

# The Degree of Parents' Practice of The Good Role Model Style Included in Islamic Educational Thought from The Point of View of University Students

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## Article Information

## Abstract

### Keywords

Degree of practice, Educational methods, Example setting method, Lesson and sermon method, Islamic education.

The study aimed to identify the degree of parents' practice of the good role model style included in Islamic educational thought from the point of view of children at the university stage and its relationship to some variables such as gender, academic specialization and academic stage, where the researcher followed the descriptive analytical approach by applying the questionnaire consisting of (10) paragraphs, which served as a study tool that was applied to (2500) male and female students from various Jordanian universities in the second semester of the academic year (2023/2024), where the study concluded, after conducting the appropriate statistical treatments, that the level of parents' practice of the good role model style included in Islamic educational thought in general came at a (high) degree on the scale as a whole with an arithmetic mean of (4.42) and a standard deviation of (0.60), and the results also concluded that there were no statistically significant differences attributed to the study variables, which are gender variables (males, Females) and the variable of the type of academic specialization of the student (scientific, humanities) and the variable of the academic stage of the student (intermediate diploma, bachelor's).

### Kata kunci:

Tingkat latihan, Metode pendidikan, Metode pemberian contoh, Metode pelajaran dan khotbah, Pendidikan Islam.

### Abstrak

Penelitian ini bertujuan untuk menilai bagaimana orang tua menggunakan metode seperti memberi contoh, mengajarkan pelajaran, dan memberikan khotbah dalam konteks pemikiran pendidikan Islam, seperti yang dirasakan oleh anak-anak mereka yang berusia universitas. Penilaian ini mempertimbangkan variabel-variabel seperti jenis kelamin, spesialisasi akademis, dan tahap studi. Peneliti menggunakan metode deskriptif-analitis, dengan menggunakan kuesioner dengan 15 pertanyaan, yang diberikan kepada 2.500 mahasiswa laki-laki dan perempuan dari berbagai universitas di Yordania pada semester kedua tahun ajaran 2023/2024. Setelah melakukan analisis statistik yang sesuai, penelitian ini menemukan bahwa penggunaan metode pendidikan oleh orang tua dinilai sangat tinggi, dengan skor rata-rata 3,94 dan standar deviasi 0,64. Selain itu, hasil penelitian menunjukkan tidak ada perbedaan yang signifikan secara statistik berdasarkan jenis kelamin, jenis

## INTRODUCTION

Islam represents a comprehensive approach to life, and the Holy Quran is a book of guidance and light, full of knowledge, science, and high morals. It is a constitution and a divine educational approach, and it contains different educational methods. The method of good and righteous role models represents one of the most important of these educational methods (Khataba, 2014; Al-Ajami, 2016; Ali, 2014).

Man is God's vicegerent on earth, carrying a message and a trust that he must perform in the most perfect way, which requires preparing him to understand the dimensions of this message to populate the earth and live happily in it, achieving his ambitions. Education is the tool for building and preparing the conscious person with the meaning of his existence and the meaning of his life to achieve his goals and the hopes of the society in which he lives (Hamad, 2018; Al-Rubaie, 2015; Abdullah, 2014).

The Islamic religion has diverse educational methods, which together aim to bring the Muslim youth to the desired level of moral perfection. These Islamic educational methods vary according to the state of the person being educated, taking into account the diversity of souls, the differences in their characteristics, and their natures ( Al-Jalhawi, 2014; Al-Samaluti, 2019; Al-Saidi, 2018; Al-Hazmi, 2000; Darwish, 2008).

Education is not a neutral process that is similar in different societies and eras, but it carries the characteristics of the civilizational contexts of these societies, and it is closely linked to the set of basic beliefs that the majority of the society's citizens believe in, which necessitates that it look towards what this society aspires to, bear its concerns, suffer from what it suffers from, and draw its future steps (Bakri, 2016; Bawazir, 2020; Atiya, 2013; Al-Nakhala, 2013; Al-Sayyid, 2016; Al-Muhailbi, 2014).

