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The Effectiveness of Using E-learning, Blended Learning and Traditional Learning on Students' Achievement and Attitudes in a Course on Islamic Culture: an Experimental study

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The Effectiveness of Using E-learning, Blended Learning and Traditional Learning on Students' Achievement and Attitudes in a Course on Islamic Culture: an Experimental study

By

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Abstract

This study is mainly concerned with establishing the benefits of e-learning (studying through an asynchronous classroom only) and blended learning (studying through an asynchronous virtual classroom in addition to a traditional learning) as compared to traditional learning (attending classroom lectures) in terms of their effects on students' attitudes and achievement featuring the Islamic Culture course (101) at Umm Al-Qura University in Saudi Arabia. However, to reach that end the researcher had to find out as to whether there is a statistically significant difference between the above three methods of teaching.

For this purpose an ethics unit drawn from an Islamic culture course (101) has been electronically designed using a learning and content management system programme known as Moodle, based on the ADDIE model.

Two experimental groups together with a control group have been involved. The three groups have been randomly selected and assigned with the first and second experimental groups consisting of 43 and 55 participants respectively, and the control group consisting of 50 participants. After verifying their reliability and validity pre-achievement and post-achievement tests as well as attitude scale supported by interviews have been used as instruments for assessing students' achievement and attitudes in the different groups.

The results of the study have revealed that there is a statistically significant difference (at the 0.05 level) between the three methods in terms of students' achievement favouring blended learning method, while no statistically significant differences exist (at the 0.05 level) between e-learning and traditional learning in terms of students' achievement. Yet, in terms of attitude, the results of this study have indicated that there is a statistically significant difference (at the 0.05 level) between the two experimental groups on the one hand and control group on the other hand favouring the former, while no statistically significant difference (at the 0.05 level) exist between blended learning and e-learning in terms of students' attitude. However, based on these results the researcher has managed to put forward a number of recommendations and suggestions.

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Introduction

1.1 Introduction

Given the importance of the use of modern technology to the different sectors of the state, such as to the acquisition of information, enhancement of achievement, improvement of skills, low cost and overcoming obstacles, both the state and organisations alike have a duty to cope with the current technological advancements in order to respond to the needs of their relevant societies.

However, at the core of the government systems that influences other sectors, the institutions of higher education should take the initiative and lead those sectors (Arab Bureau of education for the Gulf States, 2003). In other words, given the human resources and expertise available to them, the duties of these institutions should extend beyond educating individuals to include the development of the society as a whole to reach international standards. In this regard studies show that university education in the Arab countries is below the international standard (Sabri, 1986; Al-Omar et al, 1988; Al-Muaayrah, 1999). For example authors such as Al-Baloushi and Al-Asiri (2005) believe that universities in the Arab countries are yet to reach the required standard of electronic education. This implies that the Arab states should follow the example of the advanced countries where universities have made the maximum use of modern technology to develop their education systems and have overcome many obstacles (Al-Ghadyan, 2004).

Bearing in mind the current age of globalisation, modern technology is becoming increasingly important to improve the education systems in the Arab countries

(Al-Sunbul, 2004). This is particularly true for the Gulf States where the challenges are huge, most important are the following:

- The increasing costs of education to cope with the increasing numbers of students at the different levels where the total number of students is expected to reach 10 million by the year 2010.

- The urgent need to improve the quality of education. As a matter of fact the current education systems rely on traditional theoretical methods, failing to make use of the highly advanced modern technology in areas such as telecommunications and information technology to improve life for future generations (Arab Bureau of Education for the Gulf States, 2000).

However, as far as the Kingdom of Saudi Arabia is concerned, a number of studies have been made in relation to higher education. These studies have highlighted the importance of training the teaching staff to use electronic education methods (Al-Habis, 1998; Al-Fahad and Al-Musa, 1999; Farahat, 2000; Al-Najar, 2001; Omar, 2003). It is worth mentioning that the institutions of higher education in the Kingdom are facing a number of problems such as the increasing number of students. For example, there were 165 thousand students in the universities and girls colleges in 1995 compared to 263 thousand in 1999 (Ministry of Planning, 1999-2004). Other problems include the shortages in the numbers of teaching staff. However, given the extensive area of the Kingdom, communication between the teaching staff is poor and supervision is incompetent (Al-Bassam, 1985; Al-Fahad, 1985; Al-Kathimi, 1994; Habib, 1998).

The education policies in the Kingdom of Saudi Arabia stress that improving the performance of the institutions of higher education should be the main concern. According to the 7th development plan (Ministry of Planning, 1999-2004), to reach

that end these institutions should make the maximum use of modern technology to improve performance at both the educational and managerial levels suggesting the following:

- Continuing education should be the main concern of the institution of higher education as it targets a number of social sectors. The main aim is that individuals should be provided with the appropriate knowledge to cope with the ever changing conditions both technologically and professionally.

- The creation of new institutions such as the Open University and distance learning.

- Attention should be given to science and information technology, by encouraging research and development and by working towards the creation and establishment of a strong database to facilitate the promotion and use of modern technology.

The above suggestion is further corroborated by the national project initiated by King Abdullah involving the use of modern technology in education. This project has been approved in the year 2000 aiming at the following:

- Qualification of students to help them cope with the changing technological environment.

- To introduce advanced methods of teaching to replace the traditional methods.

- The qualification of teachers to the level of being capable of harnessing modern technology in favour of education (Ministry of Education, 1999).

More projects will follow featuring future perspectives and aiming at closing the technological gap between the Kingdom and the advanced world by the year 2020 (this will be discussed in chapter three).

Despite all the efforts being made so far, there is still an urgent need for more research to provide a clear vision of seeking ways to improve the performance and competence of the institutions of higher education. This view is maintained by authors such as Lal and Al-Jundi (1999), Haidar (2001), Al-Hassan (2004) and Ministry of Education (2004).

The current study is an attempt to make a contribution towards improving the performance and competence of the institutions of higher education in the Kingdom of Saudi Arabia. The study will evaluate the use of e-learning, blended learning and traditional learning in teaching subjects related to Islamic Sharia, and the effects of these methods on the student's achievement and attitudes.

As a matter of fact the use of modern methods of education tends to provide solutions for the above-mentioned problems experienced by the institutions of higher education in the Kingdom. Moreover, being the main target of the education process, learners will benefit from such methods. Some of these benefits include taking individual differences into account, flexibility, the prompt correction of errors and increasing the chances for education, besides other benefits which will be discussed in more detail in chapter two.

1.2 Statement of the problem

A review of previous studies regarding the use of modern technology in education in the Kingdom of Saudi Arabia shows that most of these studies have concentrated on the theoretical perspective such as defining the use of technology and identifying the potential barriers. Also, these studies have discussed the different views of academics and students regarding the application of modern technology in education. By contrast, a few numbers of studies have concentrated on the practical perspective featuring the impact of the use of modern technology in education particularly in

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some specialised areas such as Islamic education as indicated by Al-Gadiri (2006).

However, the need for these studies is dictated by the fact that there is still

disagreement between the results of the studies in relation to the impact of the

modern methods of education compared to the traditional methods. For example Al-

Zahrani (2005) has investigated the impact of the use of computers in learning the

Koran on the student's achievement. He concluded that there had been no significant

differences between the average points scored by the participants of the experiment

sample compared to those scored by the participants of the control sample. The result

of the above study supported by many studies which proved that there was no

significant difference between the achievement of the students who taught by

traditional method and electronic method such as (Al-Zahrani, A 2002; Ryan, 2002;

Al-Mubarak, 2004). Moreover, (Kennedy&McCallister, 2000) found that there are

no significant differences between electronic method, conventional and blended

approaches with regards the effect of them on the students' outcome. Al-Asiri (2005)

on the other hand, conducted a study on the impact of the use of computers on the

achievement of students of the Islamic Jurisprudence. However, the results of the

study have shown significant differences between the experimental and the control

groups in favour of the former. Similar to the result of Al-Asiris' study was proved

by other studies such as (Al- Shirbini & Yaser, 2003; Al-Ali, 2007). Consequently,

this implies that more experimental studies are needed regarding the impact of

modern technology on education especially in areas which are under-investigated

such as Islamic studies. Yet, the current study could make a contribution by

concentrating on the effects the use of modern technology on the achievement of

students and their attitudes regarding one of the Islamic subjects. The study will

compare three methods of instruction, which are electronic learning, traditional

learning and blended learning. Hence to be more precise this research should feature answer to the following question:

Is there an effect of using e-learning and blended learning as compared to traditional learning in the teaching of Islamic culture course (101) on the achievement and attitudes of Umm Al-Qura university students? The following sub-questions originate from the main question:

1. Is there significant difference between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning)?

2. Is there significant difference between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used traditional learning (attending classroom lectures)?

3. Is there significant difference between the achievement of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning), and the achievement of students who used traditional learning (attending classroom lectures)?

4. Is there significant difference between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning)?

5. Is there significant difference between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the

attitudes of students who used traditional learning (attending classroom lectures)?

6. Is there significant difference between the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning), and the attitudes of students who used traditional learning (attending classroom lectures)?

1.3 The study hypotheses

Given the fact that there is no empirical study of such instructional methods featuring the area of Islamic subjects in higher education, coupled with the fact that contradictory results have been obtained in other area, this study will be initiated with the following null hypotheses:

1- There is no significant difference (at the 0.05 level) between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning).

2- There is no significant difference (at the 0.05 level) between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used traditional learning (attending classroom lectures).

3- There is no significant difference (at the 0.05 level) between the achievement of students who used blended learning (studying through the asynchronous

virtual classroom besides traditional learning), and the achievement of students who used traditional learning (attending classroom lectures).

4- There is no significant difference (at the 0.05 level) between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning).

5- There is no significant difference (at the 0.05 level) between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used traditional learning (attending classroom lectures).

6- There is no significant difference (at the 0.05 level) between the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning), and the attitudes of students who used traditional learning (attending classroom lectures).

1.4 Study objectives

The main objective of this study is to make a contribution towards improving the quality of teaching religion-related subjects in the Saudi universities by investigating the impact of the e-learning method and the blended learning method on students' achievement and attitudes. Hence, in essence the specific objectives of this study are as follows:

1- To examine the impact of the e-learning method on the student's achievement compared to the traditional learning method with regard to religion-related subjects in Saudi universities.

2- To identify the effect of the blended learning method on the student's achievement compared to the traditional learning method with regard to religion-related subjects in Saudi universities.

3- To determine if there is a positive impact of the blended learning method on the student's achievement as compared to the e-learning method with regard to teaching religion-related subjects in the Saudi universities.

4- To identify the influence of the e-learning method on the student's attitude as compared to the traditional methods with regard to teaching religion-related subjects in the Saudi universities.

5- To identify the effect of the blended learning method on the student's attitude toward as compared to the traditional methods with regard to teaching religion-related subjects in Saudi universities.

6- To identify the impact of the blended learning method on the student's attitude toward as compared to the e-learning method with regard to the teaching of religion-related subjects in the Saudi universities.

1.5 Significance of the study

The importance of this study stems from the fact that it will contribute to addressing the lack of experimental studies with regard to the use of e-learning and blended learning in the institutions of higher education in the Kingdom of Saudi Arabia. It is expected that this study will contribute to clarify to what extent the e-learning and blended learning method might promote students' achievement and positive attitudes. The need is great for such studies especially in the area of religious studies in the Saudi universities.

