكنولوجيا ، مهارات التفكير العليا ، المدارس الخاصة الدولية.

Dedication

To my father and mother who have been an inspiration in every plan I made on my learning journey and for their sincere prayers.

To all my family for their support.

To my wife for her patience and encouragement to me.

To my heroes, my children Ahmed and Zaid and the new baby.

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List of Acronyms:

Knowledge and Human Development Authority	KHDA
United Arab Emirates	UAE
Information and Communication Technologies	ICT
Abu Dhabi Equestrian Club	ADEC
High order thinking skills	HOTS

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Chapter 1: Introduction

1.1 Background and historical context of the teaching Islamic studies.

Any input that helps an individual become a better person, whether in the form of morality, education, or general information, is referred to as "Islamic education." It has a significant role in the development of a person's conduct, attitude, and moral values. The result is that a person who has received proper Islamic education becomes a better person in all parts of life: in his or her actions and thoughts; in their lifestyle; in their decision-making and attitude to problems that impact and influence life in general. In contrast to traditional education, Islamic education focuses on the recipient's values, spirituality, and ethical qualities. Mentality, personality, and manner of thinking are all shaped by it (Sudan 2017).

The word "Islamic Education" might apply to a variety of topics. It may be thought of as Islamic Religious Education, in which the individual learns religious knowledge, beginning with the Qur'an, as well as aspects of worship such as purity, prayer, charity, fasting, and pilgrimage, among other things. He also could learn about other topics like as manners while consuming food, Islamic attire, family relationships, commercial transactions, criminal law, and inheritance, among other things (Ibrahim & Idris 2014). However, some have said Islamic education may encompass the application of knowledge in general, which includes the instructor, the pupil, the facility, and the material that is in accordance with Islamic principles and teachings. Additionally, students may learn about a variety of topics as well as the curriculum because of the large quantity of coursework relating to Islamic studies that is available (Douglass & Shaikh 2004; Ibrahim & Idris 2014). Islam recognizes the importance of seeking knowledge as an important element of the educational process since it helps to educate the human spirit and improves one's understanding of Allah by establishing a feeling of obligation to serve the Creator and follow His order under all conditions. A further researchers asserted that Islamic education is about the entire adaptation and change of human life for the benefit. It includes the notions of training, rearing, and maintaining, as well as sub-concepts such as wisdom, justice, trust, and worship. The Holy Qur'an and Sunnah are the primary sources of information in this sort of schooling. Islamic education offers a holistic approach that is fully integrated into a person's daily life and activities (Amir 2014).

During the initial stages of Islam, there was a major growth in Islamic education. First and foremost, throughout the lifetime of the Prophet. Second, the continuation of Islamic education following the Prophet's death:

To talk more in depth about the first phase we can say that education imparts information, and knowledge continues to be the highest focus in one's life. Islam stresses the need of acquiring knowledge in order to achieve this goal. In fact, the very first verse revealed in the Qur'an commands men to read, which directly combats illiteracy and promotes the pursuit of knowledge in all realms of endeavor. According to the Qur'an Allah said: "Read, 'O Prophet,' in the Name of your Lord Who created. Created humans from a clinging clot. Read! And your Lord is the Most Generous, Who taught by the pen— taught humanity what they knew not." (al-Qur.,an 96:1-5).

In the Qur'an, Allah expresses the significance of obtaining knowledge by saying: "O believers! When you are told to make room in gatherings, then do so. Allah will make room for you 'in His grace'. And if you are told to rise, then do so. Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And Allah is All-Aware of

what you do." (al-Qur'an 58:11). Qur'an 58:11 states that someone who is educated is considered more respectable than someone who is pious yet uneducated, which is consistent with the passage above. Furthermore, in the sight of God, those who are informed are accorded a great level of honor. According to a Hadith, the Prophet Muhammad said that pursuing knowledge is an obligation for every Muslim. He places a great value on education, as seen by one of his Hadiths, which states that an educated individual is closer to Allah than a thousand worshipers, and that those who possess knowledge are among the respectable and devoted (Nor et al. 2012). As a consequence, Muslims have dedicated their time to seeking knowledge from the beginning of the Islamic period. Education was also a part of everyday life; it was established by the family throughout the early phases of Islamic history. At the time, the Prophet's home and Darulqam were the most crucial locations for acquiring knowledge. It is vital to mention that there were fewer than 18 persons from the tribe of Quraysh who understood how to write before the arrival of Islam. By 622 CE, the masjid had evolved into a place of learning where people might seek and share knowledge. Individuals and instructors had the obligation of educating others, and the government had no role in this. At the period, the educational system was highly dependent on the social atmosphere of the society. During this time period, the focus was on faith growth, character building, unity orientation, and the development of one's own self. It is critical to remember that during this period, instruction should be kept secret in nature and only to close family members. Questions of Islamic law were among the top concerns. The first set of prophet's companion to acquire education from the Prophet included Khadijah, the Prophet's wife, Ali Bin Abu Talib, Zaid Bin Harith, and Abu Bakar. After three years, a group of Muslims was created. Then, after a while, education was delivered in public in a variety of places, including mosques, where the prophet openly taught Islam. (Delic 2006).

When it comes to Islamic education in the time of the prophet, Quba Mosque and Nabawi Mosque were the first educational institutions and centers of learning, yet the framework of education remained informal for most of the history of Islam until it became formalized. As-Suffah (a connecting veranda to the mosque) was built considerably later, in order to make teaching and learning more standardized across the Islamic world in the prophet time. Others who can write and read were commanded by the prophet to formally educate those who were in need of their skills. He also sent instructors to locations with a high concentration of new converts. The same technique of instruction was used by both the companions and the generation after them. In reality, the goal of education throughout this early age of Islam was to foster sense of unity while also instilling fundamental Islamic values. In addition, it is crucial to highlight that education was not just geared at males, but also toward women. In order to especially instruct the ladies, Prophet Muhammad would set aside a day. Women's education included instruction in many facets of life (Anzar 2003).

In the second phase, after the Prophet's death, Islamic education continued. A new generation of educational approaches and scientific discoveries have evolved. Religious, social, and political situations all changed in the same way. As a reaction to the new predicament, the companions, who were the first batch of Muslim scholars, and subsequently the tabiyyun devised remedies that were accepted by the community as acceptable. The shift in perspective was significant. For the first time, Muslims must interpret the Qur'an for themselves, as well as embrace and obey the Prophet's sunnah. Therefore, the formation of traditions of obeying the Sunna; the knowledge of the actions of the Prophet; and the knowledge of Hadith, the sayings of the Prophet, entered the picture of Muslim life. The mosque has continued to serve

as a center of learning even after the Prophet Muhammad's death. Although Muslim populations have grown in number in recent years, the creation of comprehensive textbooks on diverse Islamic studies has become imperative. A similar development occurred as time went with the establishment of the Islamic schools system, which started with the intended goal of maintaining conformity via the dissemination of standard Islamic instruction (Sudan 2017).

By the Fatimid caliphs in Egypt in 1005 AD, the first Madrassa (Islamic religious school) had been founded. It possessed all of the components for a successful academic facility, including a library; it hired instructors for various disciplines; and it provided pupils with free pens, ink, and paper. It was discovered in the year 1045 that this Madrassa contained 6500 volumes on a variety of themes, including astronomy, architecture, and philosophy, amongst other subjects. After a few years, a large number of the books were transported to Baghdad, where a Seljuk Vizier named Nizam-ul Mulk Hassan Bin Al-Tusi built the world's first structured Madrassa (school of learning). It was decided to establish two styles of learning in this new Madrassa, one of which would be scholastic theology, which would be used to train spiritual leaders, and the other which would be earthly knowledge, which would be used to train government officials who would be appointed in various countries and regions throughout the Islamic world. There were a plethora of Madrassas created across Muslim land during Nizam-ul-time Mulk's in power. The institution was, in reality, a true university, imparting Islamic knowledge in a variety of subjects, including sciences, philosophy, public administration, and government. Actually, Nizam-ul-Mulk is considered to be the founder of the Islamic public education system (Anzar 2003).

The study of successful teaching strategies used by exceptional instructors has garnered considerable attention across a variety of fields. Pedagogical Subject Knowledge, or "how to teach particular content in certain settings," is a vital ability to be learned by a teacher in order to provide quality teaching. It is strongly tied to the teaching strategies of an effective teacher (Tusin 2010; Schneider & Plasman 2011; Caspersen 2013). When a teacher's understanding of pedagogy and subject overlaps, it's called Pedagogical Content Knowledge. Teachers who integrate these two aspects into their planning and delivery of instruction will better be able to meet the needs of their students' wide range of learning styles and abilities (Shoval, Talmor & Kayam 2011). When a teacher has mastered topic knowledge, they will be well-versed in all the fundamental concepts of their specific area, according to Ibnu Khaldun (2000). It is now feasible for the instructor to develop and build on his or her teaching methods (Hussin, Noh & Tamuri 2014). The Pedagogical Content Knowledge is what distinguishes a teacher from an expert in a certain subject area. Teachers that excel at their jobs are those who have a thorough understanding of both general and topic-specific pedagogy, are well-versed in how to explain a particular subject, and are able to convey information in a way that pupils can readily comprehend while also maintaining their pupils' interest (Rafaai Ayudin 2011).

When it comes to education, there isn't a one-size-fits-all approach to teaching that works for all students and educators; for all stages of development; for all instructors and educators; and for all conditions and environments. There are several ways to teach religious activities more effectively if they are approached in a variety of ways. In order to effectively instruct students, a variety of approaches, methods, and strategies are used. The most successful way to instruct is by using a variety of tactics, approaches, methods, and strategies. (Hussin, Noh & Tamuri 2014).

1.2 Problem statement.

To summarize the research problem, the following four main aspects that circle around the teaching of Islamic education in private international schools will be presented and discussed; these four elements are as follows: In foreign schools, there are several methods of imparting Islamic knowledge to students. There is a strong emphasis on the Arabic language being taught as a main language in Islamic education. In Islamic education, it is critical to use higher-order thinking abilities. The significance of employing technology in Islamic education is well established. More specifically, I will go into more depth about it in the paragraphs below:

According to Hussin, Noh, and Tamuri (2014), the variables of effective teaching in Islamic that resulted in a high proportion of low and moderate achievement include student participation, reaction to students, subject examples, instructional materials and resources, and execution of content activities. Lectures or classes are the most often utilized modes of instruction in teaching Islamic studies. A study conducted by Ab. Halim found that, out of 717 Islamic education teachers, approximately 81.3 % never used a visuals, 82.7 % had not used a Touch screen, 85 percent had not used Islamic education application, and 92.4 percent had never connected to the internet during the course of their training and teaching of Islamic education. This is despite the fact that educators should be proficient in communicating and accessing information, as well as learning to use various techniques that can be developed inside the learning system (Hussin, Noh & Tamuri 2014).

The study of successful teaching strategies used by exceptional instructors has garnered considerable attention across a variety of fields, but when this study is presented on the subject of Islamic education, it faces many challenges that differ from the rest of the subjects both in terms of time when there are modern teaching methods from The use of technology and skills of the twenty-first century or the place when students encounter a subject that is taught in a language other than their mother tongue, as Islamic education relies on the Arabic language to a large extent, and there is debate among scholars about the best language to teach it, as well as the development of teaching methods for this subject in particular (Ahmad 2001).

Many Islamic studies teachers have recognised the importance of Arabic, although not everyone agrees on its need. Regarding this issue, two points of view might be expressed. In the opinion of the majority of academics who teach Islamic studies at colleges and universities, these topics are best taught in a language that is both understandable to professors and students. As far as they are concerned, the translated works cover every facet of Islamic scholarship. In contrast, there are who feel that studying and teaching Islamic studies requires skill in the Arabic language. Here, we'll look at the arguments put up by both sides (Ahmad 2001).

