

METHOD OF TEACHING OF ISLAMIC STUDY SUBJECT AT AN INTERNATIONAL ISLAMIC SECONDARY SCHOOL

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ABSTRACT

There exists a prevailing perception that Islamic studies teachers predominantly rely on traditional teaching methodologies, such as memorization, drilling, and rote learning, despite the evident need for modern and effective teaching practices that cater to the diverse needs of contemporary students studying Islamic studies. The objective of Islamic studies education should be to cultivate well-rounded Muslims who excel intellectually, emotionally, and physically. Consequently, it is imperative that the instructional methods employed by Islamic studies teachers align with this goal. This study aimed to elucidate students' perspectives on the teaching strategies employed by their Islamic studies instructors at the International Islamic School Malaysia (IISM). Data were collected through a survey conducted at IISM, utilizing a quantitative research methodology. The sample comprised 196 students from various academic levels and ethnic backgrounds. The findings of the study unveil that Islamic studies teachers adopt a blend of traditional and modern teaching approaches in delivering Islamic subjects. In light of these findings, it is recommended to provide training for Islamic studies teachers on Constructivist and Humanistic teaching approaches. Additionally, efforts should be made to heighten awareness among Islamic studies teachers regarding these approaches, with an emphasis on integrating all three teaching methodologies for teaching Islamic studies effectively. Furthermore, initiatives to develop and disseminate instructional materials and guidelines aimed at enhancing the teaching styles of Islamic studies teachers are warranted.

Keywords: *Islamic Studies, Teaching Approaches, Students' Perception of Teaching, International Islamic School.*

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INTRODUCTION

Society expresses concern over the diminishing Islamic values among secondary school students, citing unclear teaching methodologies such as cooperative learning and inquiry that impede the cultivation of devout Muslims. In response, authorities advocate for reform in Islamic education and curriculum development. Rosnani (2012) emphasizes the importance of evolving teaching practices in religious sciences, advocating for a departure from mere memorization of classical texts to active student engagement, including problem-solving (p.171).

While numerous studies have addressed Islamic education in schools, focusing on topics such as reasons for students' lackluster attitudes towards Islamic education, the Islamic concept of education, and factors influencing students' interest in learning Islamic subjects, relatively few have explored students' perceptions of teaching Islamic subjects specifically in secondary schools. Notably, the methodology for teaching students of varying grades remains ambiguous, highlighting a gap in the existing literature.

This study endeavors to address this gap by investigating students' perspectives on the methods employed to teach Islamic subjects in secondary schools, as well as the prevalence of these methods. The methodology encompasses three teaching approaches: Behaviorism, Constructivism, and Humanism. Additionally, the study examines whether perceptions vary based on gender or nationality within the context of the International Islamic Secondary School (IISM).

Research Objectives

The objectives of this study are as follows:

1. To assess students' perceptions regarding the methods utilized in teaching Islamic subjects at IISM.
2. To identify the teaching methods employed by Islamic studies teachers at IISM secondary, with reference to the approaches of Behaviorism, Constructivism, and Humanism.
3. To investigate whether students' perceptions of Islamic studies teaching at IISM secondary are influenced by gender or nationality, considering the perspectives through the lenses of Behaviorism, Constructivism, and Humanism approaches.

Research Questions

In agreement of the above research objectives, this research aims at answering the following research questions:

1. What are the students' perspectives on the utilization of Behaviorist, Constructivist, and Humanist approaches by Islamic studies teachers in teaching Islamic subjects at IISM Secondary?
2. What are the prevailing instructional methodologies employed by Islamic studies teachers at IISM Secondary when teaching Islamic subjects, drawing from Behaviorism, Constructivism, and Humanism?
3. To what extent do gender or nationality impact students' viewpoints regarding the instructional strategies employed by Islamic studies teachers in teaching Islamic subjects at IISM Secondary, considering the lenses of Behaviorism, Constructivism, and Humanism?

Hypotheses

H0a: Gender has no significant impact on students' perceptions of the methods utilized by Islamic studies teachers to teach Islamic subjects at IISM Secondary, as referenced by Behaviorism, Constructivism, and Humanism.

H0b: Nationality does not significantly influence students' perceptions of the methods employed by Islamic studies teachers to teach Islamic subjects at IISM Secondary, as indicated by behaviorism, Constructivism, and Humanism.

LITERATURE REVIEW

Education is a universal value in human societies, with its purpose varying across religions, societies, and generations. In Islam, education is crucial for a Muslim's life, as emphasized in the Qur'an, where Allah commands the prophet to seek knowledge and practice it.