This study, to the best of the researcher's knowledge, is the first of its kind in the Kingdom of Saudi Arabia, aiming at investigating the effects of the e-learning and the blended learning compared to the traditional method on the student's achievement and attitude in the area of religious studies in the Saudi universities. However, the results of this study are expected to clarify issues for policy makers regarding the teaching of religion-related subjects in the Saudi universities. Likewise, it will clarify issues for those in charge of training by providing useful information about the effectiveness of the different methods of education on the learning of religion-related subjects. Moreover, this study will pave the way for more research and studies in the future, in areas such as the use of modern technology in higher education which is in high demand in the Saudi Kingdom.

1.6 Limitations of the study

This study will be limited to the following:

1.6.1 The substantive limits

The research will be limited to the comparative study of the impact of the e-learning, the blended learning and the traditional learning on the student's achievement, and the ways these methods affect the students' attitudes for learning. The research will also be limited to the (101) Islamic culture course allocated for the first year students of Umm Al-Qura University in the faculties of Dawah and the Principles of religion.

1.6.2 The time limits

This research will be limited to the students of Um Al-Qura University, who are going to study the (101) Islamic culture course, in the first semester for the academic year 2008 / 2009.

1.6.3 The limits of place

This research will be confined to the male students of the University of Um Al-Qura', the Western Region of the Saudi Kingdom.

1.7 The population of the study

The population involved in this study will include all the students of the University of Um Al-Qura' in the Kingdom of Saudi Arabia, who are studying the (101) Islamic culture course in the faculties of Dawa' and the Principles of religion. For the purpose of this study a sample will be selected from this population. The target sample will be year one students of the academic year 2008 / 2009.

The students at this level are more suitable than higher levels (the second and above) as they are relatively aware of the secondary school curricula which have recently been updated to cope with the state of the art curricula such as the use of modern technology in education. This makes them more appropriate and reliable than other levels for the purpose of this study.

1.8 Definitions of terms

1.8.1 E-learning

E-learning is one of the new methods which might be supporting change in the educational environment. In fact, it facilitates the interaction and the exchange of views and experiences. This type of learning depends on the use of electronic means for communication between teachers and learners as well as between learners and educational institutions. Some researchers define e-learning as "the acquisition and use of knowledge distributed and facilitated primarily by electronic means. This form of learning currently depends on networks and computers but will likely evolve into

systems consisting of a variety of channels (e.g., wireless, satellite), and technologies (e.g., cellular phones, PDA's) as they are developed and adopted."(Wentling et al, 2000). In the present study the e-learning is the learning unit delivered through asynchronous virtual classroom using Moodle, and it is studied by the students independently.

1.8.2 Asynchronous virtual classroom

Asynchronous virtual classroom is a means for delivering the learning unit online. It is self-paced e-learning system that enables students to review the instructional material and interact with the course content via internet at the appropriate time and place.

1.8.3 Moodle

Moodle is a Learning & Content Management System programme (LCMS); it is a delivery means for the students to learn the subject matter electronically. An LCMS is a complete programme for managing educational content electronically. These programmes work on the internet or through educational institution's local networks connected to computers (Al- Musa and Al- Mobark, 2005).

1.8.4 The traditional learning

The simple definition of traditional learning is face-to-face learning. This method used by the teaching staff in the lecture rooms. In this study the students meet with the instructor at the same time in one place and mainly relying on the teacher for lecturing and discussing the topics with them.

1.8.5 Blended learning

Blended learning has been defined as a mixture of traditional learning and online learning (Williams, 2002; Osguthrope & Graham, 2003). It is also defined as the integration of e-learning tools such as virtual learning environment with face to face learning (Welker & Berardino, 2006). The aim of this type of learning is to join the advantages of face to face classroom learning with the advantages of e-learning to enhance the learning environment (Bleed, 2001; Garnham& Kaleta, 2002). In the current study the blended learning takes the form of a combination between the traditional classroom (face-to-face) and the asynchronous virtual classroom, where students have to attend some lectures in the classroom and take other lectures and activities through asynchronous virtual classroom.

1.8.6 Achievement

Spence (1983) defines achievement as a task related behavior that renders the individual's performance to be assessed according to some internally imposed criteria that involves a certain level of excellence. Achievement is also defined by Gora (1971) as the overall accomplishment that students achieve in a specific course measured by their scores. In this research, the achievement referred to the outcome of learning a specific unit measured by the points scored by learners in the test given to them immediately at the end of teaching the unit.

1.8.7 Attitude

The concept of attitude has been defined in many ways. Attitude can be defined as " a disposition to act which is built up by the integration of numerous specific responses of a similar type, but which exists as a general neural set and when activated by a specific stimulus results in behavior that is more obviously a function

of the disposition than of the activating stimulus"(Thomas, 1971). It has also been defined by Fishbein and Ajzen as "a learned predisposition to respond in a consistently favorable or unfavorable manner with respect to a given object" (1975, 6). The attitude also defined as the negative or positive feeling towards a state or a fact (Christo-Baker, 2004). In this research, attitudes meant the students' responses to a number of statements regarding their learning with different teaching methods.

1.8.8 The Islamic culture course (101)

The Islamic culture course (101) is a compulsory requirement for BSc degree in all Saudi universities. The course contains three units, Beliefs unit, Worship unit, and Ethics unit. In the current study the Ethics unit was selected to be designed electronically through the asynchronous virtual classroom using Moodle program. This unit deals with the concept of ethics in Islam, basis of ethics in Islam, and some examples of Islamic morals.

Chapter Two: E-learning and blended learning

Chapter Two

E-learning and Blended learning

2.1 Introduction

The technological revolution in information technology has led to rapid growth in all fields of knowledge making it an imperative requirement for educational institutions, universities and companies to benefit from this rapid development in information and communication technologies to improve learning environments as well as cope with the ever increasing demand for education and training. In this regard, Malalla (2004) and Sonwalkar (2002) point out that educational institutions and private companies have been quick to offer distance education programs.

The benefit of this type of education as indicated by Al-Dabbasi (2002) and Ismail (2003) could be seen from three perspectives. From the learner perspective, distance education means freedom from the constraints of time, place, and age with access to more opportunities for further education. While from the employer's perspective distance education should mean providing opportunities for staff for training, developing their professional skills, and enabling them to acquire new skills with relatively low costs without the need to disrupt their careers for a long period of time. Whereas from a state perspective the idea of distance education should mean increasing the number of students and providing learning opportunities for those who are far away from educational institutions with the minimum costs possible i.e. without the need for recruiting more teaching staff locally or the need for establishing new buildings either.

The terms and definitions for this type of education are to be found in the literature. However, the term distance education is the most appropriate term as it absorbs other

types such as open education, home study, independent study. It also illustrates its basic characteristic which is the physical distance between the teacher and the learner, which differentiates it from traditional education (Keegan, 1990).

In other word distance education can be considered as "an umbrella concept covering correspondence courses, televised teaching, radio-broadcast, open learning, computer-assisted instruction, individualized learning and self-learning" (Sauve, 1993, 102). Willis (1993, 4) explained that distance education" at its most basic level… takes place when a teacher and student(s) are separated by physical distance, and technology (i.e. voice, video, and print) is used to bridge the instructional gap". Greenberg (1998, 36) defined distance education as "a planned teaching/ learning experience that uses a wide spectrum of technologies to reach learners at a distance and is designed to encourage learner interaction and certification of learning". With the development of technology in recent years, and the widespread use of computers and the internet, it became easy to provide distance education through the internet, and a concept such as e-learning emerged (Akkoyunlus& Soylu, 2006).

This chapter will provide an overview of e-learning and its types, and then the theoretical framework for the asynchronous virtual classroom of the current study will be described. The chapter will shed light on the advantages and disadvantages of e-learning which will pave the way to go through an overview of blended learning.

2.2 E-learning

E-learning has been defined in different ways. For example, Urdan and Weggen (2000, 11) define e-learning as "the delivery of content via all electronic media, including the internet, intranets, extranets, satellite broadcast, audio/ video tape, interactive TV, and CD-ROM". According to Meyen, et al. (2002) e-learning can be defined as the "acquisition and use of knowledge distributed and facilitated by

electronic means". However, it is noteworthy that these definitions introduce e-learning as a way of transferring the content to the learner through the electronic media.

Yet, Clark and Mayer (2007, 10) define e-learning *"as instruction delivered on a computer by way of CD-ROM, internet, or intranet with the following features:*

- *Includes content relevant to the learning objective.*

- *Uses instructional methods such as examples and practice to help learning.*

- *Uses media elements such as words and pictures to deliver the content and methods.*

- *May be instructor-led (synchronous e-learning) or designed for self-paced individual study (asynchronous e-learning).*

- *Builds new knowledge and skills linked to individual learning goals or to improved organizational performance".*

Khan (2005, 3) also defines e-learning as " an innovative approach for delivering well-designed, learner-centered, interactive, and facilitated learning environment to anyone, anyplace, anytime by utilizing the attributes and resources of various digital technologies along with other forms of learning materials suited for open, flexible, and distributed learning environment".

From the previous definitions the following conclusions can be drawn:

- Where e-learning is involved multimedia (audio, image, video, text…) becomes important for delivering the content through electronic media (computer, internet).

- E-learning is concerned with all elements of the curriculum (objectives, content, activities, and evaluation).

- The e-learning is not necessarily to be from a distance, it could be in the classroom with the help of the instructor, and it could be designed for learning at one's own pace.

- E-learning is a planned approach and well-designed to meet the needs of the learner.

- E-learning could be flexible in such a way that it becomes available for everyone irrespective of time, place and age, and that it gives the learner a positive role in the learning process, whereby the instructor's role is to facilitate the learning process, though learning can proceed independently.

- E-learning tends to provide an interactive learning environment between learners and the instructor, learners themselves, as well as between learners and various learning resources.

2.2.1 Types of e-learning

Al- Musa & Al-Mobark (2005) and Mylott (2008) refer to the following types of e-learning:

2.2.1.1 Synchronous e-learning

This type of e-learning requires learners and instructors to communicate online at the same time from different places. For this reason this type of e-learning needs modern equipments and good network connection. However, it has the advantage of immediate feedback and live online interaction. To conduct the synchronous e-learning, there are a number of tools that could be used such as video conferencing, audio conferencing, chat rooms, and white board (Mylott, 2008).

2.2.1.2 Asynchronous e-learning:

This type of e-learning does not require students and teachers to be online at the same time. The advantage of asynchronous e-learning is that the student will be able to choose the suitable time for him to access what he needs, and will allow him to do his learning at his own pace (Sussman, 2006).

On the other hand, with this type of e-learning students will be unable to get immediate feedback from the instructor and will be more isolated than synchronous e-learning. But as yet in both types of e-learning the students need to be motivated for learning in order to overcome the negative effects of the separation between from one another and from their instructor (Ellis, 2004).

In this regard Carlson (1997) emphasizes the importance of socialization, collaboration, and active participation in these types of e-learning to overcome such barriers. A number of tools could be used to conduct asynchronous e-learning such as e-mail and discussion boards (Horton, 2006).

However, with the development in the global network of information, technology contributed to the emergence of different methods and techniques of teaching and learning such as virtual classroom. These classrooms offer different tools that make courses more effective. For instance, they provide easy ways for uploading and sharing materials, for collecting and reviewing students' assignments, for making online chats and debates, and for given exercises, for conducting surveys, and for recording grades (Cole, 2005). In this regard Dickinson (1995, 3) defines the virtual classroom as "a teaching and learning environment located within a computer-mediated communication system". The virtual classroom mimics the traditional classroom with regard to the presence of teacher and students but on the World Wide Web rather than face-to-face environment. But as yet the former is superior the latter

in many aspects. One of these aspects is that the virtual classroom accommodates any number of students irrespective of age, geographical location and time. Furthermore, the virtual classroom offers tools which could help reduce the heavy tasks that the course management staff and teacher do in normal class such as following up students' attendance, correcting and recording grads, and following up students' progress. All those activities could be done electronically and could allow management staff and teacher of the course to devote their time for other tasks which could improve the quality of the course (Young, 1999). Another advantage of the virtual classroom is that it is cost-effective as it does not need buildings, not to mention the fact that it gives students more room to view and navigate through different sources of knowledge on the internet.