There have been a few studies undertaken by Rajendran (2000), Nuliyana (2015), and Tarmizi (2016), all of which found that HOTS among instructors is still at a minimal rate. In accordance with the Needs Research Report prepared by consultants from Kestrel Education (UK) and 21 Century Schools (USA) and presented on the 2nd of November 2011, which claimed that teachers' high order thinking abilities are still at a poor amount, this perspective is supported by research. It was discovered in an extensive study performed by Ainol Madziah (2015) among 1171 Islamic Education instructors that the degree of educators' understanding in higher order thinking skills is still at a poor standard. This remark is supported by the

findings of a survey that was issued randomly to 1171 Islamic Education instructors, the findings of which revealed that fewer than 62 percent of these educators include practical level discussion, synthesizing, and assessing into their lessons. The GPI claims that the instructors' lack of awareness of HOTS is the reason for their lack of assessment skills and inability to guide pupils towards developing these skills (Noh, Ajmain & Abdul Rahman 2017). Because of the ambiguity around the notion of HOTS, instructors are more likely to use conventional methods and techniques that are more geared for teachers, such as providing lectures. The idea and aims of HOTS are seen as unclear by instructors, and there have been concerns expressed about whether the application of HOTS by educators should be treated as teaching and learning or as an evaluation item, among other things (Khan, Aderi Che & Hussein 2016)

The majority of teaching styles in schools are based on the instructor which It revolves around the teacher-centered. Particularly, the concept prevails that Islamic education teachers rely the most on the lecturing method in giving Islamic education lessons. Students are less encouraged to generate their own ideas as a result of this strategy (Shuhari et al. 2021). However, following the introduction of the idea of Mobile Learning, the educational system has experienced a significant evolution in educational technology in order to raise the overall quality of learning and teaching. Furthermore, for everyone who makes use of technology, it has evolved into a critical component of their daily lives. The problems provided by the establishment of COVID-19 necessitated the development of novel ideas, skills, and creativity, as well as the adoption of proactive measures to maintain the continuation of teaching and learning when schools were closed. Teachers of Islamic Studies must adapt old teaching techniques to suit contemporary circumstances by using information and communication technology (ICT) (Jibrili 2021).

1.3 Aim and Objectives:

While the research sheds light on specific points and ideas that may contribute to a better understanding of the methods of teaching Islamic education in international schools, it also stands in front of the most important problems that Islamic education teachers and that they face while teaching the subject, especially in international schools where Islamic education is a compulsory subject but it is taught in a language other than the mother tongue of the teacher, which is Arabic. The following objectives, which were described in the research issue, are the primary goals of this study.

Four objectives have been identified by the researcher as being important in connecting the teachings of Islam to actual life in a step-by-step manner. As part of the first stage, the researcher selected the most significant methods of teaching Islamic education in international schools and conducted a search for the most often used methods using research tools. After that, the researcher assessed what degree the usage of Arabic language is vital in students and instructors comprehending Islamic education, as well as in the delivery of Islamic materials to the students. Furthermore, in the third phase, the researcher stressed the relevance of using higher-order thinking skills in the classroom and the degree to which this is deemed vital in the field of Islamic education. In the fourth phase, the researcher investigated the usage of technology in the subject's teaching, as well as its relevance to facilitating the teaching process for both students and instructors, as well as its significance in the classroom.

A thorough examination of all important aspects is required to achieve the research's goal, which will be accomplished via the use of specialized processes such as interviews and a questionnaire, in order to secure the best practices and avoid the inadequacies.

1.4 Research Questions:

A review of the current state of Islamic education in the United Arab Emirates (UAE) in general and Dubai specifically is conducted following the use of methods and search tools in the study. It asks the following questions and, after doing a thorough investigation, seeks to provide authentic answers to those questions.

- 1- What are the effective teaching methods in the process of teaching Islamic in Dubai international schools?
- 2- What impact does the Arabic language have on teaching Islamic in Dubai international schools?
- 3- What are the perceptions of the Islamic teachers and leaders regarding the use of technology and high order thinking skills in teaching Islamic in Dubai international schools?

1.5 Rationale and motivation for study:

The motivation of this study is to stand on and throw light on the issues that Islamic education instructors encounter while teaching content at international private schools in the UAE in general, and in Dubai in particular. The researcher is an Islamic teacher and leader at a private international school in Dubai. He discovered several obstacles in the Islamic topic that the Islamic instructors and students experience, thus the researcher wanted to investigate these issues in order to identify them. Moreover, the reason for choosing these schools is the presence of several languages in order to teach Islamic education in them, as opposed to government schools or single-language schools that rely solely on the Arabic language to deliver all subjects. These challenges and obstacles require in-depth inspection and monitoring in order to develop solutions and proposals to overcome them. These barriers and problems manifest themselves in a variety of ways, including the techniques used to convey the information, the most critical of which is the language used and the amount to which it is fluent among students and instructors, as well as the use of technology to impart Islamic education and twenty-first-century skills. It was important to investigate these issues and solicit the perspectives of professors of Islamic education and those who teach Islamic subjects in order to have a better understanding of these challenges and provide some recommendations.

One of the delimitations that the researcher resorted to in this research is that he first choose a specific subject in which he delves into his research points, and from that the Islamic education subject was chosen, as well as the selection of international private schools in order to narrow the scope of the search and limit it away from Arab schools and government schools, where the results of the research differ according to different Schools and the nature of the previously mentioned schools. The research was also restricted to the United Arab Emirates, especially Dubai, due to the difficulty of generalizing the results of the research on a global scale, despite of some results have the same impact on Islamic education at the global level, but need a special study in order to ensure the applicability of the same results to it.

1.6 Structure of the study:

There are five chapters in this study. The first highlights the introduction, which gives insight on the historical evolution of imparting Islamic education. The introduction also provides an explanation of the issue description, study purpose, and research questions. The second chapter provides a summary of the theoretical framework as well as a review of relevant literature that will aid in the process of establishing the study hypothesis in the third chapter. The study methodology and procedure are discussed in detail in the third chapter. It also draws attention to ethical concerns. A discussion of limitations and setbacks is also included. The fourth chapter contains the results of the examination of research samples, interviews, and a questionnaire. It also depicts the organization of the Islamic education curriculum in the United Arab Emirates, which is based on a national document that was presented in 2011. The fifth chapter highlights the most important findings of the research and offers a set of recommendations and ideas to the potential audience.

Chapter 2: Literature review

1. Introduction:

Islamic education is based on the teachings of the Quran and Sunnah as its foundational principles, which is a key component of the faith. All of the knowledge supplied in Islamic education is accurate and follows the principles set by the Quran and Sunnah, and there can be no dispute about that among the Islamic scholars!

The new term of Islamic education was released recently and the Islamic scholars offered some definitions for this term. Zawawi 1994 describes Islamic Education as a process of executing the education philosophy and turning it into life as an endeavor to grow human beings toward socialization according to the Islamic philosophy which derives from the moral values supplied by Islam.

Every Muslim should be educated in Islamic studies. The Ministry of Education, UAE, under the Islamic Education sector, Knowledge and Human Development Authority in Dubai (KHDA) or Abu Dhabi Department of Education and Knowledge (ADEC), has guaranteed that Islamic Studies curricula are applied professionally in schools in the United Arab Emirates. The UAE's Education Ministry started implementing Islamic education at key stages one through three, which correspond to primary school grades one to sixth, as well as lower and upper secondary schools.

2. Teaching Islamic Studies: Methods and Techniques:

Following are the guidelines proposed by the Division of Teacher Education for each area in Islamic Education, according to Haris (2011), in order to guarantee that the teaching and learning process may be executed efficiently and satisfy the goals set: First and foremost, there is the field of Al-Quran recitation and memorization. The following strategies are recommended for this field: receiving verbal communication between the instructor and the student, repeating, remembering, and reciting are some examples. Second, there is the area of belief. Discussion, workshops, brainstorming, reflection, and computer-assisted instruction are some of the strategies that have been recommended for this specific sector. The third element is the place of worship. Discussion, brainstorming, practical, simulation, cooperation, and co-operative learning are some of the strategies that have been developed for this topic. The fourth area is that of ethics and morality. Lectures, talks, simulations, a forum, future studies, contextual teaching, reflection, and group activities are some of the proposed teaching strategies in this discipline.

Teachers typically employ question and answer, demonstration, memorization, exercises, and lectures during teaching, according to a research by Tamuri & Ajuhary (2010). According to Jasmi, Tamuri & Mohd Hamzah research (2011), the vast majority of exceptional Islamic educators use surveys, group discussions, student-teacher dialogues, recitations from the Quran, demonstrations, motivations, memorization in solitude and in groups and practice in their instruction. However, urban Islamic education instructors are more likely to employ narrative and brainstorming tactics.

Classes in higher education Islamic classes are often delivered using a variety of delivery techniques that include lecture, tutorials, and e-learning, in addition to individual or group assignments, discussions, and oral presentations. The use and implementation of different

teaching approaches during a lecture or tutorial is a foregone conclusion in order to guarantee that the learning goals are accomplished by the students. As a result, the primary challenge for Islamic studies courses in any private school that teaches Islamic studies to students who are not fluent in Arabic is when the teachers must deal with students who are not native speakers of Arabic and who, in general, have not had the experience of studying in schools where the Arabic language is the primary medium of instruction (Aziz et al. 2016).

2.1. Question-answer Technique

The majority of the Islamic teachers adopt the technique of lecturing, in which one-way instruction takes place, on a regular basis. The instructor should allow students ten to twenty minutes to ask questions after the presentation has completed in order to reinforce this strategy (Harith et al. 2011). When a teacher asks students questions about a topic, they are expected to answer them correctly. After each sub-briefing topic's session, questions are asked. Students may use this method to gauge their own level of comprehension, as well as to practice their Arabic language skills by speaking aloud. Students' thinking abilities will be sharpened and their learning environment will be more dynamic and efficient if questions are well-planned and of high quality.

2.2. Role-play Technique

A lot of Islamic teachers employ this approach on the fly. When the majority of pupils are unable to grasp the concept being taught, the instructor will invite a few students who do have a firm grasp of the material to do a dramatic reading of it. There are no scripts to memorize and the speaker will just serve as a facilitator prior to the performance beginning. Using this strategy, students will aim to convey a scenario to other students in a way that can be readily understood by them.

Using a simulation technique, students may practice problem-solving skills in an environment that is designed to mimic a real-world setting. Sociodrama and role-play are the two main strategies. Sociodrama is a kind of acting centered on a narrative. One of the most effective ways to create a pleasant learning environment is via role-playing, which involves students acting out scenarios in which they are partnered with others. In addition, role-playing may help students develop desirable character traits, such as empathy and self-control. This tactic may help students develop a habit of helping others grasp what they're learning (Harith et al. 2011).

2.3. Story-telling Technique

A primary goal of this method is to provide pupils with easy-to-understand and long-lasting examples of the subject matter. Teachers often share their own experiences in an easy-to-understand manner, making it easier for their students to grasp the material. Incorporating body language and tone into a tale might help children better comprehend it. According to a study conducted by Maimun Aqsa Lubis (2005), storytelling and acting are effective methods for students to think Islamically, as they can increase their interest in learning Islamic knowledge, assist them in practicing Islamic teachings, improve their moral and attitude, assist them in assessing and improving their character, and help them develop a sense of responsibility toward themselves, their families, and communities, as well as help them be good.

2.4. Drilling Technique

Drilling is a teaching strategy used when students must be repeatedly reminded of material they've already learnt. Phonetic skills might be taught or information can be memorized as part of the course. Students must be vigilant while using this method because they must listen, look, and consider the context of the words they hear. Teachers are encouraged to use the "repetition method" for the recitation and memory of the Quran, in which lecturers urge students to read the Quran over and over again so that it would be easier to recall (Harith et al. 2011). For the author, it's also the drilling strategy is a good choice, since most Arabic words have many meanings.