Behaviorism Approach

Behaviorism is a psychological theory that emphasizes observable behaviors and external stimuli in the learning process. In the context of teaching Islamic subjects, behaviorist methods focus on shaping desired behaviors through reinforcement and repetition. Here are some common behaviorist methods used in teaching Islamic subjects:

Lecture: The teacher presents information in a structured manner, often through verbal explanations and presentations. Students passively receive the information.

Drill and Practice: Students engage in repetitive exercises and drills to reinforce memorization and recall of information related to Islamic subjects. This method emphasizes practice and repetition to solidify learning.

Rote Learning: Students memorize information through repetition without necessarily understanding the underlying concepts. Rote learning is commonly used for memorizing Quranic verses, Hadiths, and other religious texts.

Multiple-choice Test: Assessment method where students select the correct answer from a list of options. This method can be used to evaluate students' knowledge and understanding of Islamic subjects based on rote memorization.

Constructivism Approach

Constructivism is a learning theory that emphasizes the active construction of knowledge by learners based on their prior experiences and interactions with the environment. In the context of teaching Islamic subjects, constructivist methods encourage students to actively engage in the learning process and construct their understanding of religious concepts. Here are some common constructivist methods used in teaching Islamic subjects:

Discovery: Students explore and discover knowledge through hands-on activities, experiments, and inquiry-based learning. They are encouraged to investigate Islamic concepts independently and draw their conclusions.

Collaborative Group Work: Students work together in groups to solve problems, discuss ideas, and share perspectives on Islamic topics. Collaborative group work fosters peer learning and encourages students to build on each other's ideas.

Scaffolding: Teachers provide support and guidance to students as they navigate complex Islamic concepts. Scaffolding involves breaking down learning tasks into manageable steps and gradually removing support as students develop their understanding.

Self-Guided Learning Based on Personal Experiences: Students are encouraged to relate Islamic teachings to their personal experiences and reflect on how these teachings apply to their lives. This approach promotes deeper engagement with Islamic subjects and encourages students to make meaningful connections.

Peer Grading and Review: Students provide feedback and evaluate each other's work on Islamic assignments, presentations, or projects. Peer grading and review encourage collaboration, critical thinking, and reflection on Islamic topics within the student community.

Humanistic Approach

The Humanism approach to teaching emphasizes the holistic development of learners, focusing on their emotional, social, and cognitive growth. In the context of teaching Islamic subjects, Humanism encourages educators to foster an environment that nurtures students' individuality, creativity, and personal growth. Here are some key components and methods associated with the Humanism approach:

Spontaneity: Teachers allow for spontaneous exploration and expression of ideas in the learning process. Students are encouraged to engage authentically with Islamic subjects, expressing themselves freely and creatively.

Importance of Feelings and Emotions: Emotions play a significant role in learning and understanding Islamic concepts. Teachers acknowledge and validate students' emotions, creating a supportive environment where students feel comfortable expressing their feelings and exploring their emotional connection to Islamic teachings.

The Right of Individuals to Make Their Own Choices: Humanism emphasizes the autonomy and agency of learners. Students are empowered to make choices and decisions regarding their learning experiences, including how they engage with Islamic subjects and pursue their interests within the curriculum.

Human Creativity: Teachers recognize and encourage students' creative potential in exploring and interpreting Islamic teachings. Creative activities such as art, music, drama, and storytelling can be integrated into the learning process to inspire imagination and foster deeper connections with Islamic concepts.

Table 1 to Table 3 indicate the summarization of the definition aforementioned before.

Table 1.

Definitions of the teaching and learning theories (Behaviourism)

Theories	Definitions	How learning occurs	Role of the teacher
Behaviourism Ivan Pavlov (1849-1936) & Skinner (1904-1991).	The goal of instruction for the behaviourist is to elicit the desired response from the learner who is presented with a target stimulus (Ertmer & Newby, 2008)	Learning is accomplished when a proper response is demonstrated following the presentation of a specific environmental stimulus. (Ertmer & Newby, 2008)	Instructor, director

Table 2.

Definitions of the teaching and learning theories (Constructivism)

Theories	Definitions	How learning occurs	Role of the teacher
Constructivism Piaget (1896-1980)	is a function of how the individual creates meaning from his or her own experiences Ertmer & Newby (2008)	Constructivism is a theory that equates learning with creating meaning from experience Ertmer & Newby (2008)	Facilitator

Table 3.