Although, two types of virtual classrooms exist depending on the tools, software and techniques to be used, as follows:

2.2.2 Synchronous virtual classrooms

Synchronous virtual classrooms are those which supported by software that enable the teacher and students to communicate online at the same time from different locations (Hrastinski, 2008). The software used in synchronous virtual classroom have many advantages that could facilitate the learning processes. One of the advantages is the possibility that the teacher and students can see each other during the lectures and during discussion times. Moreover, the fact that the students might be taken on a synchronous tour on different websites where the students can see the sites that have been browsed by the teacher could be an advantage.

However, given all its advantages the software are not widely used in Arab countries due to the poor internet connection speed. Teacher and students in synchronous virtual classrooms often need modern devices in addition to high speed connection

(Al- Mubarak, 2004). Examples of software that could be used for synchronous virtual classrooms are paltalk program, roomtalk program, ph virtual classroom, Centra program, and Learnlinc program.

2.2.3 Asynchronous virtual classrooms

Asynchronous virtual classrooms are self-paced e-learning systems that enable students to review the instructional material and therefore interact with the course content via internet at the appropriate time and place. The main advantage of asynchronous virtual classroom is the flexibility in the time, where the learner could log on to asynchronous virtual classroom any time to send messages to the instructor or colleagues and review or download documents. It also gives the students enough time to contribute more thoughtfully as compared to synchronous classroom (Hrastinski, 2008).

Learning management systems are an example of integrated software that could be used to help the faculty to implement and manage such classrooms (Papastergiou, 2006). Learning management systems have been defined as learning management software that can provide a variety of tools for sharing and delivering different types of instructional materials, and facilitate tasks such as giving immediate feedback, student registration etc. (Mimirinis & Bhattacharya, 2007; Ozdamli, 2007).

There are two types of learning management systems, commercial learning management systems such as SchoolGen, WebCt, and Blackboard in which users have to pay to use them, and non-commercial learning management systems which are open source software and generally free to use such as Claroline, Bazaar, and Moodle (Ozdamli, 2007).

The second type of virtual classroom which is the asynchronous one is used in the current study. The main reason for using it and not using the synchronous virtual classroom is the poor internet connection speed in Saudi Arabia, in addition to the limited resources and the poor infrastructure of Umm Al-Qura University where the study has been conducted.

The asynchronous virtual classroom of the current study has been designed using one of the learning management systems called Moodle. It is open source of software, with the fastest growing number of users, and in the last few years it is becoming popular in over 210 countries as shown in figure 2.1 below taken from (Moodle, A 2010):

Figure (2.1): The growth number of users of Moodle from May 2003 to March 2010.
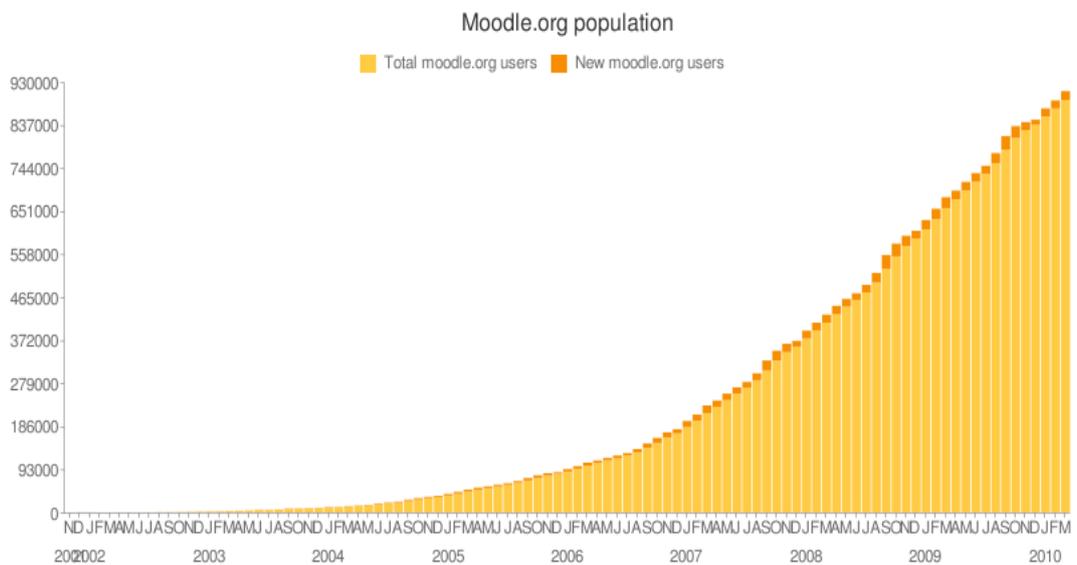
The Moodle system helps the instructor to upload the courses to the internet easily, and to organize the course in different ways. It could be organized in a weekly format; each week contains the lectures, duties, exams etc, or in a topic format,

where the course could be organized in the form of separate topics or separate units, or in a social format such as forums.

The usability of open source software like Moodle has been investigated by several studies. For example, Graf & List (2005) evaluated nine learning management systems and the result of their study indicated that Moodle outperformed the other eight learning management systems and acquired the best rate in the category of adaptation. Ozdamli (2007) also evaluated seventy two open source learning management systems based on curriculum design and administration tool. The general evaluation has indicated that Moodle has been among the top eight most popular of the seventy two learning management systems.

Petrus & Sankey (2007) investigated the perceptions of students who used two learning management software systems, Moodle and Writely in terms of assignment submitting and receiving feedback. The results of the study have shown that students prefer Moodle over Writely. The students indicated that Moodle was more flexible and easy to use than Writely. Moreover, Moodle accepts different types of files as compared to Writely. The students mentioned also the formatting problems and lack of notification that they experienced with Writely. In another study a compression has been made between Moodle and Blackboard systems to decide whether or not Moodle should be adopted. The researchers have concluded that the yearly cost and the restrictions on Blackboard have been enough to continue further investigation on Moodle system which has some interesting features (Bremer & Bryant, 2004). Furthermore, Machado & Tao (2007) investigated the usability of Moodle system as compared to the Blackboard. The members of the study sample were in favour of Moodle over Blackboard indicating the effectiveness of Moodle system.

The philosophy of Moodle system is guided by social constructionist pedagogy which is based on the idea that new knowledge is constructed by collaborative and social interaction (Moodle, B 2010). More details about the asynchronous virtual classroom framework of the current study are provided in the next paragraphs.

2.2.4 Theoretical framework for the asynchronous virtual classroom

Distance education before the advent of the internet was based on more didactic or instructivist theory, where students learning outcomes are depicted through behaviours. It was the dominant learning theory until the constructivist theory was recognised in the1980's (Gunnarsson, 2001). According to this theory, objectives are determined, arranged in sequence of learning hierarchies, and the instruction is designed accordingly to achieve those objectives (Reeves & Reeves, 1997). In instructivist pedagogy the orientation is more teacher-centred where less emphasis on the student and their understanding (Murphy, Cathcart & Kodali, 1997). However, with rapid growth of knowledge, the invention of the internet and its widespread use in the educational field, in addition to the enormous potential provided by modern communication means have change educators' views about the way learning occurs as well as about the theory featuring e-learning. E-learning tends to put more emphasis on self-learning by providing access to education at any time and any where taking into account the individual differences among learners.

Educators therefore, have adopted constructivist theories which focus on the learner and providing opportunities to build his knowledge through active interaction and through mental processes (Vygotsky, 1978). In constructivist theory emphasis is placed on social interactions, the relationship among activity, skill, thought, cultural and historical activities in an individual community which have an effect on what learners acquire (Brunning, Shaw& Ronning, 1995).

Ally (2008, 30) stated that constructivist theories "see learners as active rather than passive. Knowledge is not received from the outside or from someone else; rather, the individual learner interprets and processes what is received through the senses to create knowledge".

However, principles featuring more than one theory could be included for the designing of the online learning materials (McManus, 2000 & Ally, 2008). For example, instructivist methods may be involved "activity-based assignments" to promote the process of "learning by doing". On the other hand, in case of constructivist methods the content might be pre-defined if the instruction designed with a priori "right answers in mind" (Heriea, 2005).

As far as the current study is concerned after the consideration of the objectives of the Islamic course in the current study, content, the age of students, and the resources available in the place of implementation, the design of the asynchronous virtual classroom was built on both instructivist and constructivist paradigms, where the instructivist theory was considered in the establishing of the structure of weekly lectures of the course with clear objectives for learners to judge their outcomes according to them, at the end of every lecture and chapter students had to undertake self examination to determine their level of achievement with immediate feedback.

The principles of constructivist paradigm are considered by giving the students the opportunity to undertake collaborative and cooperative activities through group activities and group discussion. Moreover, the individuals are given the opportunity to navigate through the asynchronous virtual classroom according to their abilities, at a suitable time, and place, and construct their knowledge by themselves in accordance with their needs.

The active interaction was considered through students' interaction with content, self examination at the end of each lecture, and the general drill following each chapter. It was also considered through students' interaction with their instructor and colleagues using the discussion board available on the virtual website, and issues related to the lectures and students social life for discussion placed at the end of each lecture. Moreover, the students had the option to work as a group and write assignments on proposed topics related to the lectures and students social life.

Through students' interaction with the components of the asynchronous virtual classroom, learning support from the instructor was available through messages using asynchronous virtual classroom, instructor mobile, and e-mail.

The above mentioned facilities that have been taken into account when designing the asynchronous virtual classroom according to instructivist and constructivist paradigms (Savery & Duffy, 1995) and also meet the characteristics of the students in the current study as they are adults (undergraduate students). These characteristics include the concept of self that they have more responsibility to direct their learning, preferring options for what, how, and when they should learn (variability and flexibility), rich experiences that they could exchange, more intrinsic motivation that they should have while learning, the readiness to learn when something needs to be learnt, and the feeling of belonging to community (Knowles, Holton & Swanson, 2005; Jegan & Eswaran, 2004; Ausburn, 2004).

However, the design of the instructional materials using learning management system Moodle or other systems should be designed properly. Carefully designed instructional tools could potentially enhance students' motivation and participation. Ruffini (2000) indicates that taking into account the appropriate principles of instructional design produce good quality syllabuses. In this regard, Jonasson (1999,

230) refers to the fact that in instructional design it is very often that the designer

fails "to accommodate environmental and contextual factors" which results in poor

implementation.

There are many instructional models of designing, but the most common model is the

ADDIE model (Dick & Carey, 2001). ADDIE is refers to the first letters of the five

major processes of to be involved in this model, which are Analysis, Design,

Development, Implementation, and Evaluation (Hodell, 2005) as shown in the

following figure:

Figure (2.2): The ADDIE Model five major processes (Hodell, 2005)
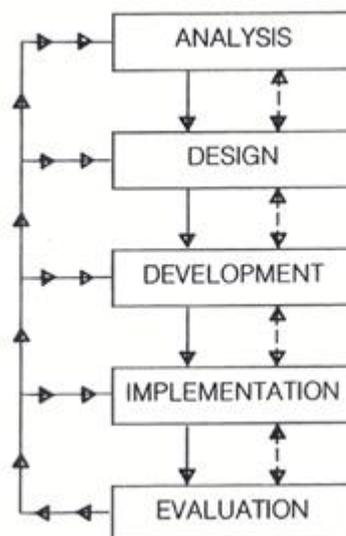
Most models are derived from ADDIE model, sometimes with some differences

depending on the purpose the model is being used for (Hodell, 2005).

