

The Innovation in Educational Methods

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Abstract

The researcher hopes to find ways to innovate Islamic education practices through this scientific paper. Additionally, the researcher hopes to crystallise some Islamic teaching techniques, bring them back to their Islamic roots, innovate them, and connect them to contemporary culture. As a result, the paper's main question formulated the problem as follows: How can Islamic teaching methods be innovative? By examining pertinent literature and theoretical frameworks, the descriptive approach was applied in the form of documentary studies in order to accomplish this goal. The paper's most significant findings were that: the purpose of education is becoming more complex in light of the current transformations; it is being called upon more than ever to evolve and renew its approaches, methods, and practices in order to make it better able to find compatibility and harmony with the demands of the times and its challenges; educational renewal is a strategic option for achieving progress and development; it is also a fundamental pillar of the development of societies and a part of the processes of reform, improvement, and development; and Islamic education has preceded modern education in terms of its methods. Furthermore, it is imperative that Islamic education adopt new, modern, and authentic approaches in the current era. This helps the younger generation develop moral values, connect to and adjust to their current reality, and anticipate opportunities for the future. The recommendations include the need to create educational programs and applications that emphasise Islamic values and present them to the current generation in an engaging and interactive manner after technology has become the language of the modern era and after studies have indicated that technology will play an increasingly larger role in forming this future. Additionally, modern scientific methods and advanced technology must be introduced into educational construction in order to meet anticipated future conditions.

Keywords: Education, Teaching, Renewal, Educational renewal, Renewal in education, Islamic education, Educational methods, Educational approaches, Educational practices.

1. Introduction

A complex and unprecedented system of values, standards, and concepts is guiding the world's rapid development, which has both positive and negative effects on man's overall reality, culture, and overall development. The world's knowledge, systems of science, technology, industry, and engineering, as well as those of religion, thought, art, literature, and philosophy, the humanities and social sciences, behavioural and educational sciences, and the global environment in general,

have all undergone tremendous changes, upending long-held beliefs, principles, and customs among individuals and societies.

According to (Sabbagh, 2015), education was and remains the most significant guide for societies' renaissance, development, growth, renewal, and anticipation of the future. It also represents the methodical process that society has adopted to prepare its children for both the present and the unknown future, with all of its possibilities for development and renewal. The youth reacts to a variety of environmental stimuli, shapes his values and customs via interaction with these stimuli, and selects from among them what aligns with his interests and motivations. As a result, education's importance has increased daily to the point where it now plays a central role in the processes of development, renewal, and construction; especially since a society that does not start from the role of education and its importance in forming the human element remains unable to achieve its desired breakthroughs. [12]

Values and identity are maintained through education, which also helps societies mould and refine each person's personality to fit their needs. Education can positively influence an individual's behaviour as well as his psychological, mental, and physical development. It can also help an individual realise his full potential and develop his skills and abilities, as well as adapt to his environment and solve problems by using critical thinking and decision-making.

As a result, given these structural changes and the challenges they have created, education's mission is becoming more complex today. Its main objective is now to help people become more adaptive to new scientific and technological advancements as well as the social changes that follow. Education is being called upon more than ever to reinvent and develop its educational approaches and methods in order to better meet the needs of the modern world. It is no longer enough to simply prepare students to meet the demands of their local environments; rather, education must eliminate the dichotomy between the local and the global.

(Abdullah, 2020) thinks that educational renewal is a vital component of processes of reform, improvement, and development, and a strategic means of achieving progress and development. It encompasses a variety of initiatives to uphold positive aspects, address negative aspects, and keep up with the times. Since no society can accomplish the various aspects of development without addressing educational renewal in accordance with the needs of the times, it is viewed as an integral part of educational reform rather than a side issue. It is, however, also the desired solution to the problems of development and renaissance, poverty and unemployment, weak economic growth, the failure of scientific research, and the erosion of moral values. It has instead become the issue of nations and societies, the issue of times and places in general, and the mother issue in all issues. [15]

(Abu Shanab, 2013) argues that methods and methods play an important role in the educational process throughout time and era, and differ according to the educational curricula, the philosophies that guide them, and the societies in which education operates. [1]

(Makari, 2023) argues that modern educational methods should seek to meet the demands of modern educational philosophy; Paying attention to several issues; Such as: stimulating the individual's thinking, teaching him to think following scientific methods of thinking, developing his inclinations and abilities, and that education is carried out through cooperation, respecting

the individual's personality, developing the various aspects of his personality, providing him with the ability to solve problems, taking into account individual differences, and providing scientific experiments, providing sources of knowledge that help complete understanding. [23]

(Ahmed,2013) contends that the Islamic nation has its own education with high goals and aspirations, and that its authentic educational approach is characterised by its sources, methods, institutions, and solidity, which is attributed to the strength of its two primary sources, the Holy Qur'an and the Sunnah. This complete solidity is based on an integrated understanding of the cosmos, humanity, knowledge, values, and morals, from which principles, foundations, goals, means, and methods are derived. The early generations were raised according to an Islamic vision that gave them faith, enabled them to spread the word, and laid the groundwork for Islamic civilisation in a variety of fields, including sciences, inventions, and everything that currently underpins modern human civilisation in the West; which made it a comprehensive and balanced educational approach and system that is suitable for all people in all times and places. [2]

Through their educational applications, Muslims have developed a wide range of creative and inventive educational methods that are both modern and traditional, based on the Holy Quran, the pure Sunnah, and the progress of Islamic thought. These methods are dedicated to the fundamental principles and values of Muslim society, in harmony with the qualities of the human soul, and diversified to accommodate all of its natures, taking into account the individual's level of awareness, as well as the motives that can arouse feelings and prepare the soul to receive, while also respecting his personal principles and self-activity. All of this is done for the purpose of education, which is to prepare a fully realised and moral individual who recognises his only master. and where society's future and present are reflected in the hope it holds. These approaches are distinct from those of materialistic philosophies, which frequently lack spiritual principles and base everything on benefit. [13]

Accordingly, it has become imperative to pay attention to Islamic educational methods that combine authenticity and innovation, and are linked to the needs, changes and developments of the era, in order to raise generations according to a solid approach that achieves their aspirations and goals, and preserves their values and identity.