Definitions of the teaching and learning theories (humanistic)

Theories	Definitions	How learning occurs	Role of the teacher
Rogers, (1902-1987) & Maslow, (1943).	The origins of humanistic psychology can be traced as far back as the Middle Ages when the philosophy of humanism was born. The basic belief of this philosophy is that every person has worth and rational thought (Jingna, 2012).	The theory of teaching is rooted from the basis of the theory of human nature. They believed that the humanism being is natural reality but not social reality (Jingna, 2012).	Facilitator

Teaching Methods from the Islamic Perspective

Imam An-Nawawi (1988) underscores the pivotal role of Islamic studies teachers, delineating four essential characteristics:

- a. Rabbani Nature: Teachers' objectives, behavior, and thoughts are deeply rooted in Rabbani principles, firmly grounded in the tenets of Islam.
- b. Honesty: Teachers must embody honesty in all their endeavors, seeking Allah's blessings through sincere efforts. This honesty extends to conveying teachings with integrity, aligning actions with words. On a similar note, Al-Ghazali (n.d.) elucidates seven key characteristics for Islamic studies teachers:
 - a. Integral Role: Teaching transcends mere transmission of knowledge; it embodies a sacred duty within the realm of religion.
 - b. Role Modeling: Teachers serve as exemplars for students, embodying the values and principles they impart.
 - c. Respect for Colleagues: Teachers refrain from disparaging fellow educators, fostering a culture of mutual respect among peers.
 - d. Adaptability: Teachers adeptly tailor their approach to students' varying age levels, ensuring relevance and effectiveness in instruction.
 - e. Virtuous Deeds: Teachers accompany knowledge with virtuous actions, demonstrating the practical application of Islamic teachings in everyday life.

These combined insights underscore the multifaceted responsibilities of Islamic studies teachers, emphasizing the integral role they play in nurturing students' spiritual and intellectual growth while upholding the values of honesty, respect, adaptability, and virtuous conduct.

METHODOLOGY

Research Design

The research employed an ex-post facto research design to investigate its objectives. The study was conducted over a period of 4 months, commencing in May 2023 and concluding in August 2023. In terms of sample design and population, the study encompassed a total of 300 students from the secondary school of the International Islamic School Malaysia (IISM). The sample size selected for the study was 196. Among the sampled students, 27.0% were local students, while the majority, accounting for 73.0%, were international students. Furthermore, the sample consisted of 52.0% male students and 48.0% female students as depicts in Table 4 and Table 5.

Table 4.

Sample criteria includes nationality and gender of respondents

	Percentage	Male	Female	Total
International	70%	82	55	137
Local	30%	35	24	59
		117	79	196

The rationale behind choosing more international students lies in the higher percentage of international students in the selected school.

Instrumentation development

The study utilised a survey questionnaire adapted from the International Reading Literacy Study (PIRLS) by IEA, focusing on three constructs: Behaviourist, Constructivist, and Humanistic approaches to teaching Islamic studies.

Table 5.

Demography information of respondent. Please circle the correct words below:

Gender: Male / Female

Nationality: Local / International

Grade: 7 8 9 10 11

The questionnaire, consisting of 24 items rated on a five-point Likert scale, was divided into two sections. Section A focused on demographic data, while Section B collected data on teaching methods in IISM from "strongly agree." to "strongly disagree."

Data Analysis

The purpose of data analysis centres is to recapitulate observations or data collected in such a manner that they provide answers to the posed research questions (Powell, 1997). This research aims to provide findings from data analysis and hypothesis testing using SPSS version 21. Data from surveys for RQ1, RQ2, and RQ3 were analysed using descriptive statistical procedures, including frequency and percentage analysis, to answer the research questions.

FINDINGS**Respondents Demographic Background**

A 100% response rate was obtained from a survey administered to 196 pupils at International Islamic School Malaysia (IISM) out of a total population of 300. The responses were categorised into local, international, male, female, and grade groupings. The breakdown of the number of responses is displayed in the table below.

Table 6.

Demographic background based on Gender, Nationality and Grade

No.		Frequency	Per cent	
1.	Gender	Male	102	52.0
		Female	94	48.0
2.	Nationality	Local	54	27.0
		International	142	72.4
3.	Grade	7	44	22.4
		8	41	20.9
		9	50	25.5
		10	33	16.8
		11	28	14.3

Note. Frequencies and percentage of participants (N = 196)

IISM is an international school with a sizable foreign student body, with 52% of the students being male and 48% being female. Of the pupils, 27% were local and 73% were international. Students in grade 9 made up the plurality of responders (25.5%), followed by those in grades 7 (22.4%), 8 (20.9%), and 10 (14.3%).

Teaching Based on Behaviourism Approach

Table 7 contains (9) statements used to measure the students' perceptions of the behaviourist approach to teaching Islamic studies in IISM Secondary. Table 7 below presents the results of the behaviourism approach to teaching Islamic studies.

Table 7.