2.5. Discussion Technique

This is a typical teaching method. The goal is to teach pupils how to communicate their thoughts clearly. Assigning students to small groups, the lecturer keeps an eye on them as they converse, keeping the debate on topic. Afterward, the speaker will question per team for a brief report. The instructor will urge the pupils to speak instead of reading aloud when they present. Students' ability to communicate effectively in Arabic may improve as a result of this indirect benefit. E-learning may be used by teachers to set up discussion boards on a variety of subjects connected to their course material. In order to keep an eye out for any bad comments, lecturers will be present in the online forum. Students' progress in writing in Arabic may also be monitored. Techniques such as this one are very important because they allow all students in the class to participate actively in the conversation. Students are trained in critical thinking, logical reasoning, and mature viewpoints; students are encouraged to work together and exchange ideas; students are made aware of the need of reading for reference purposes. Imam As-Syafie encourages discussion techniques since a topic may be explored without constraints on expressing a viewpoint so long as it does not conflict with Islamic legislation (Aziz et al. 2016).

2.6. Brainstorming Technique

This method may help students develop a wide range of critical and creative thinking abilities. When compared to other strategies, brainstorming is ideal for teaching kids how to communicate effectively. As a result, pupils learn to tolerate the perspectives of others, even if they don't align with their own. As a result, this may open up students' minds to a broad range of topics, including education and student life (Abdullah, Samsilah & Tajularipin 2014). There are a number of factors that contribute to the success of a brainstorming session, including the lecturer's good mood, the students' active engagement, and an impartial lecturer who does not favor any one group or person.

3. The importance of teaching Islamic in Arabic in the Non-Arab schools:

Arabic is one of the most widely spoken languages in contemporary times, and it is not simply the dialect of Islamic religious literature and ceremonies (Levy 1997). It is being used by 120 million Arabs, including Muslims and non-Muslims, and is utilized by 1.5 billion Muslims, accounting for almost one-fourth of the world's population. Because of its popularity and significance, it is one of the United Nations' six official languages, alongside English, French, Spanish, Chinese, and Russian (Day 1997).

The notion that the mandatory five daily prayers must only be conducted in Arabic demonstrates how important the Arabic is in a Muslim's life. Ahmad, 2001 stated that the

Qur'an, the source of Islamic belief, and its scriptural interpretation (tafasir) are written in Arabic. The vast hadith corpus, the sole official interpretation of the Qur'an and the second source of Islamic law, is also in Arabic. Without a question, the Qur'an and hadith have already been interpreted in various ways across the world. Nonetheless, the reader of the interpreted Qur'an also studies the Phrases for spiritual fulfillment. Considered a kind of worship, he wants to acquire Arabic in order to understand the true meaning of Qur'anic texts. Non-Arabs can read the Qur'an, thanks to translations in English, Urdu, Malay, and dozens of other languages. Nevertheless, the truth remains that these interpretations simply convey shades of meaning rather than the true accurate meaning of Allah's words.

According to the majority of academics who teach Islamic studies, these topics may be better taught in a language that both instructors and students can understand. Advocates, on the other hand, think that fluency in the Arabic language is a must for studying and teaching Islamic subjects (Ahmad 2001).

The fundamental objective of teaching Islamic studies topics, according to this big party, is to familiarize Muslims with the information found in the Qur'an and the Sunnah. It also prepares students for the necessary task of urging others to do goodness and desist from committing wicked things. Since this goal may be attained without proficiency in Arabic, it is not required. The Islamic studies instructor may learn from religious literature in languages other than Arabic. In their view, a Muslim's lack of knowledge of Arabic does not impair his grasp of Islamic concepts, since they are freely accessible in non-Arabic sources. They further claim that his lack of Arabic fluency does not prevent him from obeying Allah's commands. He may be a better Muslim even without knowing Arabic as long as he obeys Allah's and the Prophet's commands. When it comes to teaching, or passing on Islamic knowledge to others, it is claimed that the goal of teaching Arabic is to help individuals grasp the substance and subject matter. This goal may be accomplished using any language. Teaching any material in a language that students can understand is more practical and desirable than teaching in a foreign language, whether English or Arabic. Experience has shown that disciplines such as mysticism, scholasticism, logic, and philosophy may be better comprehended and taught in a person's native language. Given these realities, the medium of teaching for Islamic studies courses should be one's native language or another widely used and understood language.

In contrast to the above viewpoint, equally compelling reasons are offered in favor of the belief that studying and teaching Islamic studies is unattainable without mastery of Arabic. These concerns are summarized below:

All Muslims utilize the Arabic language, at least to the degree of reciting it without fully comprehending its content. The newborn infant hears the call to prayer in Arabic very immediately after birth. Later, when he is able to talk, he pronounces the kalimah, or shahaadah, in Arabic as vocal proof of his Islamic faith. A new Muslim convert performs the same thing to publicly profess his beliefs. When a Muslim reaches puberty, the five daily prayers become mandatory, and he recites the opening chapter (Surat al-Fatihah) of the Qur'an and a few additional verses during these prayers, as well as reading the Qur'anic text in Arabic on a regular basis, if not daily. As a result, a Muslim will utilize Arabic throughout his life, even before learning it as a discipline. As a result, it is desirable for all Muslims in general to get acquainted with this language, and for students and teachers of Islamic studies in particular to study it as an academic topic (Ahmad 2001).

The whole Islamic literature, including the Qur'an, the Interpretation of the Quran, the Prophet's speech, comments on traditional Prophet's writings, Islamic rulings, and the Prophet's biography, is written in Arabic. A teacher of Islamic studies must be fluent in Arabic in order to familiarize oneself with Islam's origins. While it is true that much of this history has been written into many languages, it is also true that a translation cannot replace the original. Furthermore, translations of the meaning of the Qur'an, particularly by Western orientalists, are not flawless. Again, the Qur'an, being God's message, cannot be translated. The writings on hadith and comments on hadith, which are all in Arabic, have not all been translated, while literature on Islamic rulings remain untranslated. Under these conditions, mastery of Arabic is crucial not only for reading tafsir (Quran interpretation) and the comments (shuruh) on canonical hadith works of Sihah Sitta, but also for understanding the original volumes on Islamic governance by famous imams of various schools. To name a few, translations of texts such as Kitab al-Umm and Ar-Risalah by Islamic scholar Shafi'i and Bidayat al-Mujtahid by Ibn Rushd are only accessible in portions. Almost all Islamic rules texts remain untranslated, making them unavailable to people who rely on translations (Aziz et al. 2016).

It is an unfortunate truth that on occasion, not only graduates of Islamic studies, but even holders of master's and doctorate degrees in Islamic studies, are unable to access direct Arabic sources for ancient literature owing to their inability to read Arabic. The reason for their lack of proficiency in Arabic is self-evident; they had examined all subjects, including the required tafsir and hadith courses, in Malay, Urdu, English, or other indigenous languages, and the Arabic language had been relegated to a secondary role in their Islamic studies curricula. It may be unpleasant, if not embarrassing, for them to be unable to interpret or explain a certain passage from standard works on hadith or fiqh despite their qualifications in the area of Islamic studies. What then distinguishes them from laypeople when both employ Arabic text translations? The same unpleasant circumstance occurs when both parties are unable to comprehend Qur'anic passages read individually or during prayers. This is due to the erroneous belief that Arabic is irrelevant to the study and teaching of Islamic studies (Bernasek & Canning 2009).

4. The importance of using higher order thinking skills in teaching Islamic:

In the recent century, a New Era Has Been Established and It is the goal of incorporating Thinking Skills into the curriculum to assist young minds in preparing themselves for a future filled with limitless possibilities while also preparing them to fill positions that have not yet been established. To accommodate students with higher order thinking skills, instructors who are in control of the classroom must provide them with opportunities (Curran & Wetherbee 2014).

Instructors' awareness of how to plan the application of higher order thinking abilities is vital because teachers must master the process of ensuring that higher order thinking skills are implemented smoothly and effectively throughout their teaching and learning. In order to integrate higher order thinking abilities, novice instructors must create an appropriate teaching method that is appropriate for their students (Tengku Kasim & Abdurajak 2018). As a result, Othman and Kassim (2016) take a position that is diametrically opposed to the previous viewpoint, stating that the process of teaching and learning should be developed not only on the basis of abstract knowledge, but also on practical knowledge that can be related to the current situation. In line with Al-Ghazali (1978), who argued that the mind's function is to

work and expand as a result of regular usage and practice in the art of thinking actively, this is a reasonable conclusion. The ability to apply domains that are highlighted by educational institutes and schools, such as knowledge, skills, and values, could be enhanced if a greater emphasis was placed on assisting students in developing higher order thinking abilities rather than focusing on their lack of prior knowledge.

According to Ajmain surveys, Islamic Education is one of the topics that does not place a strong emphasis on the characteristics of critical thinking and problem-solving abilities (Ajmain et al. 2019). Instructors' motivation and capacity to offer high-thinking thinking abilities is still poor, and traditional methods of instruction are frequently used in the classroom by most teachers. The quality of the system, on the other hand, should not be higher than the quality of the instructors. The preparedness of these competent instructors will allow the process to flow more smoothly, allowing pupils to gain fresh and valuable information. Teachers must first prepare themselves for learning information about 21st century abilities in order to generate students who do well in higher order thinking tasks. When it comes to implementing high order thinking abilities, Islamic Education instructors have a significant difficulty since it entails high levels of student cognitive components as well as the commitment and drive of the teachers themselves (Azmi & Kamarudin 2017). According to the findings of the research Bunyamin (2016), learning employing high order thinking skills should be more open, relaxed, and less formal, and should promote the variety of student views using narrative strategies to be effective.

These abilities represent the highest stages of the cognitive process and are referred to as Higher Order Thinking Skills. The instructor is the most important factor in developing pupils' Higher Order Thinking abilities. As a result, the teacher bears a tremendous deal of responsibility and is important in the success of Islamic education. As a result, instructors must prepare themselves early by mastering a variety of abilities (Noh, Ajmain & Abdul Rahman 2017).

5. Technology's Importance for Islamic Studies Education

The circumstances represented by the birth of COVID-19 demanded the development of novel approaches, talents, and innovation, as well as preemptive efforts, to assure the continuation of teaching and learning in schools all over the world during the quarantine. Maybe the challenges of what to teach and how to educate, the burden of instructors and students, the teaching environment, and the consequences for educational justice were also encountered by instructors and learners. Since the COVID-19 epidemic spread over the globe, efforts have been directed toward the integration of technology to facilitate distant education and online learning in order to ensure that teaching and learning may continue uninterrupted in the countries. It is unavoidable in today's environment that information and communication technology (ICT) is used. In reality, cultures and communities must adapt in order to face the challenges of the information era (Jibrili 2021).

Anyone who makes use of electronics has learned to rely on it as a critical component of daily life. The growth of more complex and dynamic online technology services and gadgets has made it easier for users, such as students, to obtain content and engage in online learning lessons more simply than ever before (Sorooshian 2020). Prior to the invention of radio and television, people depended on print media such as newspapers and magazines to keep abreast of current events. As technology advances in complexity, so do society's current tendencies.

If applied properly, Islamic education may be broadly and readily spread across the society. It aids instructors in their efforts to teach in accordance with the teachings of the Prophet. According to the history of Islam, particularly in relation to the Prophet's method, it was discovered that the Prophet also used a variety of contemporary tactics geared at easing the conveyance of information to his companions. The Prophet communicated with his friends in accordance with their intelligence and circumstances. Wherefore, apps for Islamic education should be developed more often by those who create ICT applications (Hassan et al. 2016).

In schools, the majority of instruction is based on the instructor. This strategy incentivizes pupils to generate their own ideas less. If the instruction is game-based, it is claimed that critical thinking and creative abilities may be enhanced via the use of cutting-edge technology. Additionally, education based on information and communication technology (ICT) creates opportunities for problem-based and self-directed learning. To interest kids, the technology utilized in education must be participatory. Students must be highly motivated to continue attempting to solve a particular challenge. Without strong incentive, people will abandon the trial. Thus, they are exposed to game-based and digital learning in order to aid them in strengthening their creative solutions. Additionally, instructors may test pupils using internet tools like mentimeter.com, quizizz.com, and others (Shuhari et al. 2021).