Role models are one of the most successful methods of education, and one of the most influential; This is because it is in agreement with the nature of the human soul, with the human nature, with his need and inclination to imitate and emulate, and because it is easy to acquire experiences through it, and because it is embodied and present before those affected by it, and the role model has its positive or negative effect depending on the difference in the type of role model, whether good or bad, as imitation is not limited to good behavior, but may extend beyond it to other things, and therefore it was very dangerous for the faults to appear in the behavior of the one who represents the role model, and Islam emphasized the good role model, considering it an important educational method in raising generations with a sound upbringing, which achieves good for them and others ( Al-Dosari, 2023; Matar, 2021; Shalabi, 2021; Yaljan, 2009).

The learner must have a role model in his school, university, community or family in order to absorb Islamic principles and follow their approach. If the role model is good, then there is a close hope of reforming him. If the role model is bad, then the most likely possibility is that he will be corrupted. He picks up everything he sees around him and hears in his environment. The learner who sees his teacher lying cannot learn honesty from him. The learner who sees his teacher being careless cannot learn seriousness and virtue. The teacher who is harsh with his learner without educational controls cannot learn mercy. When there is a good role model represented

by the teacher or father, then much of the effort required in raising the learner is easy and bears fruit at the same time. Because the learner will absorb the purposeful educational values from the educational and family environment surrounding him in an automatic way, so that the teacher or educator can be a role model, the curriculum that he teaches and educates with must be embodied, so that the learners take him as a role model for them, and follow his example in all his movements and stillness, otherwise education turns into indoctrination without any practical effect (Darwish, 2008; Al-Azmi, 2009; Kazem, 2013; Al-Khathami, 2013).

Due to the importance of the topic of Islamic educational methods included in Islamic thought, Muslim educators, thinkers and researchers have taken care of it. There were many foundational and field studies that talked about the importance of educational methods, such as the study (Al-Saidi, 2018), the study (Al-Azmi, 2009), the study (Al-Nakhala, 2013), the study (Kazem, 2013), the study (Ali, 2014), the study (Abdullah, 2014), the study (Dula, 2014), the study (Al-Jalhoui, 2014) and the study (Al-Rubaie, 2015). Given the importance of educational methods in educating minds and building societies, this study came as a first step seeking to build a scale for educational methods included in Islamic thought, and then stand on the degree to which parents practice one of the most important of these methods, which is the method of good role models from the point of view of children at the university stage.

**The problem of the study:** The higher education stage represents the last educational stage for many students, and also, it is a qualifying stage to join the labor market later, and it is known that society is in dire need of this tremendous force of young people who constitute the society's equipment in what it faces, and therefore educational institutions must adopt these young people, and adopt their guidance, and their guidance, and develop their feelings, their conscience, and the value of work in them, so that they are useful to their societies, participating in building their homelands.

If interest in educational methods is important for the stages of growth in general and for the stages of education in particular, then the university education stage is considered one of the most important stages of education; therefore, this matter requires the consolidation of behavioral values to prepare them for life and the necessity of developing their human aspects. In this study, one of these educational methods included in Islamic educational thought and the degree to which parents practice it from the point of view of children in the university stage is explained, which is the method of good role models; and the problem of the study can be crystallized in the following questions :1) What is the degree to which parents practice the method of good role models included in Islamic educational thought from the point of view of children? 2) Are there statistically significant differences at the level ( $\alpha=0.05$ ) in the degree to which parents practice the method of good role models included in Islamic educational thought from the point of view of children that are attributed to the gender variable (males, females)? 3) Are there statistically significant differences at the level ( $\alpha=0.05$ ) in the degree of parents' practice of the good role model style included in Islamic educational thought from the children's point of view, which is attributed to the variable of academic specialization (scientific, humanities)? 4) Are there statistically significant differences at the level ( $\alpha=0.05$ ) in the degree of parents' practice of the good role model style included in Islamic educational thought from the

The degree to which parents practice the methods of giving examples, lessons,,,

children's point of view, which is attributed to the variable of academic stage (intermediate diploma, bachelor's)?