Regarding the current study ADDIE model constitutes the basis for the instructional

design. The design has been originally proposed by Al-Mushakah (1994) with some

improvements made by Al-Musa and Al-Mobark (2005) and Abdulati (2007).

Accuracy, clarity, and easy usage are all factors that make this design the right

choice. Moreover, this design takes into account aspects such as students'

characteristics, teaching techniques and feedback strategies. The model involves the

following five stages:

- The analysis stage: this stage refers to the accurate description of the
  elements that constitute the system, including the criteria of every individual
  element, and its exact function. The stage includes need analysis, analysis of
  aims, analysis of teaching unit, analysis of learners' characteristics, analysis
  of learning and training environment (see appendix 1)

- The preparation stage: this stage involves designing the appropriate strategy
  to complete the job, the selection of the suitable learning sources and other
  supporting items including the preparation of the place. It includes selection
  of the method of teaching, preparation of learning aids, preparation of the
  electronic resources, and preparation of evaluation tools (see appendix 1).

- The try out stage: at this stage an initial trial will be made to make sure that
  the system is working as required and things are progressing according to the
  plan. Then after making the necessary corrections and amendments it will be
  ready for use. This stage includes an individual try out, and tries out
  involving a small group (see appendix 1).

- The implementation stage: it involves the application of the system. This
  stage usually comes after the try out process (see appendix 1).

- The evaluation stage: This stage refers to the evaluation of the website
  practicability after the try-out stage and after actual implementation. It also
  involves the evaluation of students' achievement (see appendix 1).

2.2.5 Advantages and disadvantages of e-learning

Given its many benefits and advantages e-learning is considered among the best methods of education. These benefits have been referred to by a number of researchers (Marc, 2002; Klein & Ware, 2003; Al-Musa & Al-Mobark, 2005; Akkoyuklu & Soylu, 2006; and Hameed, Badii & Cullen, 2008). Some of these advantages are the following:

- It focuses on the needs of an individual learner as an important factor in the educational process rather than on the needs of the instructors, or the educational institution.
- Flexibility in terms of time and place, where every student chooses the time and place that suits him.
- Enhancing the efficiency of knowledge and qualifications through accessibility to a vast amount of information, including access to expertise featuring global universities.
- E-learning is cost effective as students do not need to travel, which insure more costs if they do. It also provides learning opportunities for a maximum number of students without the need for more buildings.
- Provides opportunities for interaction between learners through discussion forums and through eliminating the barriers that might hinder participation such as fear to talk to others.
- E-learning always takes into account the differences between individual learners. For example, some learners prefer to focus on certain parts of the course, while others are ready to review the whole course.

However, despite the above advantages, e-learning as any educational approach has its negative side. The disadvantages include the following (Marc, 2002; Klein &

Ware, 2003; Al-Musa & Al-Mobark , 2005;Akkoyuklu & Soylu , 2006; and Hameed, Badii & Cullen, 2008):

- In e-learning the learner might suffer from introversion, isolation, and lack of social interaction, therefore the learner needs a strong motivation and skills with regard to time management to reduce this effect.

- E-learning might have negative impact on the development of communication skills of learners. In other words although a learner might have acquired an excellent academic knowledge, and yet he might not have the skills to deliver this knowledge to others.

- E-learning might be less effective than traditional learning in terms of clarification and explanation as the learning process becomes easier through face to face encounter.

- In e-learning cheating cannot be regulated as assessment tests could possibly be done by proxy.

The negatives aspects of e-learning could make it less appropriate initiating the need for alternative methods such as blended learning or hybrid courses (Akkoyuklu & Soylu, 2006).

2.3 Blended learning

According to Clark and Myer (2007) the definition of blended learning varies from one researcher to another. For example, Thorne (2003) and Gutierrez (2006) point out that blended learning is the integration between e-learning and face-to-face instruction. Mayadas & Picciano (2007) on the other hand define blended learning as a combination of online learning and face-to-face instruction. In this regard Kerres & De Witt (2003, 101) suggest that "blended learning arrangements combine

technology based learning with face-to-face learning and have become quite popular in different contexts".

Moreover, Garham & Kaleta (2002) define hybrid courses as conventional courses with parts of their instructional activities run online, so that such an arrangement considerably cuts down the time students spend in the traditional classrooms.

However, the term blended learning is also used to describe "learning that mixes various event-based activities, including face-to-face classrooms, live e-learning, and self-paced learning" (Valiathan, 2002).

According to Driscoll (2002) the term blended learning should include following four concepts:

- Mixing the different types of instructional technology such as collaborative learning and virtual classroom to achieve instructional goals.
- Integrating manifold learning theories such as cognitivism and constructivism to enhance the learning outcome.
- Combining any type of instructional technology with face-to-face instruction.
- Mixing instructional technology with the practical job tasks.

Garrison and Kanuka (2004, 96-97) emphasized that it is important to make a distinction between blended learning and "enhanced classroom or fully online learning experiences". In order to do that, they presented a continuum of e-learning (see Fig. 2.3), where no sharp boundary could be drawn between online learning and blended learning. They state that "*the real test of blended learning is the effective integration of the two main components (face-to-face and Internet technology) such that we are not just adding on to the existing dominant approach or method. This holds true whether it be a face-to-face or a fully Internet-based learning experience.*

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A blended learning design represents a significant departure from either of these approaches. It represents a fundamental reconceptualization and reorganization of the teaching and learning dynamic, starting with various specific contextual needs and contingencies (e.g., discipline, developmental level, and resources)".

Figure (2.3): A continuum of e-learning (Garrison and Kanuka, 2004)
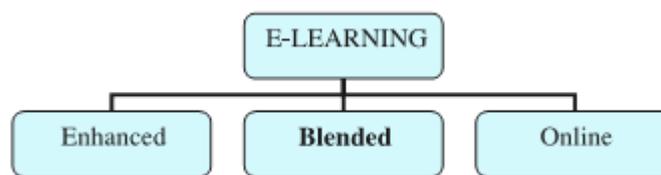
Therefore, blended learning is distinguished from enhanced face to face instruction, as the latter involves constant face to face contact between the students and teacher on the one hand and between the students themselves on the other hand. In addition to that face to face instruction involves the use of modern technology in the classroom including the internet. By contrast blended learning could take the form of face to face learning within either asynchronous learning environment such as e-mail and forum, or synchronous learning environment such as videoconferencing, or could be both of them. However, in either case less face to face contact exists between students and teacher and between the students themselves than in the case of enhanced classroom.

In the current study the blended learning takes the form of a combination between the traditional classroom (face-to-face) and the asynchronous virtual classroom, where the students have to attend classroom lectures, and in the meantime have the access to the asynchronous virtual classroom to do other lectures, and enhance their

knowledge through additional reading and through browsing relevant websites. Furthermore, learners will be able to perform other activities such as self-exams, exercises, group discussions and other group activities.

A number of aims are associated the designing of blended learning environments. Osguthorpe and Graham (2003, 231) emphasize six aims of designing blended learning, which include "pedagogical richness, access to knowledge, social interaction, personal agency, cost effectiveness, and ease of revision". Some researchers (Gould, 2003; Akkoyunlu & Soylu, 2006) argue that by using blended learning one will be able to benefit from the combined merits of both e-learning and traditional learning. Thus, in the current study, the asynchronous virtual classroom provides accessibility and flexibility in the time and place, the opportunities of more interaction (connectivity), efficiency, taking into account the individual differences between learners. In the meantime the traditional classroom ensures social interaction and the development of communication skills among learners.

Recently blended learning has become popular in many institutions of higher education, especially in countries that have adopted distance education and e-learning as alternative delivery methods in their universities (Lim, Morris & Kupritz, 2006; Gutierrez, 2006). However, some countries still consider such educational modes as second class modes with regard to their outputs at higher education institutions. The kingdom of Saudi Arabia where the current study is being conducted is one of those countries. The following chapter provides an overview of the technology and higher education in Saudi Arabia.

Chapter Three:

Technology and higher education in Saudi Arabia

Chapter Three

Technology and higher education in Saudi Arabia

The Faculty of Sharia was the first institution of higher education to be established in 1949 as such institutions did not exist in the Kingdom of Saudi Arabia prior to that date. However, in 1975 the Ministry of Higher Education was established to supervise the implementation of state policy in this area (Ministry of Higher Education, 1986). Currently the ministry supervises 24 public universities as referred to by Ministry of Higher Education (1995, 2004, and 2010), King Fahd University and minerals (1998), King Faisal University (1998), Umm Al- Qura University (1998), and King Khalid University (1999). The following table shows the public Saudi universities and their inception dates and locations.

Table (3.1): Public Saudi universities

No.	Name of the university	Inception date	Location
1	King Saud University	1967	Riyadh
2	Islamic University	1961	Madinah
3	King Abdulaziz University	1964	Jeddah
4	Al-imam Muhammad ibn Saud Islamic University	1974	Riyadh
5	King Fahd University of petroleum and Minerals	1963	Al-dhahran
6	King Faisal University	1975	Al-ahsa
7	Umm Al-Qura University	1980	Makkah
8	King Khalid University	1998	Abha
9	Taif University	2003	Taif

No.	Name of the university	Inception date	Location
10	Qassim University	2003	Qassim
11	Taibah University	2003	Madinah
12	Hail University	2005	Hail
13	Jazan University	2005	Jazan
14	Al-jouf University	2005	Al-jouf
15	Al-baha University	2005	Al-baha
16	Tabuk University	2006	Tabuk
17	Najran University	2006	Najran
18	Northern Border University	2007	Arar
19	Princess Nora Bint Abdulrahman University	2008	Riyadh
20	King Saud bin Abdulaziz University for health sciences	2005	Riyadh
21	Dammam University	2009	Dammam
22	Al-kharj University	2009	Al-kharj
23	Shagra University	2009	Shagra
24	Al-majmah University	2009	Al-majmah

In addition to the above shown state universities, there are seven private universities in Saudi Arabia, which award up to master degree, and students have to pay tuition fees (Ministry of Higher Education, 2010). The following table shows the private Saudi universities, their inception dates and locations:

Table (3.2): Private Saudi universities

No.	Name of the university	Inception date	Location
1	King Abdullah University of science and technology	2009	North of Jeddah
2	Prince Sultan University	1999	Riyadh
3	Prince Mohammad Bin Fahd University	2006	Al-kubar
4	Al-faisal University	2007	Riyadh
5	Al-yamamah University	2004	Riyadh
6	Effat University	1999	Jeddah
7	Dar Aluloom University	2008	Riyadh

From table (3.1) and (3.2) it becomes obvious that 21 out of 31 Saudi universities have been established within the last ten years in order to meet the increasing demand for higher education in the aftermath of the continuous expansion in general education. In this regard, the seventh development plan emphasizes the fact that institutions of higher education in Saudi Arabia need to increase their capacity in order to live up to the challenge, given that the kingdom of Saudi Arabia is among the top countries in the world with the highest rates of population growth (Ministry of Planning, 2001; Khudayr, 1999). The records of the Ministry of Higher Education show that the institutions of higher education in the kingdom have so far accommodated 666662 students including 193565 new enrolment in 2009 (Ministry of Higher Education, 2010).