Students' perceptions of the behaviourist approach to teaching

No.	Items	Mean	Std. Dev.	%Agree and strongly Agree	%Disagree and strongly Disagree	Neutral
1.	My teacher decides what we learn in Islamic Studies class	2.694	1.373	61.7	14.3	24.0

2.	My teacher encourages us to memorize facts in Islamic Studies class	2.872	1.198	53.6	14.3	32.1
3.	My teacher encourages us to memorize (e.g., Quran) in Islamic Studies class	2.954	1.294	39.8	32.1	28.1
4.	My teacher gives lectures without discussion in Islamic Studies class	3.020	1.294	23.5	49.0	27.6
5.	We often copy notes of what the teacher says in Islamic Studies class	2.776	1.232	50.0	17.3	32.7
6.	My teacher encourages memorization (e.g., Hadith) in Islamic Studies class	2.694	1.231	51.0	15.8	33.2
7.	My teacher always encourages us to learn things by heart in Islamic Studies class	2.714	1.228	57.1	10.7	32.1
8.	My teacher often asks us to learn by repeating things many times in Islamic Studies class	1.228	1.138	40.3	21.4	38.3
9.	My teacher explains everything in Islamic Studies class	2.806	1.371	58.2	16.3	25.5

The standard deviation ranged from 1.373 to 1.138, which shows that the students' responses varied in their view of the behaviourist approach to teaching Islamic studies in IISM Secondary. The lowest agreement scores came from statements (4) with (23.5%) for the behaviourist approach to Islamic studies and (3) with (39.8%) and (49.0%) of secondary students disagreeing that their teachers give lectures without discussion.

Constructive Approach of Teaching

Table 8 presents eight statements that assess the pedagogy of the constructive approach to teaching Islamic studies in IISM Secondary.

Table 8.

Students' perceptions of *Constructivist approach*

No.	Items	Mean	Std. Dev.	%Agree and strongly Agree	%Disagree and strongly Disagree	Neutral
1.	My teacher encourages us to think in Islamic Studies class	2.806	1.296	74.0	9.7	16.3
2.	We are encouraged to understand the meaning of what we learn in Islamic Studies class	2.582	1.395	70.9	13.3	15.8
3.	We often work things out for ourselves in Islamic Studies class	2.893	1.199	42.3	27.0	30.6
4.	My teacher often asks 'open' (difficult) questions in Islamic Studies class	2.949	1.847	34.2	25.0	40.3
5.	We often judge each other's work in Islamic Studies class	3.015	1.200	31.1	38.8	30.1
6.	We often find the answers to questions or problems by ourselves in Islamic Studies class	2.975	1.187	42.9	24.0	33.2
7.	We sometimes make our own drawings to show our understanding in Islamic Studies class	3.041	1.236	30.6	35.7	33.7
8.	Group discussion help our understanding in Islamic Studies class	2.674	1.398	63.3	14.8	21.9

Based on Table 8, the respondents' percentage of agreement about the use of constructivism to teach Islamic studies was (74.0%) for statement (1), followed by statement (2). The responses showed agreement, with a strong agreement of 70.9%. The mean and standard deviation were (mean = 2.806, SD = 1.296) and (mean = 2.582, SD = 1.395), respectively. The lowest agreement scores came from statement (7) for the constructivist approach to Islamic studies, with only (30.6.0%) agreeing or strongly agreeing, and statement (5) with just (31.1%). The statement (6) received a (42.9%) agreement; for the statement (8), the percentage of agreement was (63.3%). Islamic studies teachers also used a constructivist approach to teaching Islamic studies, due to statement (3), which received (42.3 %) agreement. This means that students are given time to work individually and come up with their own views on what they have learned. The statement (4) (40.3%) of students had agreed neutrally.

Humanistic Approach to Teaching

Table 9 presents seven statements that assess students' perceptions of the humanistic approach to teaching Islamic studies in IISM Secondary.

Table 9.

Students' perceptions *Humanistic approach to teaching Islamic studies*

No.	Items	Mean	Std. Dev.	%Agree and strongly Agree	%Disagree strongly Disagree	No.
1.	My teacher encourages us to be responsible for our learning in Islamic Studies class	2.878	1.333	64.8	12.8	1.
2.	We can choose what we want to learn in Islamic Studies class	3.097	1.398	29.1	45.4	2.
3.	My teacher considers our feelings when teaching Islamic Studies	2.760	1.339	49.5	18.4	3.
4.	My teacher gives us freedom in Islamic Studies class	3.066	1.277	44.9	29.1	4.
5.	I study Islamic Studies because I love to learn it	2.883	65.8	14.8		5.
6.	My teacher helps us to build-up our confidence in Islamic Studies class We decide how we learn in Islamic	2.727	40.3	21.4		6.
7.	Studies class	1.398	23.5	49.0		7.