**The Importance of The Study:** The importance of educational methods and their diversity is evident in that good methods achieve the goals of distinguished Islamic education, in terms of their agreement with Islamic values, and with the goals of Islamic education. The one who contemplates the Islamic education approach in the Qur'an and the Sunnah of the Prophet finds that one of the characteristics of a successful educator is the diversity in the use of educational methods, and their correct employment. The Holy Qur'an is a divine book that includes everything humanity needs to organize relationships between people, and educational guidance that refines morals and corrects dispositions. Qur'anic education came in different methods and various arts. This study came as an attempt to root educational methods in Islamic thought, and the degree to which parents practice them. The study combined the rooting and field aspects, and it is expected that parents and educators will benefit from the results of this study due to their need to know the educational methods that help them guide those being educated in the Islamic way, and help them build a generation of the best nation brought forth for mankind, especially with regard to the method of good role models.

**Study Objectives: 1)** Identify some educational methods included in Islamic educational thought. **2)** Determine the degree to which parents practice the good role model method included in Islamic educational thought from the point of view of children. **3)** Detect the significance of differences in the average estimates of sample members for the degree to which parents practice the good role model method included in Islamic educational thought according to variables (gender, academic specialization, academic stage).

The results of the study are determined within the following limits: Objective limit: Which is determined by identifying the degree to which parents practice the good role model method included in Islamic educational thought from the point of view of children and its relationship to some variables. Time limit: The study was applied in the second semester of the academic year(2024/2023) Spatial limit: The study was applied in various Jordanian universities. Human limit: The study was applied to students who are actually on study benches in various Jordanian universities.

## STUDY TERMS AND THEIR PROCEDURAL DEFINITIONS

Educational methods-(Al-Saidi, 2018) defined it as a set of educational methods that aim to modify behavior and develop values among learners. (Al-Hazmi, 2000) defines it as the educational methods used by the educator to raise the educated in a proper manner. Islamic thought: (Al-Rashdan, 2013) defines it as a set of educational concepts, perceptions and principles derived from the Qur'an, Sunnah and ijthad (Yaljan, 2009) defines it as a set of opinions, judgments, values and harmonious goals that aim to build Muslim generations to achieve the goals of the Islamic nation. (Khattatbeh, 2014) sees it as the educational cognitive product and its mechanisms for the Muslim mentality of thinkers, scholars and educators, and is connected independently or not to the fields of religion, the universe, life and humanity, in light of the Islamic methodology. Dialogue and discussion method: It is to bring about a change in the individual's behavior in the desired direction through

a good example, by taking one or more people who are righteous, imitating them and taking their behavior from them (Al-Khathami, 2013).

## RESEARCH METHOD

**Study methodology:** In order to achieve the study objectives, the descriptive analytical method was used for its suitability to the study topic.

**Study Community and Sample:** The study community consisted of all Jordanian university students of various specializations and academic stages, while the study sample consisted of (2500) male and female students who were selected using a simple random method, where an electronic questionnaire was designed and distributed to students through the use of social media such as WhatsApp and Facebook, where a total of (2794) male and female students responded to the study tool, and after reviewing the returned questionnaires, (294) responses were excluded due to their incompleteness or not being filled out correctly, and thus the study sample in its final form became composed of (2500) male and female students, and the following table No. (1) shows the distribution of the study sample according to its variables:

**Table 1:** Distribution of study sample members according to study variables

variable	Category	Repetition	The ratio (%)
<b>Sex</b>	male	1131	45%
	feminine	1369	55%
<b>the total</b>		2500	100%
<b>Educational level</b>	Intermediate diploma	738	30%
	Bachelor's	1762	70%
<b>the total</b>		2500	100%
<b>Type of specialization</b>	scientific	1098	44%
	Humanitarian	1402	56%
<b>the total</b>		2500	100%

### Study Tool:

In order to achieve the study objectives, the study tool was built and developed by referring to a group of previous studies related to the subject of the current study, such as Study (Al-Rashdan,2013), Study (Al-Aqil, 2014), Study (Al-Qadi, 2002), Study (Al-Mihdhar, 2021), Study (Alkubaisi & Ali, 2023), Study (Al-Failakawi,2024), and Study (Al-Hamoud, 2019), where the questionnaire in its initial form consisted of two parts, the first of which contains the demographic variables that the students will answer, while the second part consisted of (13) paragraphs measuring the field of the good role model style.