Universities nonetheless, have to cope with ever increasing demand for higher education despite their stretched budgets. The universities in Saudi Arabia are also

under pressure to increase the number of qualified staff in order to get rid of the old traditional system to provide a state of the art education (Al-Salem & Al-Dawid, 2002).

Therefore the need arises for introducing new educational methods that take full advantage of the current technological advance. By so doing higher education in the kingdom of Saudi Arabia will live up to the many challenges in terms of number and quality (Al-Hamidi et al., 1999).

Al-Manea (2002) points out that the future prospects of higher education could be in doubt given the many challenges that lie ahead. To mention but a few of those challenges are the rising tides of globalization, the rapid technological advance, the less efficient system and overall the increasing demand, thus should the prospects of higher education in Saudi Arabia be improved, all these challenges need to be urgently addressed. In this regard, Al-Zahrani, S (2002) and Al-Salem (2003) question the role of the institution of higher education in Saudi Arabia in the field of scientific research, including the promotion of modern technology such as the internet to boost communication between researchers and research institutions.

However, according to Al-Qurashi & Al-Thubaiti (2001), universities in Saudi Arabia have yet to get rid of their old traditional methods of teaching, by taking advantage of the modern technological advance to cope with the needs of students and researchers. In this regard some efforts are being made, but as yet there still a long way to go for those efforts to be fruitful. For example, Al-Sharhan (2003), points out that the internet service is either completely missing or otherwise the service is marred by continuous disruption in classrooms. The students also need to be trained to take full advantage of the internet service where it is available. This is further confirmed by Al-Khammash (2004) who has concluded that the use of

modern technology including the internet in education and scientific research is on decline. Moreover, Al-Zahrani, S (2002), points to the shortcomings of higher education in Saudi Arabia, and its failure to take advantage of the modern technological advance as the case with the developed world. In his view taking advantage of information technology tends to improve the quality and effectiveness of education reduced costs. Yet, in his view failure of establishing the necessary infrastructure and networks in Saudi universities constitutes a major setback of the whole system.

For all the above reasons Ministry of Planning (2004), has urged the institutions of higher education to take advantage to the rapid advance in technology in the field of education particularly e-learning and distance learning. On the other hand, Ministry of Higher Education (2003) in the national report highlights the attempts made by Saudi universities for establishing databases and information systems to be directly connected to the global information databases, which will facilitate the import of technological know-how. Furthermore, Al-Lahibi & Al-Ali (2004), point to the continuous attempts of some of the institutions of higher education to make use of the technological advance even through such attempts can be described as informal and at an early stage. In this respect Madani (2002) argues that the limited use of e-learning makes it premature for government institutions to judge the final outcome of the experiment. The following paragraphs provide a brief idea about those attempts:

1- In 2001 a technical programme had been designed by King Abdul-Aziz University featuring the update of the educational system, and the recreation for the university infrastructure (Madani, 2002).

2- In King Saud University the faculty members were encouraged to use e-learning as a method of learning to support the traditional system. A special

server has been developed for this purpose to provide students and teachers with the appropriate references and articles (Al-Lahibi & Al-Ali, 2004).

3- In King Fahd University for petroleum and minerals a centre of e-learning has been established to help faculty members in designing of electronic courses through the use of WebCT and blackboard systems. These electronic courses provide support to traditional teaching methods in addition to the training off staff members (Al-Amoudi, 2005).

4- In King Khalid University the e-learning centre prepared an action plan to activate the techniques and method of e-learning. In addition to that the infrastructure of the e-learning project has been completed, and the university main network has been developed to meet the requirements of this project. The e-learning centre has also started to train the university staff and students to use the internet and e-mail. In the meantime the university took advantage of the centre to teach some of the courses electronically (Yamani, 2006).

5- The project of the national centre for developing e-learning and distance education for higher education in Saudi Arabia. This centre has been established to achieve the following objectives:

- To promote the idea of e-learning and distance education in relation to higher education.

- To expand the capacity of higher education institutions through the application of e-learning and distance education.

- Providing projects and programs of e-learning and distance education.

- Supporting research and studies in the area of e-learning and distance education.

- Developing standards for the design of electronic courses in education.

- Providing consultancy in the field of e-learning and distance education.

- Designing educational software.

- Updating e-learning and distance education programmes in the area of higher education.

- Encourage meetings, conferences and workshops to address means of developing e-learning and distance education.

- Encourage cooperation with International organizations that work in the field of e-learning and distance education.

In order to achieve the above objectives the centre has initiated a number of projects. Some of those projects are the following:

1- The educational portal of the national centre for e-learning and distance education. The main aim is to promote knowledge, improve skills and encourage exchange of experiences in the area of e-learning and distance education through the services provided by the portal pages of news, electronic courses, and forums.

2- A learning management system called JUSUR has been designed by the centre to manage the process of e-learning in Saudi Arabia.

3- The national repository for learning units called MAKNAS. The aim of this project is to support the efforts of higher education in Saudi Arabia through the development and enrichment of the educational content of digital courses as well as through facilitating the storage and retrieval of e-learning units.

4- E-learning award of excellence. The aim of this award is to promote the quality of education in Saudi Arabia through encouraging innovation and creativity in higher education institutions, and through inspiring the spirit of competition in relation to e-learning.

5- The project of training and qualification. This project aims at improving the skills through training of faculty members and universities staff in the field of e-learning and its applications through programmes at all levels presented by a group of experts and qualified trainers.

6- Saudi digital library (SDL) project. This library has been established for the purpose of supporting electronic courses by providing sources and important references to learners and teachers. This tends to improve and disseminate and facilitate the exchange of information among users. The library includes more than 90000 titles of digital books featuring famous international publishers.

7- The Saudi centre for support and counseling (SANEED). The main purpose of the centre is to provide technical and academic support for all those involved in the e-learning process being students or staff members. The latest devices of telephone communication and computers have been installed in the centre to provide support services (National Centre for E-learning and Distance Learning, 2010).

However, as far as higher education in Saudi Arabia is concerned a number of studies have been carried out so far. These studies include that of Al-Kawaldah (1995), Omar (2003), Yamani (2006), Al-Otaibi (2005), Al-Zahrani, A (2002), Gban (2002), Al-Zahrani (2003), Al-Khammash (2004), Al-Thubiti & Al-Wthenani (2002), Madani (2002), Al-Faisal (2002), and Al-Manea (2002). Generally those studies have made a number of recommendations with regard to the developing and updating higher education of Saudi Arabia, taking into account the technological advance in this area. Some of the recommendations are summarized below:

1- Every university should be provided with the appropriate networks and computers together with well trained and skilful staff to run those facilities with due competence and efficiency.

2- Cooperation and integration between higher education institutions in Saudi Arabia is an essential matter in order to establish the appropriate environment for virtual learning to boost higher education in terms of capacity and quality.

3- Develop the skills of faculty members of higher education institutions to enable them to take advantage of the technological advance in the field of education. Developing the skills should constitute the basis for staff competence so that every member of staff should hone his skills through intensive training.

4- Providing the necessary training for the staff members to enable them to cope with sustaining development in modern technology.

5- University students should attend compulsory courses in computers and other aspects of modern technology.

6- University graduates should attend courses featuring the use of modern technology in education.

7- A centre for technology needs to be established in every university in the Kingdom.

8- Modern systems of education such as e-learning need to activated and their output needs to be evaluated by the educational authorities for civil service.

Yet, despite the serious intention of the education authorities in Saudi Arabia to take advantage of the technological advance, resistance to change featuring poor students' response to the new modes of instruction remains one of the main challenges (Al-Musa & Al-Mobark, 2005; Yamani, 2006). In the traditional patterns of education the student has no role to play apart from being directly taught by the instructor who

remains the only source of knowledge. All of this may be a challenge to the application of new instructional modes, and may have an impact on its effectiveness on students' achievement and attitudes. The present study is an attempt to investigate the effect of new instructional modes such as e-learning and blended learning on students' achievement and attitudes in such environments.

The following chapter will provide a review of the previous studies carried out to investigate the effectiveness of e-learning and blended learning on students' achievement and attitudes in higher education.

Chapter Four: Review of previous studies

Chapter Four

Review of previous studies

4.1 Introduction

Many studies and scientific research have been conducted with regard to the effectiveness of the use of technology in an educational setting. However, the current research investigates the effectiveness of using e-learning and blended learning as compared to traditional learning on the achievement and attitudes of students in higher education.

However, the purpose of this chapter is to review the literature in relation to the current study that have been conducted in recent years as from 2000 to date in higher education to compare between them and the current study in accordance with the following themes:

- Studies compared e-learning and traditional learning and their influence on higher education students' achievement and attitudes.
- Studies compared blended learning and traditional learning and their influence on higher education students' achievement and attitudes.
- Studies compared e-learning and blended learning and their influence on higher education students' achievement and attitudes.
- Studies compared e-learning, blended learning and traditional learning and their influence on higher education students' achievement and attitudes.

4.2 Studies compared e-learning and traditional learning and their impact on the students' achievement and attitudes in higher education.

Goldberg & Mckhann (2000) evaluated the effectiveness of using virtual learning environment to deliver a course of introductory neuroscience on students' performance and attitude as compared to traditional learning. For that purpose 40 students were divided randomly into two equal groups. The first group was taught the first three lectures using VLE and the last two lectures using traditional lectures, while the second group was taught the first three lectures using traditional lectures and the last two lectures using VLE. The period of the experiment was five weeks and the achievement of each group was examined at the end of every week using the same examination for both groups. The students were asked to complete a questionnaire at the end of the experiment about their views of the virtual learning environment. The results of the examination indicated that weekly means of the achievement in VLE were higher than the achievement means of traditional lecture and the difference was significant (at 0.01 level). Moreover, the results indicated that the high achievement of VLE is not due to progression of the course or the passage of the time. The questionnaire results indicated that most of students rated VLE to be more effective in delivering the content and more desirable than the traditional one.

Ernst & Colthorpe (2007) investigated the efficacy of interactive lecturing on the achievement of second- year students who took physiology course at Queensland University. The achievement of speech pathology, occupational therapy students, and physiotherapy students were tested over 3 years from 2003 to 2005. In 2003, both groups were taught using traditional lectures, and the average results of speech pathology, occupational therapy students in the exam at the end of semester were

below the pass mark, while the other group performed well in the exam. In 2004 and 2005 the course was redesigned into interactive learning and taught to the same groups. The performance of those who achieved poor results in 2003 exam (speech pathology, occupational therapy students) increased 25% from 43.8% in 2003 to 68.8% and 67.8% in 2004 and 2005 respectively. The performance of those who achieved good results in 2003 exam (physiotherapy students) also increased 14.6% from 59.2% in 2003 to 73.8% in 2004 and to 79.2% in 2005 with. The results indicated that interactive lecturing promoted good learning achievement in both groups with more positive effect on the outcomes of those who performed poorly in 2003. The formal evaluation of the interactive lecture shows that it also positively affects students' engagement, attention, inspiration and understanding.

Al-Mubarak (2004) conducted a study to investigate the effectiveness of both types of the virtual classroom (asynchronous, synchronous) as compared to the traditional learning on the students' achievement. The researcher selected a random sample of two groups from among the students who took the education and communication techniques course taught by the faculty of education at king Saud University. The study sample contained 42 students i.e. 21 students in each group who were taught the course by the two different methods for five weeks at the rate of two lessons per week. The results of the study indicated that there was no statistically significant difference between the achievement of the two groups in terms of memorizing and understanding the lessons, and yet there was a statistically significant difference between the two groups in terms of application. However, the overall result of the achievement test did not show any statistically significant differences between the two groups.