Khairuldin (2019) stated that it's surprising how little this technology is being used in Islamic studies classes and classrooms. The difficulty of learning technology in the future will be how instructors will be able to develop and construct creative education programs in their classrooms. In promoting education, the focus is on enhancing the quality of education at all levels and across all forms of education, which is heavily impacted by the capacity or competency of instructors. Competence issues for Islamic religious education instructors are found in the tension between reality and idealism, as well as in the area of social responsibility. The fast progress of technology has increased the range of the difficulties encountered when teaching Islamic religious education. These circumstances need more specialized skill on the part of Islamic religious education instructors in dealing out his responsibilities in conducting out learning activities. So an educator should have a minimal level of competence, which includes three things: (a) knowledge (expertise) in accordance with the technical world to be dominated to the region to be investigated; (b) dedication and responsibility; and (c) discipline in professional organizations. To increase instructors' competency, a commitment is required, which gave rise to his third partnership to improve the quality of the learning process and outcomes (Purwowododo 2016). The most difficult challenge for Islamic teachers in the globalization era is to argue against the learning process that can improve information literacy, which is well supported by data and facts to deliver to students in the information society and the scientific community. Consequently, multi-faceted learning techniques and teaching methods are required to solve the problems of learning requirements in an age of globalization and knowledge.

In contrast, the difficulties and problems that must be overcome from the standpoint of skilled and competent teachers on global competitiveness are not insignificant. Because it necessitates the optimization of the components that contribute to the quality of the learning process and outcomes, which, according to Earle (2005), include students, instructors, materials, techniques, learning resources, infrastructure, and cost, it is a time-consuming process. The teacher's contribution to increasing the quality of the learning process and the outcomes is critical in this component.

Chapter 3: Research methodology

3.1 Introduction:

This study aims to examine the methods of teaching Islamic education in private international schools in Dubai, focusing on the most effective methods and the barriers to their implementation, while also addressing the critical role of the Arabic language in teaching and understanding the subject, the use of technology to facilitate the educational process in the subject, and the reliance on twenty-first-century skills in the subject of Islamic education. The researcher performed a questionnaire among Islamic education instructors to determine the most effective teaching techniques, as well as multiple interviews with highly experienced Islamic education teachers to ensure the study was trustworthy and comprehensive.

3.2 Research Approach:

Educational scholars continue to be perplexed about how to approach a study topic from a certain methodological stance. They often struggle with deciding on other techniques for doing their study. This perplexing condition has sometimes been formed as a result of paradigm conflicts (Subedi 2016). According to Denzin & Yvonna (2006) and Tashakkori & Teddlie (2009) In the subject of education, there are three distinct groups of researchers: those who use qualitative methods, those who employ quantitative methods, and those who employ a combination of the two. They are constructivists, positivists, and pragmatists, respectively, on the basis of their knowledge claims. While positivists think that knowledge is universal and absolute, non-positivists believe that there may be more than one kind of knowledge and that it is fallible in the cosmos. According to their claim of knowledge, positivists used quantitative methods to assert reality in the world, while constructivists employ qualitative methods to build the meaning of the phenomena under examination. On the other hand, pragmatism supports mixed methods as a third research community in order to escape positivism's and constructivism's either/or positions.

This research made use of an online questionnaire. Conducting surveys and interviews on paper may be tedious and time consuming (Marshall, 2002), especially when data collection, analysis, and evaluation are required. Web-based questionnaires/surveys have the advantage of being user-friendly and adaptable. According to Gosling and Johnson (2010), the internet, including social media, is reshaping how psychologists do behavioral research. Additionally, the contrast between paper-based and internet questionnaires/surveys seems to be minimal. Furthermore, Willig (2008) says that qualitative research is becoming more popular because it helps researchers to get to the bottom of what individuals think and feel, and how they deal with certain situations. It is the goal of qualitative research to explain and characterize the occurrences and events that take place in people's daily lives (Willig 2008). Quantitative data may be improved and enriched by using qualitative data. Findings may be grouped into themes, which can be used to provide a more in-depth analysis of the data. Personal experiences and information gleaned in phase 2 of this research were then used to identify themes with the assistance of Islamic instructors.

3.3 Instruments for data collection:

In order to gather data for this study, a questionnaire was sent to teachers of Islamic education in particular, as well as teachers of Arabic subject who taught Islamic education, as well as interviews with certain teachers with more than 10 years of experience. This online questionnaire has enabled researchers, whether quantitative or qualitative, to broaden their

data collection methodologies, respondents share their views honestly in online space since they do not feel monitored by researchers as they do in traditional research. For instance, Carson discovered in his research that data gathered from online locations was more reflective of the participants' actual opinions and sentiments than data gathered from offline settings (Nurdin 2017).

The research instrument has been developed through the researcher's expansion in the literature reviews and previous studies in which the topics were dealt with, and then new questions that fit the research problems were developed and formulated in four sections that fit the topics that were previously touched upon. The four sections for which the questionnaire questions were developed are as follows: The first section: The most important methods of teaching Islamic education. The researcher put 18 questions about it. The second section: On the importance of using the Arabic language in teaching Islamic education in international schools for Arab and foreign students. The researcher put eight questions on this point, the third section: about the importance of using higher-order thinking skills in teaching Islamic education and the extent of their application. The researcher has put five questions about this point, the last section: about the importance of using technology in teaching Islamic education. The researcher has put eight questions about this point.

3.4 Selection of Study Site, Sampling of Schools and Participants:

Due to the close relationship between Islamic education and the Arabic subject, this research relied on a questionnaire and interviews with teachers of Islamic education, regardless of whether they were from the same specialty or from the Arabic department, but who taught Islamic education and identified its difficulties in the process. The importance of Islamic education instructors was emphasized even more. Approximately 60 to 80 participants will be interviewed, with three directors of Islamic education departments and instructors of the subject with more than 15 years' experience in teaching Islamic education anticipated to participate in the questionnaire. Identifying and recruiting participants for the study will be accomplished through mailing out a questionnaire that specifies the participant's gender and the type of subject he is teaching, whether it is Islamic education or Arabic or another subject, and listing the results obtained from this questionnaire, and then publishing this questionnaire in the communities where Islamic education teachers are expected to work. The quantity of Islamic education instructors in the United Arab Emirates, as well as their suggestion, led to the publication of this questionnaire among Islamic education teachers in the country. The permission of the participants will be gained via the use of a questionnaire. In addition to the questionnaire, a page describing the research and describing the types of questions to be asked will be attached at the beginning of the questionnaire, and permission to complete the questionnaire will be obtained from the participants directly and explicitly before they can begin.

In this study, a sample of Islamic education teachers in the United Arab Emirates was chosen by submitting a questionnaire on the internet and directing it to teachers of Islamic education in particular, as well as teachers of the Arabic language who had taught Islamic education, as Arabic language teachers are relied on in a number of schools to teach the subject of Islamic education. The research asked 66 instructors to respond to the questionnaire, 66 percent of the participants were males while 34 percent were females, The largest proportion of the participants was 71 percent of those who had more than fifteen years of experience in teaching, 82 percent of the participants were specialists in Islamic education. as well as three

Islamic education teachers with more than 15 years of experience teaching the subject, to participate in interviews.

3.5 Data analysis plan:

The process began with the development of questionnaire questions and their presentation to the supervisor and university in order to gain clearance for publishing the questionnaire and to assess the questionnaire's and institution's ethics. After creating a questionnaire that comprised the study questions, the researcher sent it through Google Forms to a range of instructors. The researcher will next interview experienced instructors to have a better grasp of the research topic. Following the collecting of all of these data, the researcher proceeded to the step of assessing the acquired data and instructors' perspectives.

3.6 Limitation and setbacks:

Research is tough and fraught with difficulties, such as locating research participants and conducting interviews. In order to acquire sensitive or contentious data at this stage, the researcher will need clearance from the appropriate institutions, which will be a significant problem in and of itself. Rejection may occur at many moments throughout the interview, and there is no special instructor assistance for the interview. This study was faced by many challenges, including the shortage of Islamic education instructors who were needed to complete the questionnaire and perform the required interviews to probe further into the research's conclusions, which resulted in a dearth of findings. After all, following to the basic standards of conducting research is by no means a simple task; yet, it is a rewarding trip that will undoubtedly lead to greater success for researchers in their future careers.

In the approach of acquiring information from the interview subjects, the researcher encountered a range of obstacles, the most challenging of which was gaining access to leaders in Islamic education and receiving their permission to use their responses in the study. To circumvent this barrier, the researcher included an optional option in the questionnaire for individuals who are interested to participate in the interview. The researcher also communicated with various leaders in the field of Islamic education through e-mail, through which he was able to acquire the consent of some of them as well as complete the necessary interview questions.

In addition, One of the difficulties that the researcher encountered during the interviews was the impact of the Corona epidemic on the whole globe in general and education field in particular, as well as the difficulty of conducting face-to-face interviews owing to the precautionary precautions. Using the Zoom program, the researcher was able to conduct interviews online while simultaneously recording and modifying the responses for later data analysis.

3.7 Ethical issues:

Conducting relevant and genuine research necessitates the use of ethical principles. The researcher is expected to adhere to particular academic standards that are both professional and institutional in nature throughout the course of any study, in order to ensure complete accountability for what is to be published within the material. The issue of protecting the privacy of the interviewees is a significant one in this debate. Despite a shown interest in tracking individual academic achievement in class, the researcher must maintain the anonymity of any personal information collected by him. The researcher has complied with

the request of the school administration about the conducted interviews in order to maintain the privacy and confidentiality of the teachers involved. The names of the respondents are denoted by symbols and letters, and the names of the instructors who teach at each of the schools have been removed from the appendices. This ensures that information is kept anonymous and that the confidentiality of these schools is maintained.

There is no risk of injury or negative repercussions associated with the study, including psychological tension, anxiety, or upset that might be generated by the research. In this study, the researcher relied on participants submitting questions via a questionnaire as well as additional questions for an interview. They changed all of the statements and questions in this study to make sure that they didn't hurt the people who took part in it. In addition, the participants in the research were given the opportunity to decline to answer any question at their discretion. It is possible that they may deem it unsuitable or that they will not feel comfortable addressing it in the questionnaire or the interview.

Chapter 4: Data analysis and discussion.

4.1 The structure of Islamic education curriculum in United Arab Emirates

Islamic education curriculum in the United Arab Emirates is standardized throughout all sorts of schools, public or private, regardless of whether they are based on an American, British or other curriculum.

The Ministry of Education wrote the national document for Islamic education, which was sent to all educational cadres specializing in providing the content. The paper emphasizes the importance of adhering to the content of the Ministry's publications (The National developed document for Islamic Education curriculum 2011).

The Islamic education curriculum has been separated into six standards, which may be found in all publications pertaining to grades one through twelfth. These criteria include themes of increasing complexity as well as knowledge suited for the student's age. the primary components of Islamic Education curriculum:

- 1- Islam's values and objectives: it includes Worship, Charity, and The Values.
- 2- The divine revelation, which includes the Holy Quran and Sunnah.
- 3- Islamic morals and judgements, including Sharia and politeness.
- 4- The fiducial mentality, which includes Faith and the methodical mentality.
- 5- The Prophet's (PBUH) biography: it offers excellent examples and role models.
- 6- Identity and belongingness, as well as contemporary issues, are covered, as are culture and language, as well as the circles of belonging. Humanity and the cosmos, Human Dignity, Tolerance, and the Environment

According to the following principles, the UAE's national curriculum was formulated:

This comes from the Holy Quran and Sunnah, which are the two main sources of knowledge and faith in Islam, as well as the foundations of Sharia, because the Holy Quran and Sunnah are not just texts to be memorized but also sources of knowledge and wisdom that can be used to generate new topics and arguments (The National developed document for Islamic Education curriculum 2011).