### Validity And Reliability of The Study Tool

#### First: Validity of the scale:

To verify the validity of the study tool, the following methods were used:

**Validity of the arbitrators (content validity):** Where the scale was presented to a group of arbitrators specialized in the fields of Islamic education from university professors and educational supervisors, numbering (10) arbitrators, where they were

The degree to which parents practice the methods of giving examples, lessons,,,

asked to state their opinion on the suitability of the tool's phrases in measuring the characteristic to be measured, in addition to making any appropriate modifications from merging, deleting and adding some paragraphs, where a percentage of (85%) or higher was given as the percentage of agreement on accepting the paragraph. Some modifications were made to the questionnaire paragraphs according to the observations and proposed modifications from deleting and merging some paragraphs, and the questionnaire was reformulated in its final form so that the number of questionnaire paragraphs as a whole became (10) paragraphs.

Internal consistency validity (statistical validity): - The internal consistency of the study tool paragraphs was calculated by applying the study tool to a survey sample consisting of (30) male and female students in different Jordanian universities from the same study community, but from outside its sample, by calculating the correlation coefficients between the score of each paragraph and the total score of the tool, and the following table No. (2) explains this:

**Table. 2** The correlation coefficient and the level of significance between each item of the tool and its total score

<b>Dialogue and discussion questionnaire paragraphs</b>					
<b>value (Sig.)</b>	<b>Correlation coefficient</b>	<b>M.</b>	<b>value (Sig.)</b>	<b>Correlation coefficient</b>	<b>M.</b>
0.000	**0.602	6	0.000	*0.665	<b>1</b>
0.000	**0.554	7	0.000	**0.723	<b>2</b>
0.000	**0.573	8	0.000	**0.548	<b>3</b>
0.000	**0.612	9	0.000	**0.524	<b>4</b>
0.000	**0.503	10	0.000	**0.692	<b>5</b>

\*\* The correlation is significant at a significance level of 0.01. From the previous table No. (2), it is clear that all probability values were less than the significance level (0.05), and this indicates that the correlations are statistically significant, and therefore the study scale and its items enjoy good internal consistency validity.

### **Second: Stability- :**

To verify the stability of the study tool, the stability of the study scale paragraphs was calculated using the internal consistency method using the Cronbach's alpha coefficient, and the stability level reached (0.91), as this value indicates the availability of a high degree of stability for the scale, which makes it suitable for the purposes of its application in the field.

### **Statistical Methods- :**

After collecting the study data, the researchers reviewed it in preparation for entering it into the computer, and it was entered into the computer by giving it specific numbers, i.e. by converting verbal answers into numerical ones, where the five-point Likert scale was adopted, where the answer "strongly agree" was given five degrees,

the answer "agree" was given four degrees, the answer "neutral" was given three degrees, the answer "disagree" was given two degrees, and the answer "strongly disagree" was given one degree.

The statistical processing of the data was done by using a set of appropriate statistical methods and treatments for the purposes of achieving the study objectives, using the Statistical Package for Social Sciences (SPSS 21) program, which were represented in the following: Calculating the arithmetic means and standard deviations for the study scale fields according to the study sample responses. Calculating the Pearson correlation coefficient to determine the validity of the internal consistency of the questionnaire item -Calculating the Cronbach's alpha coefficient to determine the stability of the scale items. Test (t) for two independent samples to determine the differences according to the variables of gender, type of specialization and academic stage.