Al-Zahrani, A (2002) conducted a study aimed at investigating the effectiveness of using the worldwide web on the achievement and the attitudes of the students who took the education technique course at the teacher's training college in Riyadh. For that purpose, a random sample of 34 students was selected and divided into subgroups i.e. an experimental group that was taught the course through a website designed by the researcher, and a control group that was taught the course using the traditional method of learning. The results of the study indicated that there were no significant differences between the two groups (at the 0.05 level) with regard to their achievement, whereas there was a positive effect of the treatment on students' attitude in this study.

Al- Shirbini & Yasir (2003) have carried out a study at the national institute of telecommunications which taught a course featuring information network security for a group of 22 students from seven Arab countries including Egypt, Palestine, Syria, Sudan, Libya, Tunisia and Yemen. The study lasted for 8 weeks, where the course was taught to the group through website designed by using (WebCT) package. Every student in the group was given his own username and password to access the course content. The results of the study indicated the following:

- There was a good level of interaction between the course teacher and the students, where they exchanged about 100 messages per week regarding the course content.
- The final results of the achievement test have shown that more than 90% of the students have achieved a score of over 85%.
- The only problem that faced the course teacher was to ensure that the participants did their weekly tests on their own without assistance from their

colleagues. In fact it was possible that some of the participants might have sought assistance to do the tests.

Ryan (2002) compared the effectiveness of using telecourses method, Web-based method and the traditional method on the achievement of the students who took the introduction to statistics course at Lakeland Community College in academic year 1999- 2000. The results of the final exam indicated that there was no significant statistical difference between the three groups in terms of achievement and that using such delivery methods was worthwhile. The researcher also distributed an attitudinal survey to the groups to find out whether the student satisfaction towards the delivery method has an impact on the final grade or not. The results showed that there was no significant difference between the three groups in terms of students' achievement as indicated by their attitudes.

Al- Jasser (2005) examined the effectiveness of internet-based learning on the achievement of female students who took the basis of human nutrition course at the faculty of computer at king Saud University. The study sample consisted of 72 female students divided equally into two groups i.e. an experimental group which was instructed the course through the internet, and a control group which was instructed the course by using the traditional method of teaching. The results of the study indicated that there was no statistically significant difference (at the 0.05 level) between students' achievement featuring the two groups as the results of the final exam would indicate.

Salamh (2005) examined the influence of internet on the achievement of the students of Jerusalem Open University who took the course featuring the use of computer in education. The study sample consisted of 72 students divided into two sub-groups i.e. 36 students in each sub-group one experimental group and the other

for control. The experimental group studied the course using the internet, while the control group was taught the course by traditional method. The results of the final exam indicated that there is a statistically significant difference between the two groups favouring the experimental group. However, it has been recommended that further studies need to be carried out to investigate the impact of internet at different educational levels.

Al-Far (2002) investigated the impact of using the internet on the achievement and recall level of male and female students who studied mathematics featuring the descriptive statistics course at the faculty of education at Tanta University. The study sample consisted of 70 participants i.e. 34 males and 36 females. The study sample was subdivided into two sub-groups, the experimental group with consisting of 13 males and 17 females who studied the course through the website, whereas the control group consisting of 21 males, and 19 females studied the course through the traditional method. The results of the study indicated a positive effect of the internet on students' achievement and recall level. However, it is worth mentioning that the results show that there is no significant difference between male and female students of the sample in these variables.

Gunnarsson (2001) designed a web based instruction (WBI) to investigate its effect on the achievement and attitudes of first year MBA students studying statistics course at Jesuit University. The researcher designed the WBI in the light of learning theories and previous instructional learning models. The number of students in the course was 42. The experimental group included 13 students who studied the course through the website that was designed using learning space software. The control group consisted of 29 students who studied the course by the traditional method. The results of the study indicated that the online environment has positive effects on

students' learning attitudes. However, in terms of achievement the results indicated that there were no differences between the achievement of both experimental and control groups.

Al-Sahrani (2002) conducted a study aiming at identifying the effect of using the internet in teaching geometry and converts course on the achievement of the students of Bisha teachers' college with respect to the three cognitive levels: remembering, comprehension and application as compared to the traditional method. The study sample involved 44 students divided into two groups. The control group studied the course by the traditional method, while the experimental group through the website. The results of the study indicated that there was a statistically significant difference at the 0.05 level between the achievement of the two groups as indicated by the means of the test results featuring the three cognitive levels, as well as the overall test results in favour of the experimental group.

Al-Hogali (2006) investigated the effect of the internet on the achievement of a group of students who took the geometry and converts course at the teachers' college in Madinah. For that purpose, the researcher under the supervision of four specialized professors, managed to develop a website for the triangles unite of the course. The study sample consisted of 66 students sub-divided into two equal groups i.e. an experimental group and a control group. The experimental group was given access to the website, whereas the control group was taught by the traditional teaching method. The results of the study revealed that there were statistically significant differences between the two groups in the post achievement test at the three cognitive levels: remembering, comprehension and application favouring the experimental group.

Barakzai (2003) examined two distance courses format as compared to traditional face to face course format regarding their effectiveness on students' achievement and satisfaction. The first year family nurse practitioner/ physician assistant students at university of California between 1998 and 2002 constituted the sample of this study. The sample consisted of 233 students who enrolled in the course of pediatric growth and development during the period of the study. A group of 52 students who enrolled in the course in 2000, 2001 were taught by traditional face to face lecture format. By contrast a second group of 120 students who enrolled in the course in 2002, 2003 were taught the course in pen and paper workbook and videotape format. In the meantime a third group of 61 students, who finished the course in 2004, were taught by online asynchronous method. A multiple choice exam based on the objectives of the course was used to compare the achievement of the students featuring the three groups. In order to compare students' satisfaction in the three groups Likert-type scale was used. The results of this study indicated that the achievement scores of online group was significantly higher than the other two groups, followed by the achievement scores of videotape and workbook group then the traditional group with lowest achievement scores. The analysis of data obtained from satisfaction questionnaire showed that there was no significant difference between the levels of satisfaction of the three groups, although the level of the online group satisfaction was higher than the other two groups. The researcher also examined the correlation between students' achievement and satisfaction and the result indicated that there was no correlation between both variables.

EL-Deghaidy & Nouby (2008) carried out a study to investigate the effectiveness of blended e-learning cooperative method as compared to face to face lectures on the achievement and attitudes of pre-service teaching program students who took a science teaching methods course at the school of education at Suez Canal

University in Egypt. The study sample was selected randomly from pre-service teaching students in their third year. The sample consisted of 26 of which 12 biology students constituted the control group, while the remaining 14 chemistry and physics students constituted the experimental group. The experimental group was taught the course through a website designed on the basis of ADDIE model (analysis, design, development, implementation, and evaluation) by the researchers using front page software program. The control group on the other hand, was taught the same course through the traditional method of teaching. Posttest achievement and attitude scale were used to examine the differences between the two groups in terms of achievement and the attitude. The result of the study revealed significant differences between the two groups favouring the experimental group.

Lim (2002) made a comparison between the degree of learning and learning application of three groups of undergraduate students who took the course of human resource development at a Mid-Western university. The three groups were taught the course by three different methods (classroom, web-based instruction, and satellite-based instruction). Eight students were instructed the course using web-based instruction, six students by satellite-based instruction, and five students through normal classroom instruction. An online five point Likert scale was used to assess the level of learning and learning application. The results indicated high perceived level of learning in all of the three groups where the mean score was 4.04 and the mean score of the three groups in terms of the frequently applied of learning was 3.89. With regard to the differences between the three groups in terms of the two dependent variables, the results indicated that there were no significant differences between them in term of perceived level of learning and application.

Kekkonen-Moneta & Moneta (2002) conducted a study aiming at comparing the effectiveness of e-learning and face to face lectures on students' learning outcomes involving in a course of introductory computing at the Hong Kong University of science and technology. The study compared three groups, one lecture group and two online groups. The lecture group involved 105 students, and one online group involved 180, while the other featured129 students. The students' learning outcomes were tested through midterm and final examinations. The means of learning outcomes regarding factual learning were higher in the traditional group compared to e-learning groups, and yet the difference was not significant. The means of learning outcomes regarding applied-conceptual learning were significantly higher in the traditional group in the midterm exam though significantly lower in the final exam compared to online groups. This led the researchers to conclude that the online format could be deemed as effective as the traditional format regarding the students' learning outcomes.

Johnson et al (2000) investigated the effectiveness of online course on the learning outcomes of undergraduate students who took the instructional design course for human resource development professionals at Midwestern University as compared to face to face course. Nineteen students participated in each group, and the learning outcomes of the two groups were tested through:

1- A training package especially designed for this purpose, which was reviewed and assessed by three doctoral students specialized in the instructional design.

2- The instructor final assessment of each student.

3- A self-assessment tool distributed to students at the end of the course. Three instruments were used to investigate students' satisfaction, the instructor and

course evaluation system (ICES), the distance and open learning scale (DOLES), and the dimensions of distance education (DDE).

The results of this study indicated that face to face group satisfaction was significantly more positive regarding instructor and course quality, course interaction and support. However, there were no differences in the levels of satisfaction among the groups regarding course structure, while the satisfaction of the online group regarding department support was significantly more positive. Yet, with regard to the learning outcomes variable, the results indicated that the mean of the training packages designed by face to face group was higher than online group but not significant. The course grads were mostly equal for both groups. The analysis of self-assessment instrument indicates that face to face group was significantly more comfortable in the following tasks: preparing a learner analysis, preparing a content analysis, writing goal statements, writing terminal objectives. However, the online group was significantly more comfortable in identifying the various ISD models. The overall results showed that the level of satisfaction of the face to face group appeared to be slightly more positive than that of online group, while there was no difference between both groups in terms of learning outcomes.

Carswell et al (2000) compared the influence of e-learning method and conventional method on the learning outcomes and experience of undergraduate students who studied a fundamental of computing course at the Open University in the UK. The study sample involved 132 students, 59 students in the internet study group, and 73 students in the conventional study group. A continuous assessment and final exam were used to compare the learning outcomes of both groups. Whereas, students' experiences of both groups were compared through various of tools including the distribution of background questionnaire at the beginning and the end

of the course, learning style questionnaire, tutorial, and marked assignments. The results of the study indicated that there was no significant difference in the learning outcomes between the two groups. Yet, the use of online method extends learning experience and internet experience more than traditional method.

Collins (2000) carried out a study to establish the effect of delivering a biology course by three different methods on the achievement and satisfaction of the students of the department of biology at Memorial University of Newfoundland in Canada. In this experiment, 105 students were taught by correspondence mail course, while 151 students were given classic on-campus lectures, and 22 students used a website to study the course online. However, neither the academic background of learners nor the groups' size was taken into account by the researcher. The achievement of the groups was investigated via midterm and final examinations, while the satisfaction of web course students was investigated via a questionnaire distributed to the students at the end of the course. The results indicated that the correspondence course students achieved the highest mean of achievement followed by the on-campus lecture course students, then the web course students, but the differences between the achievement means were not statistically significant. Only 21 students of the web course completed the satisfaction questionnaire and they were very satisfied with the course.

4.3 Studies compared blended learning and traditional learning, as to their impact on the achievement and attitudes of the students in higher education.