Assemble all of the Islamic curriculum's components around the system of values and ethics derived from the Islamic faith, including personal values like truth, chastity, and righteousness, as well as collective values like cooperation, brotherhood, work ethic, sacrifice, and consultation, and use these values to give the curriculum's various components and vocabulary a clear behavioral goal.

This curriculum's goal is to embed this notion into the minds and personalities of students, and it is clear that this is the primary goal for each of the modules in the Islamic education curriculum.

For the sake of building and developing the country, the teaching of Islamic education is essential in this curriculum, which is founded on the practical vision of Islam. The goal of every entry in the curriculum is to affirm behavioral objectives based on the instillation of specific values. Because Islam is a religion of values, all of its legislation, provisions, information, and ideas are not an end in themselves. Rather the superior end is the saying of the Prophet (Peace Be Upon His Head): "I did not come except to perfect good character." (The National developed document for Islamic Education curriculum 2011).

Rather than serving as an end in and of itself, the lessons taught here are meant to help students realize their ultimate goal of worshipping Allah and instilling Islamic ideals into their hearts and minds in order to have a happy life here on earth and in the hereafter.

It is the goal of this curriculum to cultivate a balanced and adaptable mindset that rejects extremism and recognizes the value of difference and variety, both in terms of tradition or jurisprudence and in terms of present reality. In addition, it searches for the truth and takes use of whatever knowledge that may be available in the process.

The ultimate goal of this program is to help participants get a better understanding of Islam's view of the natural world, people of all faiths, and the meaning of life. It does this by helping students develop a more Islamic perspective on all of these topics.

As a religion that controls human life from all angles, including ritual, economics, social, political, and cultural considerations, Islam is the focus of this course (The National developed document for Islamic Education curriculum 2011).

4.2- An interview with the head of Islamic department of X school (British school).

Mr. W agreed to have his identity mentioned during the interview through Zoom application, but I opted not to release his name or the name of the institution where he works due to ethical research regulations. The school is a British institution that follows the UAE Ministry of Education's curriculum. The interview lasted around thirty minutes. According to the interview, Mr. W responded to the researcher's queries. His response to the first question on the best ways to teach Islamic education was that the teacher's personality is vital in imparting the material to the student and exposing the student to the value of Islamic education in life. Mr. W regarded the role-playing method as one of the most important methods proposed in the delivery of Islamic education material, emphasizing the importance of the teacher's mastery of this method in order to assume the role of the lesson that the teacher is tempted to teach Islamic education topics with its six standards established by the Ministry of Education.

In response to the second question on the relevance of the Arabic language in the delivery of Islamic education, Mr W saw the Arabic language as a container that holds the topic of Islamic education, which both the teacher and the student must learn. Arab students must master the Arabic language in order to acquire the content, rise to the challenge, and employ twenty-first-century skills with ease. In addition, the Arabic language is important for students who do not speak it in international schools because the vocabulary of Islamic education is closely related to the Arabic language and cannot always be translated, and the Arabic language is also important for reciting the Qur'an and understanding its meanings.

Mr W stressed the relevance of higher-order thinking abilities in Islamic education and the necessity to connect these skills to the student's reality in the third question. He also lauded the Islamic education curriculum in the UAE, noting that it encourages the application of higher-order cognitive abilities. However, he emphasized that some instructors employ higher-order thinking skills in the inappropriate context, as he said that higher-order thinking skills could not be used in all subjects established in religion, such as divine revelation, but only in controversial issues, such as jurisprudence rulings.

When it comes to the importance of using technology and its application in Islamic education, Mr W mentioned some useful websites such as Quran.com, but he expressed disappointment that there are not enough applications specialized in Islamic education that serve the material effectively, and he indicated that the use of technology is good in Islamic education but not completely, as the subject is still being taught in traditional ways. Education in Islamic law is a spiritual subject and technology can not deliver spiritual feeling to students in a right way, and the time allotted in the United Arab Emirates for the subject of education is 80 minutes for each stage from the fourth to the twelfth grade, which is insufficient to apply the use of technology in the lessons, where technology can be used in a small part of it in order to achieve the lesson objectives.

4.3- An Interview with Mr. Rifai head of Islamic department in multilingual international private school in Dubai.

This interview took place face to face with taking full precautionary measures for covid 19 with Mr. Rifai, head of the Islamic department at a private international school in Dubai, where his consent was taken to publish his name and the name of the school was not mentioned for the sake of research ethics, the school in which he teaches and is the head of the department Islamic education is multilingual, where all subjects are taught in several languages: English, French, German and Arabic.

As a response to the first question, which asked about the most significant techniques of teaching Islamic education, Mr. Rifai stated his belief that there is no one effective method of teaching Islamic education based on his experience as the department's manager that can be applied equally. Instead, the most suitable technique must be selected in accordance with the standards being taught. The tactic of repetition is regarded acceptable according to the Qur'anic norm. It is considered to be one of the most effective techniques of teaching the Quran. The storytelling method is one of the best methods of teaching in the field of biography, and in the field of belief, discussion is one of the best methods of teaching, while giving the student the freedom to choose the most appropriate method for learning the material is the best method followed by Mr. Rifai in selecting the teaching material, as he gives the student the freedom to choose the most appropriate method for learning the material. Finding the most effective way to learn the information through doing research, posing problems, and solving them together is done by the instructor and the student. Mr. Rifai emphasized the fact that discussion and conversation are among the most effective techniques of imparting Islamic education because they allow the student to discuss his or her thoughts and express them in a manner that is most comfortable for him or her to do so.

In response to the second question, which asked about the value of the Arabic language in Islamic education, Mr. Rifai stressed the importance of the Arabic language and the need to enhance it among Arab and non-Arab students in international private multilingual schools.

Students who excel in Arabic are also superior in Islamic education, as evidenced by their ability to recite the Qur'an and comprehend its verses. Mr. Rifai's response to the question of the importance of the Arabic language for non-Arab students was that it is less important to them than it is to Arab students, but it is still important for them because the recitation of the Qur'an can only be done in Arabic, as well as the presence of Islamic terms that can only be expressed in Arabic. His point was that the Arabic language is vital for non-Arab students as well, but at a lesser rate than for Arab students, as a result of this.

In response to the third question, which associated higher thinking skills, Mr. Rifai stated that higher thinking skills are among the fundamentals of Islam, and he provided an example of this by stating that God Almighty asks man to work his mind in many places and not to take his religion solely on the basis of imitation, but that his conversion to Islam comes after thinking, ascertaining, and confirmation. As a result, if higher-order thinking abilities are crucial for the faith of every Muslim, then they should be a priority for students studying Islamic education. Mr. Rifai emphasized that there are many topics in the Islamic education subject that may be utilized to develop higher-order thinking abilities, and that there are other topics that do not benefit from the development of higher-order thinking skills, such as Quran recitation, applying ablution, and prayer. Mr. Rifai believes that the application of higher thinking abilities in front of a teacher and a student is not hindered by anything other than a lack of knowledge about the topic being studied, which results in the shortening and restriction of these skills.

In response to the final question about the significance of using technology in the subject of Islamic education, Mr. Rifai stated that the use of technology facilitated the educational process in Islamic education by facilitating communication with the student and following up his progress during lessons easily, as well as the ease of providing comments and feedback to students on their performance, which resulted in the formation of clear individuality among students and the appropriate use of technology in Islamic education. Mr. Rifai emphasized that the use of technology is a personal effort on the part of teachers, and that there are no applications specifically dedicated to the subject of Islamic education. He suggested that the organizers of curricula should pay more attention to this issue by developing programs that are tailored to the curriculum. He emphasized that technology is a very helpful instrument in Islamic education and that it can be harnessed to serve Islamic education in a variety of contexts to aid in the educational process in many different settings.

4.4- An Interview with Mr. A an Islamic teacher with 11 years of experience of the Arabic international schools.

Due to the preventive steps for Covid 19, this interview with Mr. A was conducted using the Zoom software. Mr. A has more than ten years of experience working in international schools, particularly Arabic schools. Following his own professional expertise, Mr. A provided answers to the researcher's inquiries. Mr. A emphasized the relevance of the discussion and story-telling approach in his response to the first issue, which concerned the finest teaching methods. He emphasized the method's influence on students as well as its depth in Islamic education, pointing out that there are many instances from Islamic history that demand for debate. Using historical snapshots and pulling examples and lessons from them, it may be really beneficial.

Mr. A's response to the second question on the value of Arabic in Islamic education was examined and compared with the responses of individuals interviewed in the previous two interviews. This is because of the characteristics of the private international school with an Arab character where he taught. Students are distinguished by the strength of the Arabic language, as most subjects are taught in Arabic, and students learn the Arabic language more than in international private multilingual schools, where all subjects are taught in English except Arabic and Islamic education, where Arab students are taught in Arabic for these two subjects and students are taught Foreigners in English. According to Mr A The students in the school where he spent the majority of his time reflected the strength of the Arabic language and its frequent use, which was reflected in the level of students in the subject of Islamic education, and the Arabic language did not present any obstacles to the students in their understanding and application of the subject of Islamic education. Unlike international school students, who encountered significant difficulties comprehending Islamic terminology, as well as understanding Qur'anic passages and reciting the Qur'an, since Arabic is not their native language.

Upon being asked about higher-order thinking skills, Mr. A responded by emphasizing the importance of using them and explaining that there are many examples in Islamic history where they have been used, such as when Imam Abu Hanifa asked his students to pose problems that did not yet exist and to come up with Islamic solutions. His observations from private Arab international schools praised the ability of Arab students to use the skills of the twenty-first century, but he pointed out that students who have a weakness in the Arabic language, which is their first language, had a difficult time understanding and answering the challenge questions, as the Arabic language is considered to be a barrier to understanding and answering the challenge questions, as it is considered by many experts. It is the method through which this sort of inquiry is communicated to Arab students.

Responding the last question about the importance of using technology, Mr. A stated that technology is necessary in order to harness it for scientific research and to activate the learning process, but that we must pay attention to it and not devote all of our time in class to the use of technology, but that we must balance the use of technology and other teaching methods that it is dependent on the formation of the student's skills that will enable him to face the challenges of the future. Given that technology spends a significant amount of time in the classroom, it is possible that students would drift away from the topic of interest to other subjects or even get preoccupied with diversions from the lesson if technology is used extensively in the classroom.

4.5 Data description:

The data gleaned for this research came from a questionnaire that was submitted and addressed at Islamic education instructors in the United Arab Emirates as well as those who taught Islamic education among Arab teachers, ensuring that they had appropriate understanding of the subject. The questionnaire covered four topics related to Islamic education: first, the most effective methods of teaching Islamic education; second, the significance of the Arabic language in Islamic education; third, the necessity of employing higher-order thinking skills; and fourth, the significance of using technology in Islamic education. There were a total of 39 questions in the questionnaire.

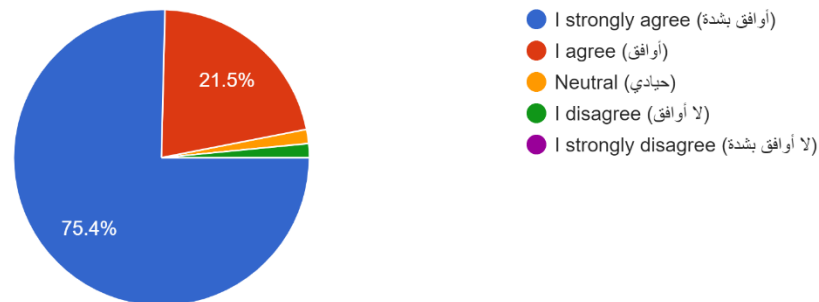
4.6 Data Analysis:

A detailed examination of teachers' responses to the survey will be presented in this chapter, which will be followed by a discussion of their experiences. An overall total of 66 male and female instructors were asked to respond to this questionnaire, with the majority of them being males (67 percent), and the big proportion of them having more than 10 years of experience with 72 percent. The responses were derived from extensive knowledge and practical experience in the field of Islamic education, where 84 percent of 66 instructors who answered the questionnaire were experts in the Islamic field, with the remaining teachers being Arabic teachers who taught Islamic subject.