The value of the arithmetic mean of the statements in the study tool can be interpreted as shown in the following table: No. (3):

Schedule (3: The significance of the arithmetic mean.

low	middle	High
1-2.33	2.34-3.67	3.68-5

## STUDY RESULTS

To answer the first question of the study, which states: **"What is the degree to which parents practice the good role model style included in Islamic educational thought from the children's point of view"?**

The arithmetic means and standard deviations were calculated for the paragraphs of the good role model style domain and for the scale as a whole. The results came as shown in the following table No:(4) .

**Table(4)** Arithmetic means, standard deviations and degrees for the phrases of the good role model style domain arranged in descending order according to their arithmetic means

Rank	ferries	SMA	standard deviation	Class
1	My parents practice social etiquette and require me to follow it	4.72	0.67	High
2	My parents are keen to do good deeds	4.69	0.62	High
3	My parents make sure their behavior matches their words	4.63	0.66	High

The degree to which parents practice the methods of giving examples, lessons,,,

4	My parents are committed to using kind words	4.58	0.58	High
5	My parents are committed to good morals	4.52	0.55	High
6	My parents make sure to visit their parents' place with us	4.35	0.63	High
7	My parents guide me on the necessity of imitating the Prophet Muhammad, may God bless him and grant him peace	4.30	0.59	High
8	My parents and their relatives arrive with us	4.28	0.52	High
9	My parents perform the obligatory prayers regularly	4.12	0.57	High
10	My parents respect the elders in the family	4.05	0.61	High
<b>The total score for the field of good role model style</b>		<b>4.42</b>	<b>0.60</b>	<b>High</b>

It is clear from reviewing the previous table No. (5) that all paragraphs of the field of the style of good and righteous role model obtained a high degree and the field as a whole obtained a high degree with an arithmetic mean of (4.42) and a standard deviation of (0.60), where the arithmetic means ranged between (4.05-4.72) and the standard deviations ranged between (52-67), where the paragraph that states "My parents practice social etiquette and oblige me to do it" came in first place with an arithmetic mean of (4.72) and a standard deviation of (0.67), and the paragraph that states "My parents are keen to do good" came in second place with an arithmetic mean of (4.69) and a standard deviation of (0.62), while in the penultimate place came the paragraph that states "My parents maintain performing the obligatory prayers" with an arithmetic mean of (4.12) and a standard deviation of (0.57), while in the last place came the paragraph that states "Respects My parents are elderly in the family "with an arithmetic mean of (4.05) and a standard deviation of (0.61). This result confirms the awareness of parents in Jordanian society and their sense of the importance of good and righteous role models and the importance of practicing them in daily life. This may be due to the nature of the rapid and major developments that have occurred in the individuals of Arab society in general and Jordanian society in particular, and the differences in customs and traditions that accompanied these changes, which may have contributed to the deviation of young people from some sound customs derived



from our true Islamic religion. Therefore, the method of good and righteous role models is one of the methods that work to direct young people towards adhering to some positive behaviors derived from our true Islamic religion and from our Prophet Muhammad, may God bless him and grant him peace, and through learning about the qualities of the prophets and followers, which always show their positive qualities.

To answer the second question of the study, which states: **"Are there statistically significant differences at the level ( $\alpha=0.05$ ) in the degree of parents' practice of the good role model style included in Islamic educational thought from the point of view of children, which is attributed to the gender variable (males, females)?"**

To answer this question, the "t" test was used and the arithmetic means and standard deviations were extracted, which are shown in the following table No:(5) .

**Table(5)** Results of the (t) test for the significance of the differences in the degree of parents' practice of the good role model style included in Islamic educational thought from the point of view of university children, which is attributed to the gender variable (males, females)

Sex	the number	SMA	standard deviation	value (v)	Degrees of freedom	Significance level
male	1131	3.97	0.58	0.382	472	0.772
female	1369	4.04	0.55			

The previous table (5) shows that there are no statistically significant differences between males and females in the degree of parents' practice of the good role model style included in Islamic educational thought from the children's point of view, which is attributed to the gender variable (males, females), as the value of t reached (0.382), which means that it is not statistically significant at the significance level ( $\alpha \leq 0.05$ ). These results are attributed to the fact that university students, whether males or females, live in similar family environments that are predominantly Arab-Islamic in nature, so educational methods in general and the good and righteous role model style in particular are considered for them a lifestyle practiced by fathers and mothers in dealing with their children.