Paper problem and its questions:

In light of the numerous rapid and enormous transformations, developments, and changes brought about by the knowledge revolution, the incredible advancements in science and information and communication technology, and the authoritarian globalisation that accompanied it with its various manifestations in which cultures overlapped, the world—and the Islamic world in particular—is currently experiencing a dangerous civilisational dilemma. These challenges have had a negative impact on many aspects of life, making authentic values and Islamic identity unstable. The value system that education possesses, which it instills in children at a young age and continues to strengthen throughout their various stages of life, is the reason why societies have turned to it in the face of these challenges and their consequences. Education is seen as the most important foundation that helps in building and developing the human being in a manner that is consistent with the inevitable of continuous and rapid change.

The aforementioned changes have presented educators with novel challenges, necessitating a revaluation of traditional educational methods and approaches, as well as the exploration and adoption of innovative approaches. Additionally, educators must create, develop, and renew appropriate educational practices that align with contemporary demands in order to foster a positive and supportive learning environment that fosters the development of values and virtues in young people and produces a generation capable of adapting to swift changes and cultivating a balanced, self-aware, and optimistic outlook on their future.

In order to bring about fundamental changes in human concepts and in human work in thought and performance, the world is currently seeking educational renewal. Currently, attention is focused on reviewing the prevailing concepts in the field of developing educational methods and updating them to keep pace with the major contemporary developments.

The only way Muslim cultures may grow and flourish is if Islamic education is brought back to its historical roots while still utilizing all the tools and advancements of modernity. Thus, it becomes clear how important it is to research what Islamic education techniques need to change to meet the demands of the third millennium and the age of globalization. As a result, the following primary question serves as the basis for determining the problem of this paper: How can Islamic teaching approaches undergo renewal?

Many sub-questions are included in this primary question:

1. Describe the tenets and philosophy of educational renewal. What are the main objectives and traits of it?
2. What are the pillars that support Islamic education? What qualities and goals are the most crucial to it?
3. What difficulties does Islamic education currently face?
4. How are Islamic teaching approaches being renewed?

Objectives of the paper:

The paper has a main objective: to identify how to innovate in Islamic education methods; and the following sub-objectives branched out from this main objective:

1. Review the philosophy of educational innovation, its principles, most important objectives, and characteristics.
2. Review the foundations of Islamic education, its most important characteristics and objectives.
3. Present the most important challenges facing Islamic education in the current era.
4. Review the relationship between contemporary educational methods and authentic Islamic educational methods.
5. Present new and contemporary educational models, methods, approaches, and practices to enhance Islamic education.

6. Provide recommendations aimed at improving Islamic education methods.

Significance of the Paper:

The significance of the document lies in the following:

1. The significance of its subject; it is an innovation in the methods of Islamic education. As the task of Islamic education today becomes more complex in the light of contemporary structural transformations and the challenges they have generated, it has been called upon more than ever to develop and renew its methods, making it more capable of finding agreements and harmony between its originality and the requirements and needs of the times, so that it can achieve its goal and objectives.
2. The significance of the subject of renewal itself, which is considered an important contribution to educational reform and development.
3. This article can add value in the field of presenting the most outstanding features of educational innovation in the methods of Islamic education.
4. Its results and recommendations can benefit educators and others interested in learning about the methods of Islamic education and its various authentic, contemporary and new means.
5. It can provide researchers and scholars with space to expand the study of ways to innovate Islamic education methods, develop future plans, policies and programs to improve this aspect, and conduct theoretical and applied research related to this field.

2. Paper methodology:

Descriptive approach using documentary studies; through the analysis of relevant literature and theoretical frameworks.

Paper Terminology:

Renewal: It is based on intention and focus in order to double the returns from educational work. Through simple improvements to current practice, a kind of creativity can be included to achieve goals and strengthen the vision. [33]

Educational Renewal: In order to increase the effectiveness and improve performance of the educational system and make it capable of absorbing and adopting contemporary educational trends to improve its performance and adapt it to the demands of the local and global environment, this deliberate work is based on the findings of educational research and studies that take into account all the accomplishments of modern science, educational experiences, and the most advanced practices. It relies on the methodical and organized application of scientific knowledge to practical tasks. [12] Educational innovation has also been defined as: generating new and unprecedented educational ideas, and putting them into practice in the form of educational practices that promote continuous change for the better. [15]

Educational Methods: The procedures by which ideas, information, attitudes, values and skills are transmitted from the educator and teacher to the student. These procedures can be verbal or

practical, or tools and means that communicate the content and achieve the desired goals as efficiently as possible. [1]

Islamic Education: The definitions of Islamic education varied according to many researchers and were addressed according to different points of view seen by each researcher. Among these definitions are: a set of principles for the construction of the Muslim human being, contained in the Holy Quran, the Sunnah, and educational opinions and applications, which are sponsored by individual and collective efforts at any time or place. With the aim of building an integrated Islamic personality that works for the good of this world and the hereafter [2], Khalifa defined it as: those concepts that are linked together within a single intellectual framework, based on the principles and values brought by Islam, which describes a series of scientific procedures and methods; so that its implementation leads its holder to adopt a behavior that complies with the doctrine of Islam. [6]

The researcher procedurally defines innovation in Islamic education methods as: the scheduled activity with the goal of promoting and modernizing Islamic teaching techniques while maintaining continuity and flexibility. In order for it to be grounded in research findings, real-world experiences, innovative teaching methods, and a connection to the demands of the times and their shifts. in order to help solve youth issues, uphold youth identity and values, and educate youth in a manner that fulfills Islamic education's aims and objectives.