4.7 Section 1: the responses of the first chapter of the questionnaire about the best Islamic methods to teach Islamic studies.

The education by Discussion Technique is useful for students in order to teach them Islamic classes. يعتبر التعليم من خلال تقنية النقاش مفيداً للطلاب في حصص التربية الإسلامية.

65 responses

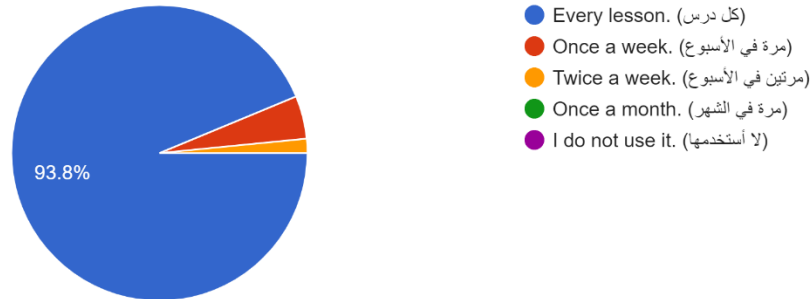


According to teachers' responses to the first section of the questionnaire, which asked about the most effective methods of teaching Islamic education in international schools, the discussion method emerged as one of the most effective methods for teaching Islamic education, garnering the highest percentage of responses out of all methods 75.4 percent and being the most effective method overall. The role-playing approach, on the other hand, was found to be the least successful among the ways of delivering Islamic education, garnering the lowest percentage of all the teaching methods (47 percent).

How often do you use Question-answer Technique in the Islamic lessons? كم مرة تستخدم تقنية السؤال

والجواب في حصص التربية الإسلامية؟

64 responses

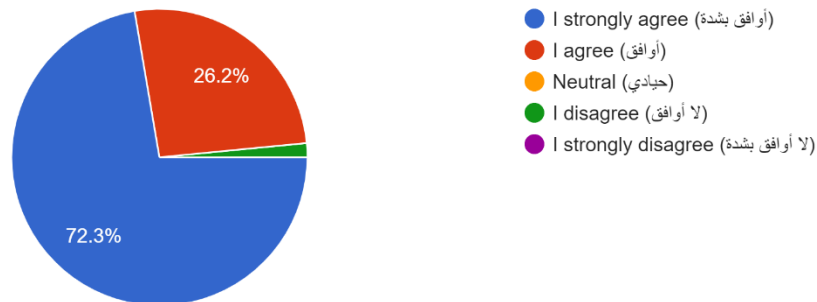


However, the question-and-answer approach was the method most often utilized by teachers in teaching Islamic education, 93.8 percent of Islamic education instructors said that they employed this method in every Islamic education class. By contrary, the role-playing approach was the least often utilized way of delivering Islamic education, with 38.5 percent of Islamic instructors using it once a month and 16.9 % in every Islamic lesson.

I have sufficient knowledge about education by Discussion Technique. لدي معرفة كافية عن التعليم من خلال

تقنية النقاش

65 responses



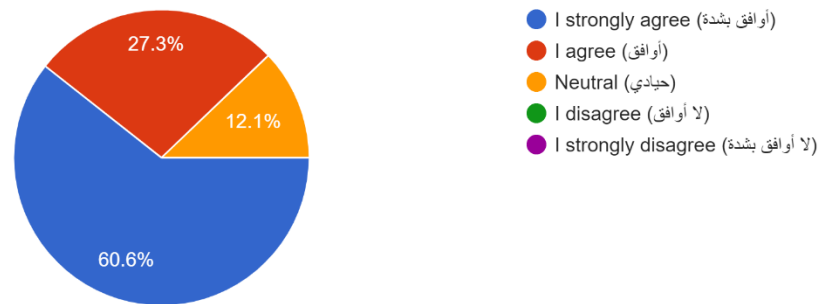
Finally, the discussion method was the most mastered method among Islamic education teachers, as it was mastered by 72.3 percent of teachers, whereas the role-playing method was the least proficient method among Islamic education teachers, as it was mastered by only 47 percent of those who mastered this method.

4.8 Section 2: the responses of the second chapter of the questionnaire about the importance of teaching Islamic in Arabic for both Arab and non-Arab students in the international private schools.

As for the second section of the questionnaire, it spoke about the importance and necessity of using the Arabic language in teaching Islamic education, based on the principle that it is the primary means of delivering the material to Arab students and the secondary means of

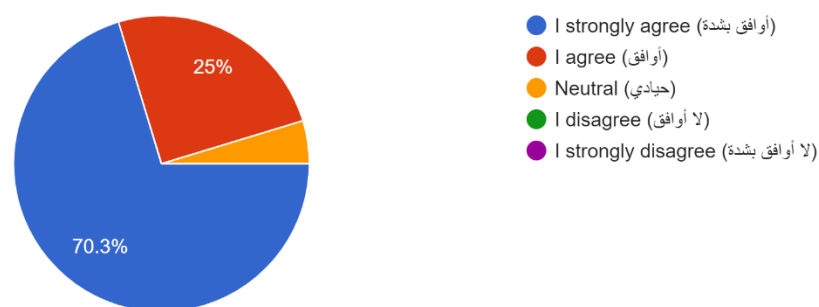
understanding the material more clearly for foreign students, as it is necessary to recite the Qur'an in Arabic both for Arab and non-Arab students as well as Basic words and terms in Islamic education that must be taught in Arabic.

To what extent do you believe that the Arabic language is important for the non-Arab Muslim students to learn Islamic studies in the private internatio...؟
 ر العرب لتعلم الدراسات الإسلامية في المدارس الدولية الخاصة؟
 66 responses



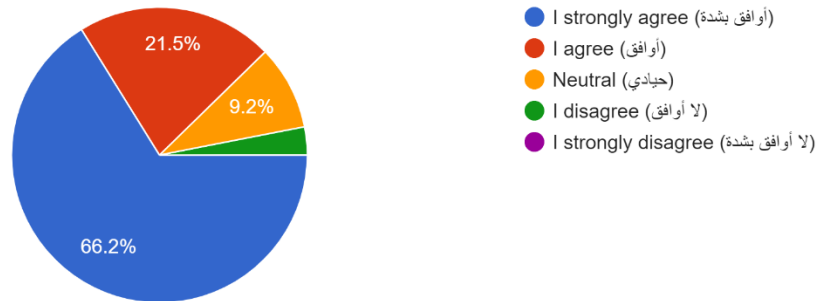
In response to the question about the extent to which they believe that understanding the Arabic language is important for Arab and non-Arab students to learn Islamic education, the teachers discovered that understanding the Arabic language is generally important for both Arab and non-Arab students, with 95 percent of teachers agreeing that understanding the Arabic language is important for Arab students and 87.9 percent of teachers agreeing that understanding the Arabic language is important for non-Arab students.

To what extent do you believe that the Arabic language is important for the non-Arab Muslim students to recite Quran in the Islamic lessons in the priv...؟
 لاوة القرآن في الدروس الإسلامية في المدارس الدولية الخاصة؟
 64 responses



When it comes to students' fluency in the Arabic language and the extent to which this is considered an impediment for Arab and non-Arab students, 83 percent of respondents believe that the lack of fluency in the Arabic language among Arabs is an impediment to students achieving the lesson objectives, while these findings indicate that these The ratio is lower for non-Arab students, as 66 percent of instructors believe the Arabic language is an impediment to non-Arab students achieving the lesson's goals, and 16 percent believe it is not an impediment at all.

To what extent do you believe that the Arabic language is important for the non-Arab Muslim students to understand the Quranic text in the Islamic le...؟
نص القرآني في الدروس الإسلامية في المدارس الدولية الخاصة؟
65 responses

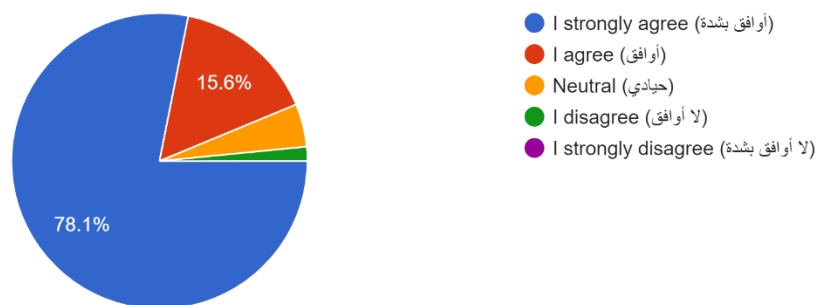


As for the importance of the Arabic language in Islamic education for the recitation of the Noble Qur'an, there was a consensus among teachers of more than 95 percent of the respondents that the Arabic language is important for reciting the Noble Qur'an. While the answers varied between agreeing and disagreeing about the importance of the Arabic language in understanding the Qur'anic text, the general trend among respondents confirmed that the Arabic language is important for understanding the Qur'an text, with a percentage of 93.8 for Arab students and 87.7 percent for non-Arab students.

4.9 Section 3: the responses of the third chapter of the questionnaire about the importance of using higher order thinking skills in teaching Islamic in the international private schools.

A total of 93.7 percent of Islamic education instructors agreed that utilizing higher-order thinking skills in Islamic education was necessary. This was the result of the third question, which asked if using higher-order thinking skills in Islamic education was important. When asked about their confidence in utilizing higher-order thinking abilities in Islamic education courses, the majority of respondents (93.9 percent) said they were confident in using higher-order thinking skills throughout class.

To what extent do you believe that it is important to use higher order thinking skills in the Islamic lessons. إلى أي مدى تعتقد أنه من المهم استخدام مهارات التفكير العليا في الدروس الإسلامية.
64 responses

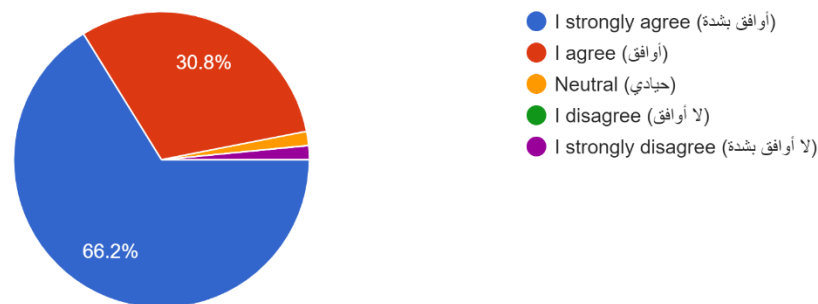


Teaching higher-order thinking abilities to students, teachers believe, is dependent on the teacher's own growth. Only 49.2 teachers said that they had gotten appropriate training on how to employ higher-order thinking skills in Islamic education.

Despite all of the foregoing, teachers of Islamic education were enthusiastic about the use of higher-order thinking skills in activities during Islamic education lessons, as well as the provision of ample opportunities for students to ask questions using higher-order thinking skills during Islamic education lessons. The majority of instructors (92.3 percent) indicated that they engage children in activities that promote higher-order thinking. According to the instructors, they provide children the chance to employ higher-order thinking abilities in their inquiries and conversations with the teacher, which they feel they do 96.9 percent of the time.

4.10 Section 4: the responses of the fourth chapter of the questionnaire about Technology's Importance for Islamic Studies Education in the international private schools.