To answer the third question of the study, which states: **"Are there statistically significant differences at the level ( $\alpha=0.05$ ) in the degree of parents' practice of the good role model style included in Islamic educational thought from the children's point of view, which is attributed to the variable of the type of academic specialization (scientific, humanities)?"**

To answer this question, the "t" test was used and the arithmetic means and standard deviations were extracted, which are shown in the following table No:(6) .

**Table(6)** Results of the (t) test for the significance of the differences in the degree of parents' practice of the good role model style included in Islamic educational thought from the children's point of view, which is attributed to the variable of the type of academic specialization (scientific, humanities)

The degree to which parents practice the methods of giving examples, lessons,,,

Specialization	the number	SMA	standard deviation	value (v)	Degrees of freedom	Significance level
scientific	1098	3.77	0.69	0.336	423	0.783
Humanitarian	1402	3.75	0.68			

The previous table (6) shows that there are no statistically significant differences between students of scientific and humanities specializations in the degree of parents' practice of the good role model style included in Islamic educational thought from the children's point of view, which is attributed to the variable of the type of academic specialization (scientific, humanities), as the value of t reached (0.336), which means that it is not statistically significant at the significance level ( $\alpha \leq 0.05$ ), and these results are attributed to the fact that students in general and in their various university specializations view fathers and mothers as practicing Islamic qualities through the good and righteous role model style.

To answer the fourth question of the study, which states: **"Are there statistically significant differences at the level ( $\alpha=0.05$ ) in the degree of parents' practice of the good role model style included in Islamic educational thought from the point of view of children, which is attributed to the variable of the student's educational stage (intermediate diploma, bachelor's)?"**

To answer this question, the "t" test was used and the arithmetic means and standard deviations were extracted, which are shown in the following table No:(7) .

**Table(7)** Results of the (t) test for the significance of the differences in the degree of parents' practice of the good role model style included in Islamic educational thought from the point of view of university children, which is attributed to the variable of the student's educational stage (intermediate diploma, bachelor's)

Educational level	the number	SMA	standard deviation	value (v)	Degrees of freedom	Significance level
Intermediate diploma	738	3.78	0.58	0.387	368	0.742
Bachelor's	1762	3.81	0.54			

The previous table (7) shows that there are no statistically significant differences between students of scientific and humanities specializations in the degree of parents' practice of the good role model style included in Islamic educational thought from the children's point of view, which is attributed to the variable of the student's educational stage (intermediate diploma, bachelor's degree), as the value of t reached (0.387), which means that it is not statistically significant at the significance level ( $\alpha \leq 0.05$ ), and these results are attributed to the fact that university students in general and at their various educational stages fully understand and realize the importance of good role

models in controlling youth and controlling their behavior, especially since Jordan is an Islamic country with a large majority, and Jordanian customs and traditions derived from the Islamic religion may also be among the reasons and motives that may make young people follow the example of their righteous predecessors.

## CONCLUSION

By reviewing the results of the study, it can be summarized that the degree of parents' practice of the good and righteous role model method included in Islamic educational thought from the children's point of view came at a high degree on the scale as a whole with an arithmetic mean of (4.42) and a standard deviation of (0.60). The results also showed that there were no statistically significant differences attributed to the study variables, which are gender variables (males, females), the variable of the type of academic specialization of the student (scientific, humanities), and the variable of the student's academic stage (intermediate diploma, bachelor's degree).

Recommendations and suggestions for the study: Through the above results, the study recommends the following: 1) An attempt to clarify the educational methods derived from educational thought and their suitability for all times and places. 2) Conducting other similar studies in Arab and Islamic countries and comparing them with the results of the current study. 3) Conducting another similar study, but on other educational stages such as the primary or secondary stage or on graduate students. 4) Conducting a study to identify the method of good role models included in Islamic educational thought in raising children and adolescents.

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