The philosophy of educational renewal:

It consists of defying the realities of education and the obstacles it faces in an effort to improve and transform it. The ideas that educational scientists, philosophers, and intellectuals came to during the many historical periods of the evolution of educational thinking are what give rise to educational renewal. It also draws its tributaries from the prospects and hopes for the future, from what it holds in store for updated knowledge in education to what it needs for ongoing development and transformation. Renewal is considered a method for upgrading and updating existing educational thought to keep pace with contemporary changes, knowing that there is no end to this renewal as long as man continues to aspire to further improvement and enhancement of the educational process. [15]

The principles on which the philosophy of educational renewal is based are: [15]

- Man is unique among living things in that he is the only one capable of thought and renewal of mind.
- Educational renewal is not a product of today; rather, it began with the development of educational thought since ancient times at the hands of philosophers and educators when social life developed and human culture grew. It is still in continuous development to serve as a guide and mentor in developing performance.
- Educational renewal is not a product of today. Rather, it is rooted in the reality of life and primarily aims to develop the existing social reality. As such, it is difficult to study educational renewal in isolation from existing social conditions and variables.

- A collection of beliefs, notions, and tenets that underpin the activities of education's diverse approaches constitute educational renewal.
- The educational process is always propelled forward by renewal, which also serves as a roadmap for accomplishing its objectives.

Objectives of Educational Renewal:

Among the many goals of educational renewal are: [15]

- Resolving current issues or attempting to avoid issues in the future.
- Realizing the equal opportunity concept.
- Enhancing learning.
- Creating educational research, applying it to society's needs, and solving issues related to it.
- Creating laws and regulations for education that address planning, carrying out, and monitoring.

Characteristics of educational innovation:

One of the most prominent characteristics of educational innovation is that: [15]

- It is a purposeful and intentional development activity, planned in advance; Partially or completely.
- It is closely linked with: (reform, development, improvement, development, creativity and innovation).
- It is based on the methodology of scientific research in its planning and implementation stages.
- It has an intellectual framework based on scientific foundations.
- It is subject to experimentation accompanied by continuous objective evaluation.
- It is scalable and generalizable.
- It occurs in social, institutional or individual settings.
- It results in benefits for the social system as a whole, or for some of its institutions or individuals.
- It is a collaborative, continuous and flexible process.
- It requires innovative people, with distinguished minds and creative ability to present their ideas in a realistic and convincing manner.
- It can arise from within and does not mind benefiting from the experiences of other countries, taking into account the differences in economic, social and cultural conditions between countries.

Foundations of Islamic Education:

The cornerstone of Islamic education is belief, which encompasses believe in God Almighty, His angels, His books, His messengers, the Last Day, and belief in both good and evil fate. Islamic education is based on the following pillars or foundations:[8]

- Philosophical foundations: they are the theoretical underpinnings of Islamic education that highlight the distinctive characteristics of Muslim society as reflected in its heritage, beliefs, and cultural practices.
- Social foundations: pertaining to societal and individual demands in the domains of economics, science, and technology, as well as societal culture and its moral, religious, and humanitarian ideals.
- Psychological foundations: these pertain to the individual's nature, psychological and social traits, the variables impacting his development at different phases, his wants, issues, and regard for his unique personality.
- Cognitive foundations: these pertain to the nature, origins, and advancements of educational content as well as its connections to other domains of knowledge, current policies, and their applications.

Objectives of Islamic Education:

Among the objectives of Islamic education: [7]

- Building a healthy human personality spiritually, mentally and physically.
- Building a faithful personality.
- Developing human capabilities, supporting innovation and creativity and providing the right climate for it.
- Achieving social balance; Islamic education gives each individual a role in social life.
- Optimal investment of various resources.
- Fighting ignorance, poverty and environmental degradation.
- Guaranteeing all, men and women, the rights necessary to participate in development.

Characteristics of Islamic Education:

Islamic education has several characteristics that distinguish it from other positive educational theories. The most prominent ones are: [23]

- Divine source: since it comes from God Almighty.
- Comprehensive: It includes all aspects of a person's personality and life, addresses all of his senses and all of his relationships with himself and with others, and broadens his interest in society to include all aspects of life in it and his relationships with other societies.

- **Balanced:** among them are those of striking a balance between matter and spirit, this world and the next, mind and conscience, and rights and duties; where there is moderation and neither excess nor negligence. One side is not preferred over the other.
- **Humanity:** it seeks to find the good person; it develops in the person the good treatment towards people of different races and colors, as if they were human beings created by God Almighty.
- **Combines authenticity, modernity and innovation:** It preserves heritage and a sense of belonging but goes beyond that by fusing and integrating the genuine and antiquated with the modern to enhance and progress the educational process. Instead, it guarantees a harmonious coexistence with the advancements and demands of the times, reaping the rewards of all that contemporary science and technology have accomplished to tackle the issues of globalization and the swift dissemination of knowledge, tackle monetary and societal issues, and accomplish objectives related to sustainable development. [12]

Challenges facing Islamic education in the current era:

In order to keep up with the rapid changes in social, cultural, intellectual, and technological domains, Islamic education methods must be updated. Among the most significant of these issues facing education and educators today are the following:

Technical challenges and digital media: Social media's rapid growth and the development of technology have made it possible for people to learn about many cultures and beliefs, some of which run counter to Islamic morality and values. The generation is now more susceptible to outside forces that could have an impact on its behavior. These include digital addiction, which has a detrimental impact on real social interaction and the acquisition of values through personal relationships and life experiences; the excessive amount of time that youth spend on smartphones, electronic games, and social media; targeted advertisements that target children and youth collectively, which may have an impact on their decision-making; and the overt and covert media messages, television shows, and movies, as well as the dissemination of false information and fake news that can cloud their perception of reality.