I have sufficient knowledge in using technology in the Islamic lessons. لدي معرفة كافية في استخدام التكنولوجيا في الدروس الإسلامية.
65 responses



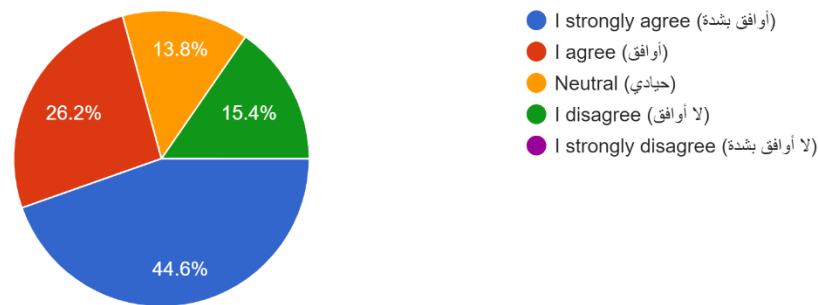
In response to the question about the use of technology in Islamic education, only two out of 65 respondents said that technology is not important in Islamic education, indicating that the vast majority of teachers support the use of technology in Islamic education, with 97 percent of teachers affirming that technology is important in Islamic education. In spite of the fact that they are sufficiently familiar with the use of technology in Islamic education classes, teachers' knowledge is a mixture of their own efforts and adequate training from schools for teachers working in them, as only 53.8 percent of teachers confirmed that they have received sufficient training in the use of technology in Islamic education classes.

The concept of Islamic education teachers regarding the appropriateness of technology for Islamic education received unanimous approval from teachers when it came to the suitability of technology for Islamic education, with a rate of 92.3 percent among teachers who teach Islamic education through technology.

During the shift to teaching and learning via technology, 94.4 percent of the participants who were Islamic education instructors discovered that technology assists both the teacher and the student in overcoming the obstacles that stand in the way of teaching Islamic education effectively. Additionally, a questionnaire sent to teachers revealed that computer abilities benefit pupils in a variety of ways. Improvement in higher-order thinking skills in Islamic education is supported by 90.8 percent of respondents, and it also contributes to the improvement of the quality of education in Islamic studies is supported by 90.2 percent of respondents who have received the approval of Islamic education teachers, respectively.

To what extent do you believe that there are enough programs and apps that can be used in teaching and facilitating the Islamic education? إلى أي مدى... قات كافية يمكن استخدامها في تدريس وتسهيل التربية الإسلامية؟

65 responses



There was a significant difference in opinion among Islamic education teachers on the last point, which was the presence of sufficient applications dedicated to the subject of Islamic education. According to the results of the questionnaire, only 44 percent of those who answered the question agreed that there are sufficient and dedicated applications that serve the subject of Islamic education specifically.

4.11 Findings:

By analyzing the findings of the researcher's quantitative and qualitative studies, the researcher arrived at the following conclusions:

The following are the most significant findings that the researcher obtained from the interviews he conducted:

1- The department heads, Mr. and Mr. Rifai, emphasized the significance of discussion with students in Islamic education and that it is one of the finest techniques of teaching the topic. Mr. A, the instructor, also highlighted this.

2 - The interviews revealed that the methods of teaching Islamic education must be varied depending on the standards being taught in Islamic education, such as using the repetition method in the Qur'an standard, the storytelling method in the biography standard, and the method of application and experience in the Islamic ruling.

3- The three respondents underlined the necessity of learning Arabic for both Arab and non-Arab students, but especially for Arabs.

4- The three respondents underlined the necessity of applying higher-order thinking abilities in Islamic education, as well as the fact that Islamic history is rich in situations that allow for the application of higher-order thinking skills. Mr. W also emphasized that mastering the Arabic language clearly helps Arab students to reach higher-order thinking skills, as it is the key to getting access to these abilities.

5- The three interviewees emphasized the necessity of employing technology in Islamic education, stating that it has become an integral component of the topic, particularly after the globe was afflicted by the Corona epidemic. Mr. and Mr. A, on the other hand, underlined the need of relying on methods other than technology in Islamic education courses and not relying fully on technology, while Mr. Rifai found that technology may be wholly depended upon in Islamic education classes.

6- According to the three respondents, there are good apps that serve the Islamic education topic, but they are insufficient and need more specificity in accordance with the Islamic education curriculum determined in the United Arab Emirates.

The following are the most significant findings received by the researcher from the questionnaire he administered:

1- According to the questionnaire, the best method for teaching Islamic education and the most skilled among teachers was discussion, which received 75.4 percent as the best method for teaching Islamic education and 72.3 percent as the method that teachers have sufficient knowledge of its application.

2- The question-and-answer approach is the method most often employed by instructors in Islamic education, with 93.8 percent of teachers using it in each class.

3- 95 percent of instructors feel that knowing Arabic is essential for Arab students, while 87.9 percent of teachers agree that understanding Arabic is important for non-Arab students.

4- 83 percent of respondents felt that a lack of proficiency in Arabic among Arabs is a barrier to pupils completing class goals.

5- Over 95% of respondents' instructors agreed that the Arabic language is necessary for reciting the Noble Qur'an.

6) An overwhelming majority (93.7%) of Islamic education teachers thought that the use of higher-order thinking abilities in Islamic education was essential.

7- The vast majority of respondents (93.9 percent) expressed confidence in their ability to use higher-order thinking abilities throughout the course.

8- Only 49.2 instructors reported having had proper training on how to use higher-order thinking abilities in Islamic teaching.

9- The majority of teachers (92.3 percent) said they engage their students in activities that encourage higher-order thinking.

10. The great majority of instructors favor the use of technology in Islamic education, with 97% stating that technology is useful in Islamic education.

11-53.8 percent of instructors said they had received enough training in using technology in Islamic education classrooms.

12- 94.4 percent of the participants who were Islamic education teachers realized that technology helps both the teacher and the student overcome the barriers that stand in the way of properly teaching Islamic education.

13- Just 44% of those who responded believed that there are adequate and specialized apps that especially serve the issue of Islamic education.

Chapter 5: conclusion

5.1 Summary of the study

The purpose of this portion of the study is to examine the findings of the research and to provide the conclusions made by the researcher, as well as the suggestions that developed as a consequence of utilizing the research instrument, which was a combination of quantitative and qualitative methodologies.

As a result of this study, more information is available on the issue of Islamic education at private international schools in Dubai, which are distinguished by the wide variety of teaching languages available, as well as on the subject of Islamic education. It is the researcher's goal to identify several challenging topics in teaching Islamic education in international schools, including the best way to teach Islamic education in schools where there are multiple languages, the extent to which the Arabic language is an obstacle for Arab and non-Arab students in Islamic education to achieve their goals, and the extent to which the importance of using higher-order thinking skills in Islamic education and the obstacles to doing so are underexplored. Finally, the researcher emphasized the need of using technology and listening to instructors' perspectives on the subject matter. To have a better grasp of the Islamic education document that was put forth in the United Arab Emirates, the researcher also provided information on its structure and how it relates to the questions that were asked in order to gain a more complete picture of the research's purpose.

The instruments used by the researcher in this study were both quantitative and qualitative. The questionnaire was used by the researcher to get opinions from instructors and to discover the prevalent trend among them about the previous four points that were discussed, and then the researcher performed three interviews in order to gain a more in-depth knowledge of the same previous points in which various questions were asked and reached a conclusion. Consequently, a number of recommendations and suggestions will be made.

5.2 Key Findings:

By studying the literature review and prior research. The primary emphasis was on Islamic education methodologies and the critical role of the Arabic language, higher-order thinking skills, and technology in Islamic education. Therefore, the researcher reviewed the data collected through the questionnaire sent to instructors and came to the following conclusions: In the view of the instructors. The approach of discussion followed by storytelling is regarded to be one of the most effective and beneficial ways of presenting Islamic education information to students. According to the instructors, the discussion technique was better to the other ways since it is the most acquainted with its application among students, although the teachers believed the question and answer method to be one of the most often utilized methods in every Islamic education class.

According to the questionnaire, instructors believe that learning the Arabic language is important in Islamic education for both Arab and non-Arab students, but more so for Arab students. Additionally, the instructors revealed that the Arabic language's deficiency is a barrier for Arab pupils, particularly when it comes to comprehending Islamic teaching. The instructors' responses stressed the importance of mastering the Arabic language for both Arab and non-Arab pupils who want to recite the Holy Qur'an. When it comes to comprehending

Qur'anic texts, instructors believe that the Arabic language is more crucial to Arab pupils than it is to non-Arab students.

Regarding higher-order thinking abilities and the use of technology in Islamic education, instructors assessed that the use of the two prior items is critical in the topic of Islamic education, based on the answers of the questionnaire. Teachers expressed a high level of confidence in incorporating both higher-order thinking abilities and technology into Islamic education classes and demonstrating this to pupils via activities that promote the use of technology and higher-order thinking skills. Additionally, the teachers underlined how the use of technology enables students to refine their abilities, overcome obstacles arising in Islamic education, and enhance the overall quality of education. However, the poll found that a considerable number of instructors did not obtain appropriate training in both higher-order thinking skills and technology usage, despite their mastery of both. Among the last points made in the questionnaire is that there are no apps specialized to Islamic education that directly support the curriculum in UAE.

On the other hand, the researcher's most significant findings came from the interviews he conducted:

The importance of discussion with Islamic education students and how it is one of the best techniques for teaching the subject, and how the methods of teaching Islamic education should vary according to the standards taught in Islamic education, such as using the method of repetition for the Qur'an standard, the method of telling stories for the biography standard, and the method of interpretation. Legal judgment requires application and expertise.

The importance of Arabic language study for Arab and non-Arab students alike, but particularly for Arabs.

The three respondents stressed the need of incorporating higher-order thinking abilities into Islamic education, as well as the fact that Islamic history is replete with opportunities to practice higher-order thinking skills. In addition, that knowing Arabic definitely aids Arab pupils in developing higher-order cognitive abilities, since it is a prerequisite for accessing these talents.

The importance of incorporating technology into Islamic education, emphasizing that it has become a vital part of the curriculum, particularly in the aftermath of the Corona outbreak. While there are several excellent apps that serve the topic of Islamic education, they are insufficient and should be further defined in accordance with the United Arab Emirates' special Islamic education curriculum.

It is reasonable to say, at this point, that study results closely match research goals, indicating that researchers are quite happy with their findings and hopeful that policymakers would take their suggestions into consideration in order to overcome the obstacles they've identified.

5.3 Limitations and delimitations of the study

One of the challenges that the research project encountered during the data collection stage was the ability to access the interviews for the quantitative method because the researcher was unable to interview the three participants due to the outbreak of Corona, which forced the

researcher to conduct the interviews using electronic programs such as Zoom and record them after obtaining the consent of the people who were interviewed. One of the three interviews was conducted face-to-face, and the researcher took preventive steps throughout the interview, including social distance and wearing a mask.

Another limitations that the researcher faced during the research stage was collecting samples for the quantitative method, as the number of participants did not exceed 66 participants, as well as the difficulty of reaching teachers of Islamic education, especially since Islamic education is intertwined with Arabic and many of the Arabic language teachers in the International Private School in Dubai are teaching Islamic education, which prompted the researcher to specialize the questionnaire for in Islamic education teachers and Arabic language teachers who taught Islamic education in their schools.

On the other hand, one of the delimitations that the researcher used in this research was to first choose a specific subject in which he would delve into his research points, and from there he chose the Islamic education subject, as well as the selection of international private schools in order to narrow the scope of the search and keep it away from Arab schools and government schools, where the results of the research differ depending on the nature of the school and the schools' orientation. A further delimitation of the study was that it was limited to the United Arab Emirates, specifically Dubai, due to the difficulty of generalizing the findings of the study to a global scale, despite some findings having the same impact on Islamic education at a global level, but requiring additional research in order for them to be applicable at a global level.

5.4 Recommendations and suggestions

Since the major aim of the study is to highlight the best ways of teaching Islamic education in private international schools in Dubai, the research performed a series of interviews and a questionnaire in order to reflect the perspectives of teachers and experts on the topic of the research. As a consequence, the study presents a series of recommendations and suggestions that may aid the process of teaching Islamic education in the targeted schools more successfully, which leads to enhancing students' attainment and progress.

One of the first recommendations made by the researcher is that the techniques of teaching Islamic education in private international schools differ depending on the variety of Islamic education standards that are included in the curriculum. It does not depend on a single way of teaching for all standards, nor does it adhere to the conventional techniques of teaching that are mostly lecture-based.