The standard deviation, which ranged from 1.277 to 1.398, suggests that the students' responses varied based on their views about the humanistic approach to teaching Islamic studies. Based on Table 9, the respondents' percentage of agreement about the use of constructivism to teach Islamic studies was (65.8%) for statement 5, followed by statement 1. The responses showed agreement, with a strong agreement of (64.8%). The mean and standard deviation were (mean = 2.883, SD = 1.352) and (mean = 2.878, SD = 1.333), respectively.

The lowest agreement scores came from statement (2), with only (29.1%) agreeing or strongly agreeing. The students scored statements (4) and (3), with the percentage of agreement at (44.9%) and (49.5%) respectively. Furthermore, statement (6) scored (40.3%) agreement and statement (7) scored (49%) disagreement.

Teaching Perceptions Between Gender and Nationality

This section answered the research question (3). In order to understand students' perceptions of teaching Islamic studies at IISM Secondary, the researcher included and compared the findings of the present study based on gender and nationality. Tables 10 and 11 below illustrate the students' perceptions of teaching Islamic studies at IISM Secondary based on gender and nationality. An independent t-test was used to understand the relationship between students' perceptions of teaching Islamic studies and students' gender and nationality. On the other

hand, means below 3.0 indicate a general negative perception of the gender and nationality in their perceptions of teaching Islamic studies.

Table 10.

Comparing clusters of means on students' perceptions of teaching Islamic studies with gender (Independent T-Test)

No.	Items	Means(X)		t- statistic	Significant
		M	F		
1.	My teacher decides what we learn in Islamic Studies class	2.76	2.68	.751	.110
2.	My teacher encourages us to think in Islamic Studies class	2.53	2.95	.750	.099
3.	My teacher encourages us to memorize facts in Islamic Studies class	2.79	3.00	-2.281	.681
4.	My teacher helps us to build-up our confidence in Islamic Studies class	2.80	2.68	-2.285	.671
5.	My teacher gives lectures without discussion in Islamic Studies class	3.05	2.97	-1.435	.568
6.	My teacher encourages us to memorize (e.g., Quran) in Islamic Studies class	2.82	3.09	-1.437	.543
7.	My teacher encourages us to be responsible for our learning in Islamic Studies class	2.72	3.04	.959	.431
8.	We are encouraged to understand the meaning of what we learn in Islamic Studies class	2.52	2.63	.963	.414
9.	We often copy notes of what the teacher says in Islamic Studies class	2.65	2.90	.467	.152
10.	We often work things out for ourselves in Islamic Studies class	2.86	2.95	.466	.120
11.	We can choose what we want to learn in Islamic Studies class	2.93	3.27	-1.476	.134
12.	My teacher encourages memorization (e.g., Hadith) in Islamic Studies class	2.61	2.77	-1.482	.117
13.	We decide how we learn in Islamic Studies class	2.84	3.25	-1.670	.146
14.	My teacher often asks 'open' (difficult) questions in Islamic Studies class	3.00	2.89	-1.675	.154
15.	My teacher always encourages us to learn things by heart in Islamic Studies class	2.66	2.76	-.545	.490
16.	My teacher considers our feelings when teaching Islamic Studies	2.73	2.78	-.545	.487
17.	My teacher gives us freedom in Islamic Studies class	2.93	3.21	-1.408	.736
18.	I study Islamic Studies because I love to learn it	2.90	2.86	-1.409	.732
19.	My teacher often asks us to learn by repeating things many times in Islamic Studies class	2.83	2.80	-.723	.911
20.	My teacher explains everything in Islamic Studies class	2.79	2.81	-.722	.913
21.	We often judge each other's work in Islamic Studies class	2.98	3.05	-1.736	.792
22.	We often find the answers to questions or problems by ourselves in Islamic Studies class	2.83	3.12	-1.736	.787

23.	We sometimes make our own drawings to show our understanding in Islamic Studies class	2.97	3.11	-.902	.534
24.	Group discussion help our understanding in Islamic Studies class	2.66	2.68	-.907	.531

There was a significant difference between the male and female genders on the behaviourism approach to teaching Islamic studies, where the female gender scored higher than the male gender. The scores for males and females were (M = 2.61, SD = 1.309) and (M = 2.77, SD = 1.145), where $t(196) = -1.482, p < 0.5$.

The same result can be seen on the perception of the constructivist approach and the humanistic approach to teaching Islamic studies with the scores for the constructivist approach according to the male gender being (M = 2.52, SD = 1.418) and the female gender being (M = 2.63, SD = 1.388) with $t(196) = .821, p < 0.5$ and for the humanistic approach to teaching Islamic according to the male gender being (M = 2.72, SD = 1.372) and female gender being (M = 3.04, SD = 1.277) with $t(196) = .959, p < 0.5$. The results show that there was only a small difference between genders in their perception of whether their Islamic studies teacher uses behaviourist, constructivist and humanistic methods to teach Islamic studies.