Cultural and social challenges: in societies where there are dramatic shifts in the roles of the family, the family unit, and the parents; in which globalization has led to the overlapping of cultures; in which the rise of cultural pluralism has made it difficult to maintain a distinct local cultural identity; in which the integration of cultures and the diversity of religions has necessitated striking a balance between the preservation of cultural identity and the promotion of peaceful coexistence between various groups; in which additional efforts from educational institutions are needed to foster tolerance and understanding while implementing new educational strategies that are in line with the shifting social reality, as a result of cultural pluralism, there is a growing belief that values are relative rather than absolute, which has made it challenging for educators to lead the generation toward fixed moral standards. Additionally, there is a decline in trust in traditional institutions like the family and school as sources of values, peer pressure to achieve academic and material success, which can lead to a disregard for moral values, and global challenges like terrorism and conflicts, the spread of extremist ideas via the Internet and media, the lack of strong role models, and high rates of corruption and crime have

all affected the youth and caused them to engage in unethical behaviors, which has increased the complexity of the situation.

Educational challenges: The shortcomings of traditional educational curricula in keeping up with modern challenges, the lack of training for teachers to use contemporary teaching methods, the possibility that some curricula place too little emphasis on moral education relative to academic achievement, the ethical challenges posed by scientific research in the fields of genetics and biotechnology, which raise difficult moral questions that call for ethical education capable of addressing these issues, technological advancements, and the growing use of artificial intelligence necessitate the creation of new ethical frameworks that keep up with new challenges.

Economic challenges: The time and quality of parents' interactions with their children are impacted by their preoccupation with money, which calls for the creation of educational strategies that work with parents' hectic schedules and the establishment of a safe space for adolescents. The growing number of single-parent households can have an impact on how young people are raised due to time and resource constraints. Poverty and financial strain can also cause some people to prioritize material success over moral principles, and modern societies have contributed to this trend by encouraging excessive consumption, which has resulted in a diminished emphasis on moral and human values.

Psychological challenges: Feelings of loneliness and isolation in contemporary society, cyberbullying, intense rivalry for jobs or school spots, and a rise in divorce and separation cases have all contributed to the psychological strains placed on young people. The psychological stability of young people has been significantly impacted by all of this and more, and their rates of psychological disorders, anxiety, and depression have increased. This has impacted their sound moral development. This is on top of the general ignorance of mental health and the strategies educators might use to address it.

Innovation in Islamic education methods:

The relationship between contemporary education methods and authentic Islamic education methods:

One of the attributes of Islamic education is its unique blend of innovation and authenticity. Muslims have developed strong educational practices over the centuries by drawing on Islamic legal sources, and this has allowed them to effectively accomplish the objectives of Islamic education, the majority of which have been met by modern, progressive education. In this paper, the researcher will discuss some of these modern approaches that are appropriate to be used in Islamic education so that they do not stop at their traditional methods alone and so that Muslim societies can benefit from everything that modern science and technology have accomplished to face the challenges of economic and social globalization, the rapid flow of information, and the ability to develop the educational process and be able to achieve the goals of comprehensive sustainable development. Some of these authentic educational methods and practices will be presented, along with the development and innovation that they have received, especially in their names. Among these methods, for example, but not limited to:

First: Setting a positive example through modeling, social learning, imitation, simulation, and accompaniment learning

The example is one of the most important educational methods, and a fundamental pillar in Islamic education; God Almighty said: {Indeed in the Messenger of Allâh Muhammad you have a good example to follow for him }[34], People have a psychological need to resemble the people they love and appreciate, so this is one of the most effective and influential ways to prepare the next generation morally, psychologically, health-wise, mentally, and emotionally. It also plays a significant role in raising the individual and providing him with a solid education throughout all stages of his growth.

An individual's acquisition of either desirable or unwanted habits is contingent upon the kind of role model to whom he is exposed during his integration and interactions with his family and community. In order to make education a practical application rather than only theoretical knowledge and brainwashing, modern educational psychology has highlighted the importance of having role models in the classroom. These models and examples should be emulated and copied. Modern education has also highlighted that attitudes are learned and changed through imitation and observation. As a result, teachers, no matter how different from one another, play a critical role in helping children acquire positive values and excellent actions. Therefore, a big influence on whether generations are corrupted or virtuous is played by role models. [1]

Second: Education through good preaching (guidance and instruction):

It is one of the ways that the prophets and messengers, peace be upon them, have chosen to deliver their word. Because it has such a profound effect on a person who discovers a pure soul and an enlightened heart, the Holy Qur'an has highlighted it numerous times. Allah the Almighty said: { Invite to the Way of your Lord with wisdom and fair preaching, } [34]. It was employed by Muslim educators like Al-Ghazali, Ibn Sina, Ibn Khaldun, and others to handle the academic, social, psychological, and educational issues of young people. It is strikingly similar to the guidance and counseling method in modern education. This approach, which promotes personality compatibility, happiness, and psychological health, has been recognized by modern Muslim educators as a means of helping individuals develop an integrated psychological state based on moral, spiritual, and religious foundations and values [1]. Counseling and guidance share a shared meaning that encompasses knowledge and reform, service and support, and the development of positive educational behaviors.

Third: Education through dialogue and discussion (brainstorming, scientific circle, symposium, golden whirlwind, collective education, persuasion):

Among the methods used by the Holy Quran and the Sunnah and used by Muslim scholars in later times in education, upbringing and guidance, to inculcate correct doctrine and to establish good habits and virtues [13], { And when your Lord said to the angels: "Verily, I am going to place generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know." } [34] Contemporary education paid attention to this, but did not attribute it to Islamic education, but to Greek philosophers such as Socrates, called (the Socratic method or argument), is a form of

argumentative dialogue between individuals. It is based on asking and answering questions in order to stimulate critical thinking and to extract ideas and assumptions. In the era of the development of Western education, it was known by many names. Among them: the scientific seminar, the symposium, and brainstorming [1]. This method shows the student's self participating in dialogue and discussion, and is one of the most widely used methods to stimulate competence, release energy, and self-confidence. to get to the truth [23] is one of the most successful methods if the correct logical steps are followed, and it is one of the exciting practices that is rarely accompanied by boredom due to the emotions it arouses in the soul. Educator one of its most prominent goals is to make the student active and interactive in the educational situation, and to get him used to respecting diverse opinions, respecting and appreciating others, and benefiting from all ideas and information presented.