Secondly, After reviewing the results of the questionnaire and interviews, the researcher recommends that private international schools invest in the development of the Arabic language for both Arab and non-Arab students by increasing the number of Arabic language and Islamic education classes. This will allow the student to be more exposed to the Arabic language and use it more effectively in the education class, according to the researcher. Students' comprehension of Islamic education improves as a consequence of practicing it for a longer period of time, which is shown in his or her attainment and progress as a result of this.

Third, based on what was observed in the interviews, the researcher recommends that Islamic education classes emphasize the importance of using higher-order thinking skills correctly and consciously by selecting topics that are appropriate for each age stage and selecting controversial topics in Islamic education that accept the use of higher-order thinking skills.

As a fourth recommendation, the researcher stresses the importance of having a centralized authority responsible for developing special educational programs that support the Islamic education curriculum in the United Arab Emirates and updating these programs on a regular basis in order to keep up with curriculum development and technological advances in the twenty-first century.

In conclusion, based on the findings of the questionnaire, the researcher proposes that private school administrators organize courses to refine and expand instructors' abilities in the use of higher-order thinking skills as well as the use of technology in Islamic education.

5.5 Concluding note

In Dubai's private schools, increasing the quality of Islamic education is a difficult undertaking. It cannot be denied the importance of the efforts made by school administrators and the Knowledge and Human Development Authority to promote Islamic education. Generally speaking, the Knowledge and Human Development Authority has made significant contributions to the process of transforming the reality of Islamic education in Dubai. At the same time, these changes must be reviewed on a regular basis by all participants in the educational process in order to find solutions to the various difficulties that students face in their development, such as the issues raised by this research, the most important of which is to focus on supporting the Arabic language among Arab and non-Arab students in order to raise the efficiency of students in the subject of Islamic education, which is positively reflected in the optimal use of the teaching methods in Islamic education. Furthermore, it is positively reflected in the utilization of higher-order thinking skills among students. The researcher hopes that the suggestions of the study, which represent a diverse spectrum of perspectives expressed by instructors in Dubai, would be taken into consideration by the decision-maker.

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Appendixes

Figure 1: Education by discussion technique

The education by Discussion Technique is useful for students in order to teach them Islamic classes. يعتبر التعليم من خلال تقنية النقاش مفيداً للطلاب في حصص التربية الإسلامية.

65 responses

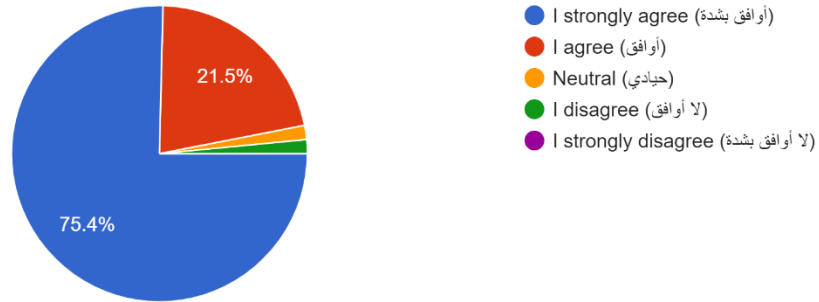


Figure 2: Education by question-answer

How often do you use Question-answer Technique in the Islamic lessons? كم مرة تستخدم تقنية السؤال والجواب في حصص التربية الإسلامية؟

64 responses

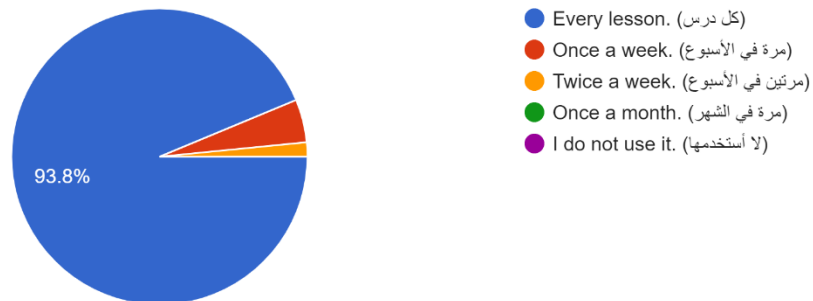


Figure 3: sufficiency of discussion technique

I have sufficient knowledge about education by Discussion Technique. لدي معرفة كافية عن التعليم من خلال تقنية النقاش
 65 responses

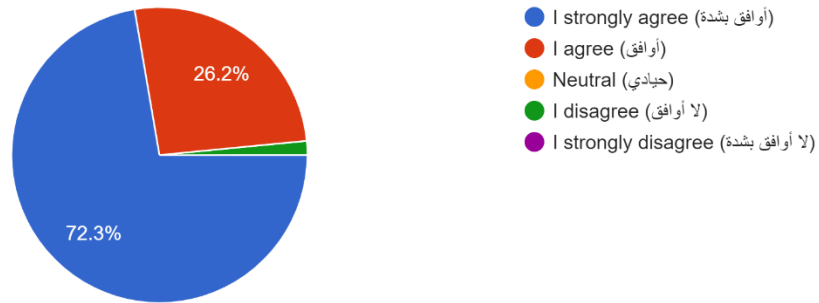


Figure 4: the Importance of Arabic language

To what extent do you believe that the Arabic language is important for the non-Arab Muslim students to learn Islamic studies in the private internatio... ر العرب لتعلم الدراسات الإسلامية في المدارس الدولية الخاصة؟
 66 responses

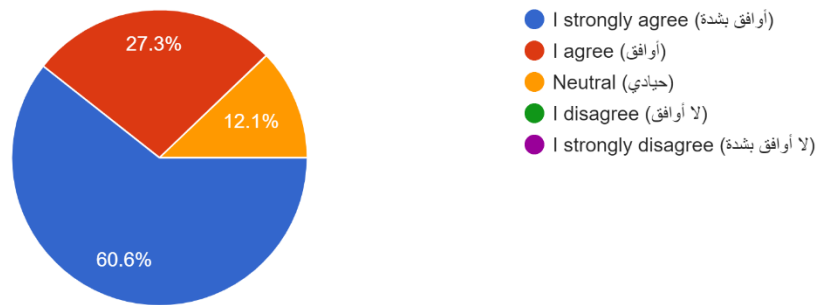


Figure 5: the Importance of Arabic language for reciting Quran

To what extent do you believe that the Arabic language is important for the non-Arab Muslim students to recite Quran in the Islamic lessons in the priv... لاوة القرآن في الدروس الإسلامية في المدارس الدولية الخاصة؟
 64 responses

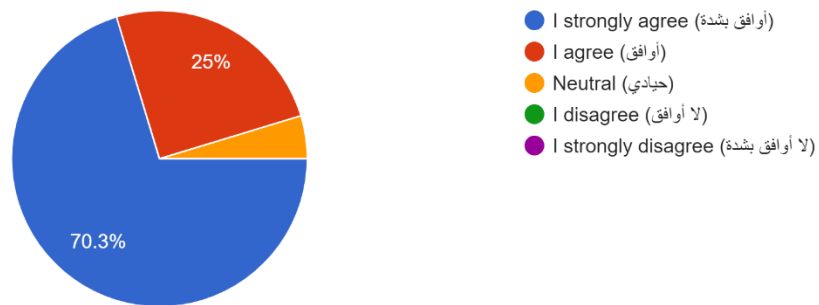


Figure 6: the Importance of Arabic language to understand the Holy Quran

To what extent do you believe that the Arabic language is important for the non-Arab Muslim students to understand the Quranic text in the Islamic le...
نص القرآني في الدروس الإسلامية في المدارس الدولية الخاصة؟
65 responses

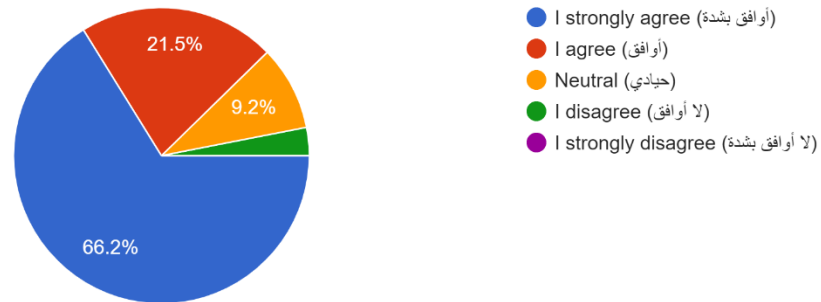


Figure 7: the Importance of using high order thinking skills

To what extent do you believe that it is important to use higher order thinking skills in the Islamic lessons.
إلى أي مدى تعتقد أنه من المهم استخدام مهارات التفكير العليا في الدروس الإسلامية.
64 responses

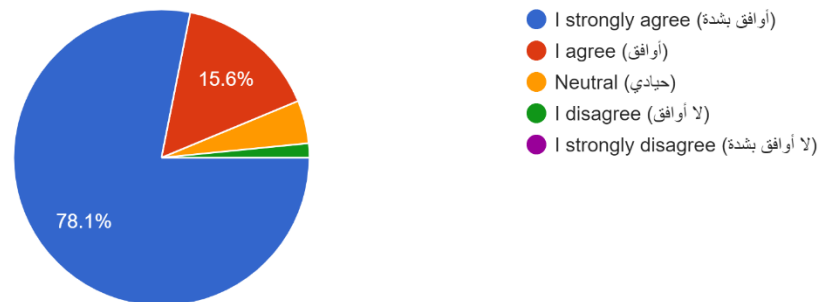


Figure 8: the Importance of using technology in the Islamic lessons

لدي معرفة كافية في استخدام التكنولوجيا في الدروس الإسلامية. I have sufficient knowledge in using technology in the Islamic lessons.
 في الدروس الإسلامية. 65 responses

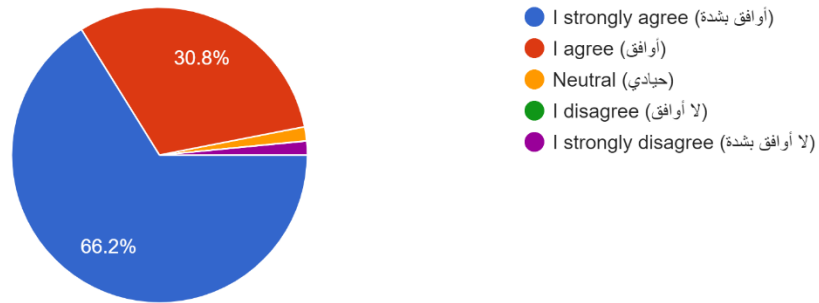


Figure 9: sufficiency of using technology in the Islamic lessons

لدي معرفة كافية في استخدام التكنولوجيا في الدروس الإسلامية. I have sufficient knowledge in using technology in the Islamic lessons.
 في الدروس الإسلامية. 65 responses

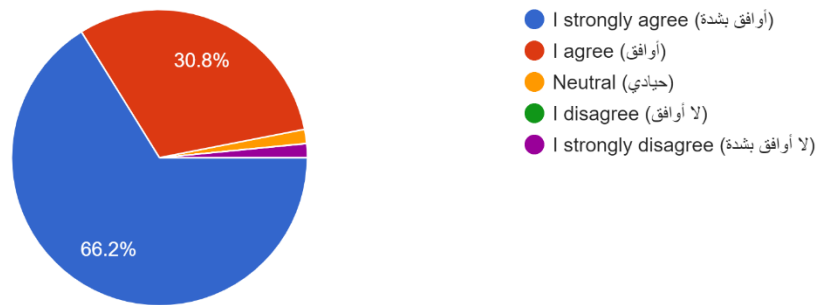


Figure 10: sufficiency of Islamic apps

إلى أي مدى...قات كافية يمكن استخدامها في تدريس وتسهيل التربية الإسلامية؟ To what extent do you believe that there are enough programs and apps that can be used in teaching and facilitating the Islamic education?
 65 responses