Akkoyuklu & Soylu (2006) conducted a study aiming at establishing the effect of blended learning on students' views, level of achievement and frequency of participation through a questionnaire, midterm achievement exam and the students'

participation on online. The number of participants in this study was 64 students who took the course of authoring languages in PC environment instructional design in 2005 and 2006 in the department of computer education and instructional technologies at the faculty of education at Hacettepe University. The results of the study have indicated that the level of achievement as well as frequency of participation has increased as the students' attitudes towards blended learning have become more positive.

Taradi at el (2005) examined the impact of blended web-based learning- problem based learning- collaborative learning as compared to traditional class of problem based learning on students' achievement and satisfaction. The experimental group consisted of 37 students featuring two generations (2002- 2003), while the control group consisted of 84 students featuring six generations (1996- 2001). Both groups consisted of undergraduate students in their second year who took acid- base physiology course at Zagreb University in Croatia. The researchers relied on the results of the final exam as well as a satisfaction questionnaire to investigate students' outcomes and attitudes. The experimental group was taught the course through an interactive module using WebCT software package and traditional classroom PBL, by contrast the control group was provided with written materials of the course, and was taught by the traditional method only. The final results showed that there was a significant higher score of the achievement in the final examination of WBL group with medium effect size of the WBL on the treated group. With regards to the overall satisfaction of the two groups, there was a statistically significant difference favouring the experimental group.

McFarlin (2008) investigated the effect of a hybrid of physiology courses on undergraduate students' performance at Houston University, USA involving in

semesters between August 2004 and August 2007 through the final grade of each semester. The researcher transmitted 50% of the courses to a hybrid format using webCT vista. A total of 658 students took part in the experiment being sub-divided into two groups i.e. a traditional group consisted of 346 students, and a hybrid group consisted of 312 students. However, in the first exam the hybrid group scored 10.5% higher than that of the traditional group. Likewise in the second exam the performance of hybrid group also was 17.6% higher than that of the traditional group. Yet, as for the average of the two exams for the autumn and spring courses, the score of the hybrid group was 14% higher than that of the traditional group. As for the final exam results the students who were taught by hybrid format scored 9.9% higher than those who used traditional format.

O'Leary (2008) conducted a study to investigate the effect of blended learning format on the improvement of student-learning outcomes in three introductory Spanish courses carried out during 2004-2005 at department of modern languages and classics at the University of Alabama, USA. The researcher compared the performances of a group of students in three consecutive semesters. In one semester the students were taught the course by the traditional method five days a week, while the redesign pilot group and redesign full implementation group were taught the course by traditional method as well as electronically using WebCT four days a week and one day a week respectively. All courses were taught by the same instructor. The number of subjects who participated in the study was 76 students, of which 36 students were enrolled in the pre-redesign traditional Spanish 101, 19 students were enrolled in the redesign pilot of Spanish102, and 21 students were enrolled in redesign full implementation of Spanish 103. Paper- and pen comprehensive final exam, one composition, two oral interviews and midterm oral exam were used as tools for evaluation. The results of the research indicated that the

second experimental group achieved a significant higher score than both the first experimental and control groups on the midterm oral interview, while there was no significant difference between the three groups in the scores of remaining tools. The researcher concluded that in his study the blended course format did not have any statistically significant effect on overall outcomes of the students' performance.

Gurpinar et al (2009) examined the effectiveness of a hybrid course of traditional problem based learning class and web-based learning as compared to traditional class of problem based learning on the students' achievement and satisfaction at school of medicine at Akdeniz University in Turkey who enrolled in the academic year 2006-2007. The study sample consisted of 179 students, whereby the participants were asked to answer a questionnaire to express their opinion with regard to the hybrid course. The academic achievement of the students was assessed by final exam at the end of the course. The result showed that the hybrid course affected students' satisfaction positively whereby the overall mean score of students' satisfaction was 3.65. The result also indicated that there was a statistically significant difference between the achievement mean score of hybrid course and traditional course in favour of the former.

Alshwiah (2009) investigated the effect of blended virtual learning environment using WebCT tools and face to face lectures on the achievement and the attitude of Arabian Gulf University premedical students in the academic year 2007/2008 scoring less than 60% in their English language skills course. For that purpose, a group of 50 students was randomly selected, and then subdivided into two groups i.e. an experimental group consisting of 28 students and a control group consisting of 22 students. The experimental group was instructed a unit of English language through face to face classes and online unit on WebCT, while the control

group was taught the same unit through face to face classes only. The achievement of each group was assessed by midterm exams and the final exam, and their attitude was evaluated by a five-point likert scale designed by the researcher. The result of the study revealed that there were no statistically significant differences between the two groups in terms of achievement in the final exam while the midterm exam results indicated that there was a significant difference in favour of the control group. The result also indicated that there was no significant difference between the two groups with regard to their post attitudes towards the English language.

Pereira et al (2007) conducted a study to investigate the effectiveness of blended learning and traditional teaching on the academic performance and the degree of satisfaction of the descriptive anatomy course students at Pompeu Fabra University in Barcelona. The blended learning group featured 69 students who were instructed the course online besides attending seminars and problem solving activities, while the traditional learning group featured 65 students who were taught the course face to face. Yet, the second group was given access to the virtual website to print lectures, notes and related images. Many programs were used to create the virtual campus including Hot Potatoes, Macromedia Dreamweaver, and JavaScript. The achievements of both groups were evaluated through three tests at the end of the course. Standardized survey was distributed to both groups to find out their level of satisfaction. The results of the study indicated that there was a statistically significant difference between both groups in terms of academic performance and pass rate favouring the blended learning group, whereas no significant differences between the two groups were spotted regarding their overall level of satisfaction.

Bryner et al (2008) examined the effectiveness of blended modules of interactive learning and traditional teaching as compared to traditional teaching only

on the performance, study time, perceived concept difficulty, and perceived level of stress featuring the students of the medical school at Michigan Medical University, USA. The researchers designed interactive modules on difficult concepts suggested by the faculty members of staff, who were experts in designing and teaching of preclinical curriculum. The modules were produced through the use of Macromedia flash MX 2004. The students in their first or second year at medical school were sub-divided randomly into two groups i.e. a control group consisting of 53 students and an experimental consisting of 51 students. The control group was taught the course using lecture notes, books only, while the experimental group was taught the course through interactive modules and in the meantime provided with the same materials as the control group. The participants in either group had to answer a questionnaire as a requirement for the assessment of experience and prior knowledge was examined as well. The results indicated that no statistically significant differences between the two groups in terms of their knowledge and perceived level of stress, while statistically significant differences were found between them in terms of perceived concept difficulty and study time. However, as far as the experimental group was concerned the perceived concept difficulty was reduced with increasing study time.

Utts et al (2003) examined the impact of traditional course and hybrid course on the performance, investment time, and satisfaction of students who took statistic course at California University. A group of 208 students was selected to study the course by hybrid method, while a group of 77 students was chosen for the traditional method as it was not possible for the two groups to be chosen randomly. However, for convenience both groups were taught the same course by the same instructor for ten weeks, so they were comparable in the potential confounding variables, but different in the class size and the delivery methods. The hybrid group was instructed the course by attending weekly meeting for 80 minutes in addition to interactive

materials using CyberStats and text book. Whereas the traditional group had to attend three lectures weekly as well discussion group sessions once a week besides the text books. The student's performance was assessed through pre-course and post- course tests. However, other dependent variables were assessed by evaluation forms distributed to the students before the final exam. The results of this study indicated that there were no significant differences between the two groups in terms of performance. The effect sizes were calculated and it was 1.72 for the traditional method and 1.69 for the hybrid method which is almost similar. The traditional group showed better satisfaction in terms of pace, expectations, and organization of the course, while there was no significant different between the satisfaction of the two groups with availability of instructor, and clarity of presentation. The investment time on each course was similar.

Scida & Saury (2006) compared the impact of a hybrid course and traditional course on the performance of students who took elementary Spanish course taught by the department of Spanish, Italian and Portuguese at Virginia University. A group of 22 students were taught the course through the traditional method by attending five sessions five days a week. In the meantime another group of 19 students were taught the course by attending three sessions three days a week and two more hours doing online activities using Mallard program. At the end of the course the final rating of the students' performance favoured the second group. In other words the students who used the hybrid method achieved higher than those who used the traditional method.

4.4 Studies compared e-learning and blended learning and their impact on the students' achievement and attitudes in higher education.

Dodero, Fernandez & Sanz (2003) conducted a study aiming at comparing the effect of the blended learning style and pure e-learning style on students' participation and level of achievement. The blended learning group were given an object oriented programming (OOP) advanced course through traditional and online learning, while the e-learning group were given (OOP) basic course through a virtual classroom. Each group consisted of 50 students. The results indicated that blended learning style affected the level of participation of students in a more positive manner as compared to e-learning. However, contrary to that the results of final exam indicated that the students' achievement were alike in both blended learning group and online group.

Lim, Morris & Kupritz (2006) compared the learning outcomes of two groups of undergraduate students who studied a program evaluation course at Southeastern University. One group was taught half of the course using classroom instruction and other half using online method, while the second group was taught the course online. The blended learning group consisted of 69 students, while the online group consisted of 59 students. The result of the study indicated a significant increase in the learning outcomes in general as well as a higher average score in the post-course exam as compared to the pre-course exam results for both groups with no significant differences between the two groups in terms of the final outcome.

Hameed, Badii & Cullen (2008) investigated the effectiveness of blended method of teaching featuring face to face class and e-learning as compared to pure online method on learning achievement of 200 postgraduate students who took the

course of system analysis module at Wales University. The two groups were instructed half of the course by online method only and other half by blended method. The researchers used five Point Likert-type scales which were available to the students in the class and online for the purpose of evaluating the learning achievement of the two groups. The analysis indicated that there were no significant differences between the two groups in terms of learning achievement.

Lim & Yoon (2008) examined the influence of blended learning method and pure online method on the team learning outcomes and perceptions of instructional variables of two groups of undergraduate students enrolled in program evaluation course given by the department of human resource development at Southeastern University. The study involved two groups i.e. a group of 44 students who studied the course online, and group of 25 students who studied the course through blended learning. The members of the two groups were enrolled in the same course featuring 17 semesters between 2000 and 2005 i.e. 20 students in each semester. The instructor developed 13 online learning modules to be finished by the two groups each semester. In addition the blended learning group had to attend two classroom meetings every week. The students learning outcome and perceptions of instructional variables were evaluated through pre-course and post-course tests and online questionnaires at the end of each semester. The findings indicated that there was no significant different between online and blended learning groups in terms of learning outcomes. However, with regard to the perceptions of instructional variables the findings showed significant differences favouring the blended learning groups as they indicating positive perceptions regarding learning support, quality of instructor, and learning activities.

4.5 Studies compared e-learning, blended learning and traditional learning and their impact on the students' achievement and attitudes in higher education.

Kennedy & McCallister (2000) examined the effect of using electronic mail, traditional and the blended approaches on the achievement of the graduate students who took introductory statistics course in the fall terms of 1995- 1999 at University of Arkansas. For that purpose a study sample was chosen where the students were put in three classes in accordance with the delivery of their preference. Accordingly the e-learning class contained of 23 students, while each of the traditional class and the blended learning class contained of 69 students and 27 students respectively. The study started with null hypothesis by assuming that there were no statistically significant differences between the three groups in terms of students' achievements. The results of post-achievement test appeared to be consistent with the null hypothesis (at the 0.05 level) showing adjusted mean of 6.82, 7.00 and 7.01 for the traditional, e-learning and blended learning groups respectively, with a negligible effect size of 0.