Fourth: Education through encouragement and intimidation (reward and punishment, positive and negative reinforcement):

Among the methods that are based on arousing emotions and persuasion with evidence accompanied by a wonderful artistic conception; which leads to elevating emotions and controlling them. The Holy Quran and the Noble Hadith have used this method to elevate Muslims and refine their souls. Where there is encouragement for faith, good deeds and obedience with the promise of Paradise and good reward in this world and the Hereafter, and vice versa [13]. God Almighty says:{ Certainly Allâh will admit those who believe (in the Oneness of Allâh - Islâmîc Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode} [34]; Promoting desired behavior patterns and providing positive feedback helps establish moral values in the soul of individuals, and this method is consistent with human nature wherever it is found and in any society. Because if an individual's longing for something is awakened, his interest in it increases, then this longing quickly turns into an activity that fills his life with importance, work and desire to obtain it, on the contrary, fear of something and repulsion towards it makes the individual fear it and move away from it. This method is used in contemporary education under the name of (reward and punishment, or positive and negative reinforcement of learning). Where reward for achievement is based and reinforced to establish its lasting impact, and punishment when a mistake and failure are repeated without justification. [1]

Fifth: Education by habit (strategy of practical application, training and practice, repetition):

It is an authentic method in Islamic education. The evidence of this is its saying, may God's prayers and peace be upon him: "Good is a habit and evil is a habit". This method is represented by the individual performing an action several times and by repeating it, that action becomes easier for him and his inclination towards it increases until this inclination becomes a habit. This method is considered one of the effective educational methods to save a great deal of effort by making it an easy and convenient habit, and Islam uses it as one of the means of educating the Muslim individual in Islamic values, values and etiquette. The educator must use this method in all aspects of raising the individual; This is because education through practice is not limited to devotional rituals alone, but includes all the patterns of life behavior, and all etiquette and morals [13], but intellectual stagnation weakened this method, so that education often became an

indoctrination far removed from its practical application. Contemporary education received this method from the Islamic heritage during the era of the European Renaissance, which led to the development of contemporary education to its goals during the 20th century, and among them there was a modern scientific and technical boom. [1] This method is also linked in the current era to the strategy of training and practice, which in turn is linked to the theory of behavior, which focuses on the principle of repeating and repeating new knowledge and skills until the student masters them and they become part of his life. his behavior. [10]

Sixth: Education by events (Current Events Strategy):

In addition to being supported by modern and contemporary education academics, the education by events approach is a legitimate approach. The Islamic education curriculum has given it a lot of attention because every event has moral lessons that educators should apply to guidance, advice, and benefit. The Holy Quran is full of verses about events that had a significant impact on the education of the first Muslim class from the generation of the Companions, may God be pleased with them, to the present day. The Quran was revealed in phases based on events and circumstances, and it offered a lesson for every setback and every triumph. The pure Sunnah is also full of many events that the Prophet, may God bless him and grant him peace, made a field for education [17].

The episode of Uhud, in which the Holy Quran clarified all significant phases of the conflict and explained the factors that contributed to the defeat, is one instance that demonstrates how education was achieved through events. Additionally, it discussed the hypocrites' position, exposing them and disclosing the hatred they harboured for Allah and His Messenger as well as dispelling the doubts and obsessions that these hypocrites and their Jewish brothers had instilled in the minds of the weak Muslims. It also highlighted the honourable objectives and wisdom that emerged from this conflict. Surat Al Imran contains sixty verses that discuss the topic of the conflict. Surat Al Imran contains sixty verses that discuss the topic of the conflict. Education is not forgotten if it is coupled with a position, and education is not erased if it is coupled with an event. These events, seditions, wars, diseases, and successive disasters that the world is currently experiencing are viewed as a golden opportunity to renew the formulation of the Muslim personality in a serious, stable, and fruitful formulation. An effective teacher is one who makes the most of every chance to offer counsel and direction [28],

This approach has been utilised in modern education as a strategy and method for ongoing learning, and learning psychology has developed two theories as a result: the theory of generalisation and the theory of comparable elements [1]. The method of education by events uses a specific event to provide a specific direction. Since it is well known that every event that a person is exposed to affects him, events and the effects that go along with them provide educators with a good opportunity to invest in their students, guide their souls, and refine them further. This educational approach stands out from the others due to its effective impact because it follows an event that shakes the soul. Events frequently awaken a state in the soul from within that achieves mental readiness to take knowledge and guidance; as a result, it is more vulnerable to influence and the guidance has a deeper and longer-lasting impact than fleeting guidance.

Seventh: Education through teamwork (cooperative learning):

The Holy Quran called for cooperation, as God Almighty said: } And cooperate with one another in virtuous conduct and reverence, and do not cooperate with one another in sin and hostility}.[34]

The idea that Muslim society is one cohesive unit served as the foundation for Islamic education. "The believers in their mutual love, mercy, and compassion are like a body: if one part of it is ill, the rest of the body responds to it with wakefulness and fever," remarked the Prophet, may God bless him and grant him peace, and Islamic education was characterised by this unity and cooperation. [11] This approach is known as the cooperative learning strategy in contemporary education. It is an approach that offers students more advantages than solitary learning by dividing them into small groups and assigning specific tasks, projects, and shared objectives within the context of learning new information, abilities, or social skills. This approach depends on collaboration, teamwork, active learning, the growth of a feeling of accountability, leadership, decision-making, and conflict resolution skills, as well as the development of trust, patience, and mastery, the sharing of ideas, and the development of healthy relationships until goals are fulfilled and success is attained. Based on social psychology ideas, interest in this approach to modern education started at the turn of the century. Studies on it have yielded a number of findings, such as the following: cooperative learning is useful in raising achievement, has a positive effect on attitudes, on enhancing moral values, building self-confidence, building a good attitude towards colleagues and school, and helps develop social relationships. [19]

Eighth: Education by experience (direct experience, learning by trial and error):