Table 11.

Comparing clusters of means on students' perceptions of teaching Islamic studies with Nationality (Independent T-Test)

No.	Items	Means(X)		t- statistic	Significant
		L	I		
1.	My teacher decides what we learn in Islamic Studies class	2.43	2.78	-1.608	.110
2.	My teacher encourages us to think in Islamic Studies class	2.53	2.95	-1.666	.099
3.	My teacher encourages us to memorize facts in Islamic Studies class	2.81	2.72	.412	.681
4.	My teacher helps us to build-up our confidence in Islamic Studies class	2.96	2.85	.426	.671
5.	My teacher gives lectures without discussion in Islamic Studies class	2.84	2.67	.572	.568
6.	My teacher encourages us to memorize (e.g., Quran) in Islamic Studies class	2.83	3.10	.611	.543
7.	My teacher encourages us to be responsible for our learning in Islamic Studies class	2.66	2.97	.789	.431
8.	We are encouraged to understand the meaning of what we learn in Islamic Studies class	2.69	2.54	.821	.414
9.	We often copy notes of what the teacher says in Islamic Studies class	2.73	2.80	-1.439	.152
10.	We often work things out for ourselves in Islamic Studies class	2.88	2.90	-1.565	.120
11.	We can choose what we want to learn in Islamic Studies class	3.15	3.09	-1.505	.134
12.	My teacher encourages memorization (e.g., Hadith) in Islamic Studies class	2.79	2.66	-1.582	.117
13.	We decide how we learn in Islamic Studies class	2.77	3.14	-1.458	.146
14.	My teacher often asks 'open' (difficult) questions in Islamic Studies class	2.75	3.00	-1.437	.154

15.	My teacher always encourages us to learn things by heart in Islamic Studies class	2.56	2.76	.692	.490
16.	My teacher considers our feelings when teaching Islamic Studies	2.73	2.78	.698	.487
17.	My teacher gives us freedom in Islamic Studies class	2.96	3.11	-.338	.736
18.	I study Islamic Studies because I love to learn it	3.24	2.73	-.344	.732
19.	My teacher often asks us to learn by repeating things many times in Islamic Studies class	2.83	2.80	-.112	.911
20.	My teacher explains everything in Islamic Studies class	2.69	2.83	-.109	.913
21.	We often judge each other's work in Islamic Studies class	3.20	2.95	.264	.792
22.	We often find the answers to questions or problems by ourselves in Islamic Studies class	3.00	2.95	.272	.787
23.	We sometimes make our own drawings to show our understanding in Islamic Studies class	2.98	3.06	.623	.534
24.	Group discussion help our understanding in Islamic Studies class	2.62	2.70	.628	.531

The figures for constructivism for local students were ($M = 3.00$, $SD = 1.160$), while international students' perception showed ($M = 2.95$, $SD = 1.202$), with $t(196) = .272$, $p < 0.5$. This result indicates that local students rated constructivism higher than international students. Finally, for the humanistic approach to teaching Islamic studies, local students' figures were ($M = 3.24$, $SD = 1.124$), while international students' figures were ($M = 2.73$, $SD = 1.402$), with $t(196) = -.344$, $p < 0.5$. Overall, we can see that local students rated humanistic approaches higher than international students, while the latter perceived constructivism to be higher for teaching Islamic studies.

The current study put forward two null hypotheses regarding the relationship between gender and nationality and students' perceptions of the teaching methods used for Islamic Studies at IISM Secondary, which are:

- 3.1. H0a: Gender has no significant impact on students' perceptions of the methods utilized by Islamic studies teachers to teach Islamic subjects at IISM Secondary, as referenced by Behaviorism, Constructivism, and Humanism.
- 3.2. H0b: Nationality does not significantly influence students' perceptions of the methods employed by Islamic studies teachers to teach Islamic subjects at IISM Secondary, as indicated by behaviorism, Constructivism, and Humanism.

Ho3a Gender

The results show students' perceptions of behaviourist approaches to teaching Islamic studies according to gender (e.g., memorization). The male students' statistics were ($M = 2.61$, $SD = 1.309$), while the female students' statistics were ($M = 2.77$, $SD = 1.145$), with $t(196) = -1.482$, $p < 0.5$. This shows that male perceptions of behaviourist approaches were higher than females' perceptions.