This method was used hundreds of years before the first teacher and educator, peace and blessings be upon him [23], and the Holy Quran calls for scientific experiments as a means of testing the truth, as in the Almighty's saying: And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise." [34]. However, it should be noted that experiences alone do not guarantee success if they are not accompanied by guidance, advice and continuous observation by educators, because not all experiences are useful and beneficial, not all experiences are safe from danger, and not all issues are subject to experiments; that is, the educator must direct the student towards important life experiences in different aspects. Teaching through direct experience has become one of the most famous strategies of modern education in the current era, and one of the most famous advocates of this method was the American philosopher, educator and psychologist (John Dewey) in his book *Experience and Education*. It is a method that works to create a simulation in the learning environment that resembles real-life situations [29]. This method is summarized in placing the student in a direct experience in which he learns through integration and uses his mind and senses, and includes the use of practical experiences and practical work to apply theoretical concepts and acquire skills, and learning is enhanced through discovery and real-life experience. This method has emerged in the current era as the method of learning by trial and error, because

asking the student about his mistake hurts him and encourages him to accept it, and repeating it leads to correction and the desired learning. [5]

Ninth: Self-education (continuous education, individual learning):

The modern world is changing drastically and quickly, so education is necessary to give people the skills they need to be flexible and quick to adapt to these developments. This can be achieved by teaching them how to learn on their own, giving them the ability to continuously acquire new information, apply it quickly, and react to urgent changes in their personal, social, and environmental contexts [12]. The Holy Quran and the Sunnah both contain broad notions on this approach; Allah Ta'ala states: "And say, 'My Lord, increase me in knowledge.'" [34], which is an exhortation to pursue knowledge throughout life, is a notion that Muslim scholars upheld in both their own and their pupils' constant searches for knowledge. Self-learning is an educational endeavour that a person pursues on his own initiative with the goal of enhancing his own potential, readiness, and abilities; responding to his inclinations and interests in a way that facilitates the integration and development of his personality; and interacting with his community while remaining self-sufficient. Through the use of instructional tools, materials, facilities, and resources, the learner selects his preferred learning style and advances through it at his own pace and ability. He also learns how to learn how to find learning resources and how to acquire the learning content—knowledge, concepts, skills, attitudes, and values—on his own. It is one of the teaching strategies that makes use of highly effective teaching techniques that support the growth of cognitive and affective behaviour. It also gives the student a tool with which to assimilate the knowledge of the present and the future, along with its innovations, and it helps him form the habit of lifelong learning, which is known as continuous education in modern education. [5]

The idea of lifelong learning was first mentioned in the call for adult education following World War I. It was further developed at the Second UNESCO Conference on Adult Education in 1960 AD, and at the organization's Sixteenth Conference, where it was demanded that lifelong learning be integrated into all levels of education, including non-school learning and all policies for cultural development. The statement read as follows: "Lifelong learning must be planned in an integrated manner with comprehensive economic and social planning." [35]

Tenth: Education with freedom and independence (enhancing critical thinking skills):

A scientifically inclined individual possesses an impartial perspective on matters and a logical assessment of them. The scientific mode of thinking enables an individual to exercise adaptability in making judgements, as scientific facts are inherently susceptible to modification, alteration, and change in accordance with the natural progression of scientific theories and the advancements in technology. Scientific thinking also has an effective role in developing sound trends towards accepting the phenomenon of cultural change, and providing a person with the skills and trends that make him a factor of cultural renewal and social progress, and a pillar of the pillars that call for sorting and sifting the cultural heritage, getting to know other cultures, and opening up to the outside world. [12]

The human intellect is the fundamental basis of any educational transformation or advancement. Repressing or concealing viewpoints and denying them the chance to be expressed, deliberated, and tested will hinder the process of educational transformation. Consequently, it is imperative

to grant the intellect the liberty to explore new possibilities and effectively utilise the existing potential for productive education, a positive outlook on the future, and a strong preparedness to meet the demands of the Third Millennium. God Almighty has made all people equal, and they are only distinguished by piety and good deeds, and He has preserved their blood, money, honor and minds. Islamic education, based on the concept of freedom and independence, aims to emancipate the human intellect, heart, emotions, and responses from anxiety and fears. This is because the human mind is conditioned to submit to the supreme authority, God Almighty. Consequently, this process leads to the emancipation of the entire society from the control of desires and pleasures. During the era of the Messenger, may God bless him and grant him peace, the Rightly-Guided Caliphs, may God be pleased with them, and the Followers, freedom and independence were a method from which they did not deviate; By making it possible to ask questions in order to be convinced of the rulings in various matters of religion, muslim scholars traveled throughout the country searching for and exploring hadiths and confirming their authenticity by examining their narrators and their reports. The scholar of knowledge in mosques and schools would argue and disagree with his teacher if he had the right argument and evidence to support his opinion. [1]

Under Islam, many forms of freedom were achieved for the individual. Such as intellectual freedom: "Indeed, we guided him to the way, be he grateful or be he ungrateful." [34], and freedom of belief: "And say: "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." [34], and social freedom. The Messenger of God, may God bless him and grant him peace, said: "A widow should not marry until she is consulted, and a virgin should not marry until her permission is asked." They said: "O Messenger of God, and how do you ask her permission?" He said: "Let her remain silent," etc. This is one of the freedoms. The principle of freedom and human dignity in Islamic education was achieved by contemporary education at the beginning of its development in the 19th century under the name of critical thinking. Then began the call to free the student from the restrictions of the subject being taught, and from the control and rigidity of the teacher, and to grant him a sufficient degree of freedom and independence in thinking [5]. This method is likely to improve understanding among young people, enhance their ability to construct knowledge, increase their self-reliance, and improve their ability to evaluate social systems, practice problem-solving and decision-making, and determine, analyze, and evaluate points of view. [24]

Eleventh: Education through stories (story strategy):