Regarding constructivist approaches to teaching Islamic studies (e.g., understanding), males recorded ($M = 2.52$, $SD = 1.418$) while females recorded ($M = 2.63$, $SD = 1.388$) with $t(196) = .821$, $p < 0.5$. This indicates that females' responses to constructivism were higher than males. Lastly, regarding humanistic approaches to teaching Islamic studies, males recorded ($M = 2.72$, $SD = 1.372$), while females recorded ($M = 3.04$, $SD = 1.277$), with $t(196) = .959$, $p < 0.5$. These results indicate that females' perception of humanistic approaches to teaching Islamic studies was higher than that of males. Furthermore, with $p < 0.05$, the null hypotheses relate to research question number 3: Gender does not affect students' perceptions about the methods used by Islamic studies teachers to teach Islamic subjects at (IISM) Secondary by referring to behaviourism, constructivism and humanism, and we can

conclude that there is a significant difference between gender and their perceptions of behaviourist, constructivist and humanist teaching approaches.

Ho3b Nationality

Looking at behaviourism and the teaching of Islamic studies (e.g., explaining everything), it was discovered that local students' perceptions produced ($M = 2.69$, $SD = 1.432$) while international students' perceptions produced ($M = 2.83$, $SD = 1.342$), with $t(196) = -.338$, $p < 0.5$. This result shows that local students' perceptions of behaviourist approach to teaching Islamic studies were higher than those of international students. For constructivist approaches to teaching Islamic studies (e.g. solving our problem), local students' perceptions gave rise to ($M = 3.00$, $SD = 1.160$), while international students' perceptions gave rise to ($M = 2.95$, $SD = 1.202$), with $t(196) = .272$, $p < 0.5$. These results indicate that the perceptions of local students towards constructivist approaches were higher than those of international students.

Lastly, the humanistic approach to teaching Islamic studies (e.g. loving to learn) showed the perceptions of local students' ($M = 3.24$, $SD = 1.124$), while international students' perceptions resulted in ($M = 2.73$, $SD = 1.402$) with $t(196) = .344$, $p < 0.5$. The study shows that local students were higher than international students' in their perceptions of humanistic approaches to teaching Islamic studies. The second null hypothesis is related to research question three: Nationality does not affect students' perceptions about the methods used by Islamic studies teachers to teach Islamic subjects at (IISM) Secondary, by referring to behaviourism, constructivism and humanism, is therefore rejected since there was a significant difference in the perceptions of different teaching methods according to nationality.

Table 12.

Students' perceptions of teaching Islamic studies Behaviourism, Constructivism and Humanism approach

No	Behaviourism	%of agreement
1.	Taking decisions	61.7
2.	Memorization(e.g. Facts)	53.6
3.	Lectures	39.8
4.	Copy notes	23.5
5.	Learn things by heart	50.0
6.	Learning by repeating things	51.0
7.	Explaining everything	57.1
8.	Memorization (e.g. Qur'an)	39.8
9.	Memorization (e.g. Hadith)	51.0
	Constructivism	%of agreement
10.	Thinking	74.0
11.	Understanding	70.9
12.	Work things out for ourselves	42.3
13.	Ask 'open' (difficult) questions	34.2
14.	Judge each other's work	31.1
15.	Find the answers to questions	42.9
16.	Make our own drawings	30.6
17.	Group discussion	63.3
	Humanism	%of agreement
18.	To be responsible for our learning	64.8
19.	Choosing what we want to learn	29.1
20.	Considering our feelings when teaching	49.5
21.	Giving students freedom in the class	44.9
22.	Loving to learn	65.8
23.	To build up our confidence	40.3
24.	Deciding how to learn	25.5

Table 12 above is an overall summary of students' perceptions about the three teaching approaches for teaching Islamic studies. It can be seen that behaviourism approach is the most common method used by Islamic studies teachers at IISM Secondary, followed by constructivism, and finally humanism.

The behaviourist approach to teaching Islamic studies, indicated by the following key words: 'Taking no decisions', 'Memorization', 'Learn things by heart', 'Learning by repeating things', and 'Explaining everything' scored above 50% agreement. The other two key words that make up this approach, namely: 'Lecture' and 'Copy notes' scored below 50% agreement.

The three key words related to constructivist teaching of Islamic studies, which were 'Thinking', 'Understanding' and 'Group discussion', scored above 50% agreement, while the remaining key words, which are 'Work things out for ourselves', 'Ask 'open' (difficult) questions', 'Judge each other's work', 'Find the answers to questions', and 'Make our own drawings', scored below (50%) agreement. The humanism approach to teaching Islamic studies had only two key words that scored above (50%) which are 'to be responsible for our learning' and 'loving to learn', while the remaining three key words were scored below (50%), namely: 'choosing what we want to learn', 'considering our feelings when teaching', 'giving students freedom in the class,' 'building up our confidence and 'deciding how to learn'.