It is one of the methods of Islamic education that depicts a realistic and practical picture by drawing the Quranic teachings in vibrant scenes. The Holy Quran has used it because of its great influence on the soul, and among its purposes: calling for monotheism, informing about the history of some past nations, and strengthening the heart of the Prophet, may God bless him and grant him peace, entertaining him from what afflicted him, proving his prophethood and truthfulness, establishing the doctrine of the resurrection, the reward, and the Last Day and removing doubts about it, and demonstrating the authority, power, and convincing power of God Almighty, and it is considered one of the methods of modern education, so that the student lives with history in his mind. , imagination and heart [23], Story is considered one of the most beloved methods in education and in spreading Islamic consciousness and the spirit of goodness and

kindness, due to its noble moral and behavioral effects, especially in stories with a religious, moral and behavioral meaning [13]. It is more beneficial and beneficial than the methods of indoctrination and recitation, given the inclination towards which souls have been created to listen to history; This depends on the degree of success in choosing the right story, and the educator must invest in the meaningful stories presented by the media and attract young people to them, and narrate to them some of their life experiences, while highlighting the stories of success and achievements of Muslims in various fields, and develop pride and pride in Islamic identity and belonging to this religion, and improve awareness of Islamic history and its civilizational and cultural achievements, and through stories, proverbs and life experiences, educators can transfer moral and religious values and strengthen them among young people. [3]

Twelfth: Education taking into account individual differences: (individualization of education):

From its very beginning, Islamic education has known the individualization of education. In the learning circles of the mosques, everyone learned according to his abilities and preparation, and everyone belonged to the educational circle in which he could understand what was going on in it. The teacher must diagnose the nature of the student's intelligence and teach. Imam Al-Ghazali explained the difference in intelligence as best he could and expressed it by saying: "If physical strength prevails over the soul, the student needs greater learning and a longer period of time, and if the light of the mind prevails over the descriptions of the senses, the student is relieved of a little thought and a lot of knowledge" [20]; Consequently, Islamic education used the method and principle of individualized education centuries before contemporary education, and in the modern era (personality psychology) it has shown that each individual has his own personality, not only in physical attributes, but also in mental attributes, natural traits. , inclinations, aptitudes and needs, and on various intellectual capacities. The development of modern education was based on the findings of psychology in terms of theories and research on human behavior. These differences were attributed to multiple reasons that were summarized in two basic factors: They are: heredity and environment. [14]

Thirteenth: Education by example (strategy of giving examples, similes and analogies):

Examples are frequently used to clarify and bring together abstract meanings in the Holy Qur'an and the Noble Hadith. This method presents ideas and meanings in the form of an example that can be used to embody them, and it is an effective way of clarifying concepts and removing ambiguities. So that it is accessible to humans to understand and contemplate it, which is a method that is based on analogy, analogy and simulation. Which attracts a person and moves his emotions and inclinations towards good and truth [13] This method also has an effective impact on human behavior and is one of the most common methods. Contemporary education has used this method through the method of similarity and analogy, and one of its benefits is to bring the intelligible closer to the tangible so that the mind can accept, perceive and understand it. Through it, the educator can bring the meaning. To approach understanding, to clarify virtues, to reveal facts, and to make clear the meaning in a short, eloquent sentence is one of the most successful means of encouraging things.

There are a number of new methods that are appropriate to be applied in the fields of education so that Muslim societies can benefit from all that science has discovered in order to meet the

rapid flow of information and educational, economic and social challenges, and to be able to achieve the objectives of sustainable development. These methods include:

1. Education through community participation and interactive activities:

Involving people in the discussion of realistic contemporary social issues and in various activities and programmes at the local community level is an effective method of education that helps develop in them the values of citizenship, belonging and a sense of community responsibility. It links education with practical reality, enhances the concepts of cooperation and altruism, and is included within these. The method consists of using interactive educational methods, such as organizing workshops, seminars and panel discussions on contemporary educational concepts and issues, holding competitions and events aimed at developing moral aspects, devoting time to open dialogue with young people, encouraging them to express their ideas and concerns and discuss them objectively, and developing their listening, critical thinking, research, analysis and opinion-expressing skills, and encouraging their involvement in initiatives and voluntary work that meet the needs of society, and educating them through trips and field visits to stimulate their religious sense; How to organize field trips to charities and community centers, linking these trips and visits with interactive activities that enhance their benefit and strengthen community ties and relationships.

2. Education through investment in modern technology:

In light of the tremendous technological development and the spread of smartphones, it has become necessary to leverage modern technologies to develop values and virtues and promote Islamic education among young people. For example, interactive electronic games that embody moral values can be developed and used in an interesting and fun way to meet educational objectives, leading to their improvement. Educational videos and virtual simulations of ethical situations are also effective methods. Social media platforms and media can be invested in and used in direct interaction with people, in the dissemination of appropriate religious and moral content, in moral awareness and in the sharing of experiences. It is also possible to develop digital applications and platforms that encourage educational and moral engagement, produce and develop engaging interactive digital media content (movies, series, games) that enhance Islamic values and identity, and benefit from digital influencers. Attracting digital influencers (bloggers, YouTubers) to publish religious and moral content, and involving young influencers in the production and development of these digital contents.

3. Education through the arts, creativity or sensory-mental method:

The integration of arts and creative expression into educational programs plays an important role in developing the aesthetic sense and moral values of young people. For example, children can be encouraged to design and draw to embody moral concepts and to use theatre to represent moral positions. Such artistic and creative activities help to absorb values more deeply, as well as encourage children to communicate with nature and notice its various beauties, which has a greater positive impact on the development of their aesthetic sense through exploration trips, contemplation of natural scenery, and contemplating the splendor of the Creator's creation and creativity. This allows children to hone their sense of beauty and link it to moral and religious values, and this modern method is linked to a lost cult; While many Muslims understand and

comprehend the acts of worship of the limbs and the actions of the tongue, but rarely do they understand the acts of worship of the heart and its actions, then if they understand that, few of them act accordingly. It is an important act of the heart and a great act of worship on which a person's happiness depends, and with it many conquests are achieved. It contains great treasures that many have overlooked, which is the cult of contemplation, contemplation, and careful consideration of. Verses of God written in His Book and scattered throughout His universe and His creation for the purpose of remembering and taking sermons and lessons. [30], and contemplating God's creation means: exercising the mind by contemplating all the cosmic creatures that God has created, such as the sky, mountains, seas, and earth, and thinking about how the creatures, including humans and animals, were created and how they were created. continues to live, and through it it becomes clear that God Almighty did not create this universe is false. Rather, He created it so that life might proceed according to a certain approach and to test people in performing the acts of worship required of them, and to demonstrate the greatness of the Creator, and to make one recognize His unity and be humble before His greatness, Glory be to Him. For contemplation involves knowing the ability of God Almighty to be well-organized and precise, and to realize the aspect of perfection in everything He, Glory be to Him, created: }Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason. { [34]

4. Education with psychological and social care:

This is achieved by providing psychological and social support to young people to face challenges and pressures, developing their communication and positive social interaction skills, improving their psychological health, developing their emotional intelligence and educating them cognitively and behaviourally by understanding the mental and emotional processes that affect their behaviour and aiming to improve their positive thinking.

5. Education with reflective thinking for problem solving:

It is one of the modern methods advocated by the American philosopher, educator and psychologist (John Dewey). He wrote a book in this field (How We Think and How We Solve Problems), and established five stages to solve any problem. These are: feeling the problem, defining and determining the problem, developing hypotheses and proposing solutions, testing hypotheses and arriving at theory and generalization. The goal of this method is for the educator to capitalize on the existence of an existing problem or raise a realistic question that arouses enthusiasm to solve it, presents and clarifies it, raises questions about it, and then receives Solutions, and the differences are discussed until the best is chosen. [23] The role of the educator in this method is to guide and advise; It is aimed at collecting information from different sources, which develops thinking, the skills of organizing and categorizing information, the ability to conclude and then arrive at a solution. (i) The free and civilized human being is the human being who is distinguished by the scientific method of thinking and solving problems, and possesses the moral conscience that keeps him away from the labyrinths of fanaticism, and the global conscience that makes him learn from the experiences and experiences of others. [12]

6. Education through role-playing:

This method is considered a source of suspense and a factor of interest. Since it gives vitality to events, and through it the roles of heroes are played, their values are absorbed and it brings those who play the roles closer to phenomena that are far away in time and space. It touches their souls, and pushes them to deepen self-study on the situations that will be represented. This method is effective in teaching morality and discipline, inciting young people to practice virtues and keeping them away from vices because these roles involve stimulating their consciences, awakening their emotions, enabling them to criticize negative practices in society, achieving psychological calm, satisfaction, pleasure, cooperation, good performance and revealing their feelings. [13]

3. Findings and Suggestions:

1. The modern world is evolving quickly in accordance with a complex set of ideals, norms, and conceptions that have upended beliefs, values, and customs and had an impact on man's entire reality, culture, and overall growth.
2. Education is regarded as the most crucial foundation for upholding identity and values, as well as the most vital source of guidance for societies' rebirth, growth, and future planning.
3. The task of education in the light of current transformations is increasingly complex, and its main objective has become to improve the individual's capacity to adapt to various events and the social changes that arise from them, while preserving his values and identity.
4. Education is under more pressure than ever to evolve and update its techniques, approaches, and policies in order to better meet the needs and meet the problems of the modern world.
5. Educational renewal is a tactical choice for attaining development and progress, a fundamental component of societal growth, and a step in the processes of development, reform, and improvement.
6. Islamic education is an origin and a methodological forerunner; a magnificent, long-lasting education that transcended space and time arose, and the majority of modern education's techniques and procedures have their roots in Islamic education.
7. Islamic education in the current era is necessary to form a multi-skilled Muslim person, whose skills are compatible with the era of globalization and information.
8. Adopting authentic, contemporary and renewed methods of Islamic education is an urgent need in the current era. It contributes to rooting moral values among the new generation, while linking them to their contemporary reality, adapting to it and anticipating future prospects.
9. Adopting authentic and renewable methods of Islamic education will help prepare generations capable of contributing constructively to the development of their societies, getting along with the international community, keeping up with the demands of the times, and meeting challenges in the light of rapid developments.

10. Enabling Muslim educators to use new educational methods that adapt to the changes taking place in this century has become a present-day need that cannot be ignored.

11. Choosing the appropriate educational method is one of the most important skills of the Muslim educator. The more appropriate the educational method is to the educational situation, time, and place, the more beneficial and lasting its impact will be.

Second: Recommendations:

The researcher offers some suggestions in the following to modernize Islamic teaching approaches:

1. Creating curricula: Courses should cover Islamic education and its approaches, as well as how to present and improve them using cutting-edge interactive techniques that blend innovation and authenticity. Students should gain the knowledge and abilities needed to become responsible future parents and fathers.

2. Educating teachers: Setting up courses to improve the knowledge and abilities of educators on the application of innovative techniques in Islamic education that meet the demands and obstacles of the modern world.

3. Strengthening the role of the family: Educating parents about the importance of their role in shaping their children's personalities; doing this by offering workshops and training sessions on new approaches to education, coping with contemporary issues, and inspiring them to be actively involved in their children's lives; these professionals may include family counselors, psychologists, social workers, and mosque preachers.

4. Investing in media, social media, and other digital platforms: to raise awareness of the value of innovative approaches to Islamic education, including content creation, live broadcasting, group formation, discussion forums, interactive exercises, opinion polls, link sharing, and the display of successful educational models.

5. Effective use of technology: Developing an educational strategy to introduce modern scientific technology and methods into educational construction to meet future conditions, and developing educational applications and programs that focus on educational methods and present them in an interactive and interesting way, with the need to invest in generative artificial intelligence and nurture its Arabic-Islamic language models and content in this field. Improving their quality and accuracy after technology has become the language of the current era and after predictive studies have shown that the role of technology will grow and increase in creating this future.

6. Promoting research and studies: Supporting theoretical and applied research and studies related to innovation in the methods and methods of Islamic education, and applying their results in the development of educational and training programs, and in general educational reality.

7. Encouraging the exchange of knowledge in the field of educational innovation: by increasing interest in holding meetings and conferences by universities, academic institutions, governmental and non-governmental organizations, international organizations and research centers.

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