Table 13.

The total means and standard deviation for the three constructs

No	The construct	means	Std Dev
1	Behaviourism	22.63	4.807
2	Constructivism	22.86	4.635
3	Humanistic	23.15	5.269

In Table 13, the overall mean and standard deviation of the three variables of the teaching approach to teaching Islamic studies at IISM with behaviourism (M = 22.63, SD = 4.807). 2. Constructivism (M = 22.86, SD = 4.635) 3. Humanistic (M = 23.15, SD = 5.269).

DISCUSSION

Teaching Based on a Behaviourism Approach

The discussion of research questions (1) and (2). The research question (1) attempted to answer perceptions about the methods used by Islamic studies teachers to teach Islamic subjects at (IISM) Secondary in terms of behaviourist, constructivist and humanist approaches to teach Islamic subjects at IISM Secondary and (2) what are the most common approaches used by Islamic studies teachers to teach Islamic subjects at (IISM) Secondary, in terms of behaviourism, constructivism and humanism? Research question (1) looks into the perceptions of students about the methods used by Islamic studies teachers, while research question (2) looks at the most common approaches used by Islamic studies teachers to teach Islamic subjects at (IISM) Secondary. The survey results on the behaviourism approach reported that the majority of the students agreed that the Islamic studies teachers decide what they learn in Islamic studies classes at IISM Secondary. It can be seen that Islamic studies teachers at IISM use a more traditional approach to teaching Islamic studies, which is memorization. Memorization without understanding is not encouraged in Islam. The Holy Qur'an includes many verses encouraging people to think, reflect, do tadabur, understand, ask questions, read and teach. In the Qur'an, Allah says: 'And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will you place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know" (2:30).

Constructivist Approach to Teaching

Islamic Studies teachers did make use of some of the elements of constructivism, but awareness needs to be raised to show the importance of these techniques in developing students' minds. It is especially important for students to think about and focus on the teaching and learning process in Islamic studies classes. Giving students the freedom to evaluate each other's work in the Islamic studies class can help students discuss and think deeply

in order to evaluate. Finally, 'Allowing students to make their own conclusions' was not encouraged by Islamic studies teachers, suggesting a more student-centred approach.

Humanistic Approach to Teaching

This section discusses research questions (1) and (2) with regard to humanistic approaches to teaching Islamic subjects at IISM Secondary. Only two statements had a high level of agreement among secondary students at the International Islamic School Malaysia (IISM). The three other statements had lower levels of agreement, which were: choosing what we want to learn? The results also show that teachers are less likely to use behaviourist approaches to teach Islamic studies.

Teaching Approaches Between Gender and Nationality

The discussion of research question 3. The results indicate that male and female opinions of the teaching strategies utilised to teach Islamic studies at IISM Secondary differed. This recommends that Islamic studies instructors should arrange their teachings differently to appeal to both genders, i.e., all three techniques should be employed to help instructors meet the demands of males and girls in Islamic studies classes.

Additionally, there were differences between how local and foreign students perceived the teaching strategies used to teach Islamic studies at IISM Secondary. This shows that in order to effectively teach Islamic studies, instructors should take the cultures and backgrounds of their students into account while selecting the most effective teaching strategies.

CONCLUSION

The findings revealed that Islamic Studies instructors at IISM Secondary utilized all three modes of instruction. However, a noticeable preference was observed among instructors for conventional, behaviorist teaching strategies. Despite Islam's strong recommendation, constructive and humanistic teaching methods were not as frequently employed by Islamic studies instructors at the IISM Secondary. Interestingly, it was observed that instructors tended to adopt a more humanistic and constructive approach to instruction.

IMPLICATIONS

Islamic studies teachers must recognize their influence on students within the ever-evolving technological landscape. Consequently, to prepare students for future challenges, educators of Islamic subjects should embrace contemporary teaching methodologies that foster critical and creative thinking skills. It is imperative for Islamic studies instructors to incorporate diverse instructional theories into their courses and maintain awareness of their application when teaching Islamic subjects.

SUGGESTIONS

The findings of this study highlight the need for additional research to delve into the perspectives of Islamic studies instructors concerning their instructional practices in teaching Islamic studies and areas for potential improvement in teaching strategies.

It is anticipated that the insights gained from this study will underscore the significance of enhancing instructional delivery among Islamic educators. This can be achieved by offering training to Islamic studies instructors on constructivist and humanist teaching approaches. Furthermore, the rapid advancements in digital technology present opportunities for instructors to facilitate knowledge sharing more effectively.

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