Banks (2004) examined the influence of blended learning as compared to online learning and traditional learning on the achievement and reaction of a group of working adults (undergraduate and graduate students) enrolled in economic and general courses at the Business Administration College at Touro University. The courses were taught in evening at weekends and all working adult in Colorado were invited to participate in any of the three course-delivery modalities. The e-learning group was taught the course asynchronously through e-mail and discussion forum using Microsoft outlook express, whereas the blended learning group was taught two third of the course asynchronously and a third through workshops in the classroom,

whilst the third group was taught the course by the traditional method. The students'
reactions were examined using a questionnaire delivered from an American society
for training and development reaction survey and mailed to 920 working adults in the
three groups. The students' achievement was assessed using a standardized
Educational Testing Service (ETS) economics questions. The results of the research
indicated that there was no significant different between the reactions of blended
content delivery group and classroom instruction group, in the meantime a
significant difference existed between the online content delivery group as compared
to the blended content delivery group favouring the former. Furthermore, the results
indicated that there were no significant differences between the groups in terms of
students' achievement.

Al-Zahrani (2008) investigated the effect of interactive computer software for
educational technology course on the academic achievement of the teachers college's
students at Albaha zone. A Random sample was chosen from Albaha teachers'
college which was randomly sub-divided into three groups (two experimental groups
and one control group). The first experimental group consisted of 23 students
instructed the course by hybrid method (traditional lectures and interactive software).
The second experimental group consisted of 22 students taught the course through
interactive software only (self- instruction method). The control group consisted of
21 students who were taught the course by traditional lectures only. The software
was designed by the researcher in the light of the director system and depending on
his proposed model of design. Cognitive achievement and skills test were designed to
evaluate the outcome. The results indicated that there were significant differences in
the cognitive and skills achievement tests favouring the two experimental. In the
meantime there was no significant difference between online and hybrid learning
groups in terms of achievement and skills.

4.6 Comment on the previous studies

All previous studies that have been reviewed above represent a sample of studies related to the current study. They investigated the use of technology in an educational setting as to its effectiveness on the learning process. Yet, these studies differed in many ways as to the software used, the place of study, the course to be taught, study design and dependent variables, and most importantly study results.

The following table summarizes these differences:

Table (4.1): The differences between previous studies

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
1	The study of Akkoyunlu & Soylu	2006	Web based website designed by the researchers	Department of computer education and instructional technology, Hacettepe University, Turkey	Authoring language in pc environment and instructional design, education	Students' achievement, views and participation	One experimental group	The group taught the course using face-to-face and web based website	Positive effect of blended learning on students' achievement, views and participation
2	The study of Taradi, S; taradi, M; Radic, K and Pokajac, N	2005	Website designed by researcher using web ct	Department of physiology and immunology, medical school, Zagreb University, Croatia	Acid- base physiology	Students' outcomes and satisfaction	Two groups(control group and experimental group	Exp. Group Taught by blended WBL and con. Group by traditional PBL class	Positive effect of blended WBL on students' outcomes and satisfaction

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
3	Goldberg & Mckhaun	2000	Virtual learning interface(VLI) designed by the researchers	Department of biology and neurology, school of medicine, Johns Hopkins University, Maryland	Introductory neuroscience	Students' achievement and views	Two experimental groups	Both groups were taught half of the course by (VLE) and other half by traditional lectures	Higher score of achievement in (VLE) groups and positive effect on their views
4	McFarlin	2008	Hybrid course using web ct, designed the researcher	Department of health and human performance, University of Houston, Houston	Physiology of human performance	Students' performance	Two groups(control group and experimental group	One group taught by hybrid lectures, while the other group by traditional format	Hybrid formatted course significantly improved students' grads

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
5	Ernst & Colthorpe	2007	Interactive lectures designed by the researchers	School of biomedical sciences, Queensland University, Australia	Physiology course	Students' outcomes	Two experimental groups	Both groups were taught once by traditional lectures and twice by interactive lectures	Positive effect of e-learning on the achievement of both groups with more on those who achieved poor results in the first period
6	Dodero, et al.	2003	Virtual classroom for e-learning group, and forum beside traditional for blended group, designed by the researchers.	Computer science department, Madrid, Spain	Two object oriented programming courses (basic and advance)	Students' participation and achievement	Two experimental groups	Both groups were taught different subject by different style of teaching(BL&E-learning)	Positive effect of blended learning on the level of participation but not the same with achievement as compared to e-learning

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
7	Al-Mubarak	2004	For asynchronous class Web CT was used, For synchronous class room talk was used(by researcher)	Department of education at king Saud University, Saudi Arabia	Education and communication techniques course	Students' achievement	Two groups(control group and experimental group	One group was taught by virtual classroom, while the other group by traditional format	There was no significant difference between the achievement of both groups
8	Al-Zahrani	2002	Website designed by the researcher	College of teacher's training in Riyadh, Saudi Arabia	Education technique course	Students' achievement and attitude	Two groups(control group and experimental group	The exp. Group taught through the website, while the con. Group through traditional method	There was no significant difference between the achievement of both groups, while there was appositive effect of the treatment on exp. G. attitudes

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N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
9	Al-Shirbini& Yasir	2003	Website designed using Web CT by NIOC.	National institute of communications (some Arab countries)	Information network security course	Students' interaction and achievement	One experimental group	The group was taught the course through the website	Good level of interaction and positive effect on students' achievement
10	Ryan	2002	Web based tools, Video based telecourse, By researcher	Lakeland Community College, Ohio, U.S	introduction to statistics course, math	Students' achievement	Three groups(control group and two experimental groups	The two exp. G. studied by web and telecourse, while con. G. by traditional method	There was no significant difference between the achievement of the three groups

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
11	Kennedy & McCallister	2000	Electronic mail and blended approach, designed by the researchers	University of Arkansas, U.S	Introductory statistics course, math	Students' achievement	Three groups(control group and two experimental groups	The two exp. G. studied by electronic class, blended class, while con. G. by traditional method	There was no significant difference between the achievement of the three groups
12	Al-Jasser	2005	Software designed by the researcher, didn't specify the program used	Computer department, king Saud University	The basis of human nutrition course	Students' achievement	Two groups(control group and experimental group	The exp. Group taught through the internet, while the con. Group through traditional method	There was no significant difference between the achievement of both groups

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
13	Salamh	2005	Software designed by the researcher, didn't specify the program used	Jerusalem Open University	The use of computer in education course	Students achievement	Two groups(control group and experimental group	The exp. Group taught through the internet, while the con. Group through traditional method	There was significant difference between the achievements of both groups for the exp. Group.
14	Al-Far	2002	Software designed by the researcher, didn't specify the program used	Math, education, Tanta University, Egypt	Descriptive statistics course	Students achievement, recall	Two groups(control group and experimental group	The exp. Group taught through the internet, while the con. Group through traditional method	Positive effect of the internet on students achievement and recall

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
15	Gunnarsson	2001	WBI designed by the researcher using learning space software	Jesuit university, united states, Ohio	Statistics course	Students achievement and attitudes	Two groups(control group and experimental group	The exp. Group taught through the WBI, while the con. Group through traditional method	Positive effect of the WBI on students attitudes, and there were no differences between the achievement of both groups.
16	Al-Sahrani	2002	Software designed by the researcher, didn't specify the program used	Teachers' college, Bisha, Saudi Arabia	Geometry and converts course, math	Students achievement	Two groups(control group and experimental group	The exp. Group taught through the internet, while the con. Group through traditional method	There was significant difference between the achievements of both groups at the three cognitive levels and overall result for the exp. Group.

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
17	Al-Hogali	2006	Software designed by the researcher, didn't specify the program used	Teachers' college, Madinah, Saudi Arabia	Geometry and converts course, math	Students achievement	Two groups(control group and experimental group	The exp. Group taught through the internet, while the con. Group through traditional method	There was significant difference between the achievements of both groups at the three cognitive levels and overall result for the exp. Group.

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
18	O'Leary	2008	Software designed by the department of modern languages & classics using WebCT	University of Alabama, Tuscaloosa, USA	Introductory Spanish courses (101)(102) (103)	Students learning outcomes	three groups(control group and two experimental groups	The two exp. Groups taught through the blended format, while the con. Group through traditional format	The blended format did not have any more significant effect on overall outcomes of the students
19	Banks	2004	Asynchronous learning using Microsoft outlook express, designed by the university	Department of business administration, touro university, USA	Economics courses	Students achievement and reaction	three groups(control group and two experimental groups	First exp. G. taught the course online, second exp. G. by blended format, and trad. G. traditionally	Reaction of online g. was more favorable than other groups, while no differences between achievement of three groups

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
20	Barakzai	2003	Asynchronous learning network, videotape, by university	Physician assistant education, California, USA	Pediatrics course	Students achievement and satisfaction	three groups(control group and two experimental groups	The two exp. G. taught by distance courses, while the control g. traditionally	Significant difference in achievement for online group, while on difference in satisfaction
21	Gurpinar et al	2009	Web-based learning environment (WBLE), offered by the university	Medicine since school, Akdeniz university, Turkey	Basic medical sciences	Students' achievement And satisfaction	Two groups(control group and experimental group	The exp. Group taught through the hybrid method, while the con. Group through traditional problem based learning	The achievement of exp. G. was significantly higher, and hybrid course effect students' satisfaction positively

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
22	EL-Deghaidy & Nouby	2008	Website designed using front page software by the researchers	School of education, Suez canal university, Egypt	Science teaching methods course, education	Student's achievement and attitudes	Two groups(control group and experimental group	The exp. G. studied through blended e-learning website, while the con. G. studied through traditional lectures	Significant differences in students' achievement and attitudes for the experimental group

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
23	Alshwiah	2009	Blended of VLE using WebCT and F2F. designed by the researcher	Arabian gulf university, Saudi Arabia	English language course	Students' achievement and attitude	Two groups(control group and experimental group	The exp. Group taught through the blended of VLE and F2F, while the con. Group through traditional method	There was no significant difference between the achievement and the attitude of both groups
24	Lim et al.	2006	Blended of f2f and online method & online method only, designed by the researchers	Southeastern university	Program evaluation course	Students' learning outcomes	Two experimental groups	One group was taught using blended learning, while other by online method only	There was no significant difference between the learning outcomes of both groups

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
25	Lim	2002	Web-based instruction, satellite-based instruction, by the university	Mid-western university	Human resource development course	perceived degree of learning and application	three groups(control group and two experimental groups	The two exp. G. taught by e-learning courses, while the control g. traditionally	There were no significant differences in perceived degree of learning and application
26	Hameed et al.	2008	Blended of f2f and online method and online method only, designed by the researchers	Wales university	System analysis module course	Degree of learning achievement	Two experimental groups	The groups were taught half of the course online and other half by blended method	There were no significant differences between groups in term of their achievement

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
27	Kekkonen& Moneta	2002	Web-based highly interactive and multimedia-rich e-learning materials, by the researchers	Hong Kong university	Introductory computing course	Factual learning, and applied-conceptual learning	Two online groups, and one lecturing group	The course was taught traditionally once, and online twice in the following semesters	No significant differences in factual learning, and significant differences in applied-conceptual learning for online groups
28	Johnson et al.	2000	Prerecorded audio lectures, PowerPoint and handouts through the course web site, by university	Midwestern university	Instructional design course	Students' satisfaction and learning outcomes	Two groups(control group and experimental group	One group was taught online and other face to face	No differences in learning outcomes, satisfaction of con. Group more positive

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
29	Carswell et al.	2000	Electronic mail, Hyper news, printed texts, audio, video tapes, CD-ROMs, floppy discs. By university	The open university, UK.	Fundamental computing course	Students' learning outcomes, and experience	Two groups(control group and experimental group	One group was taught online and other traditionally	No significant in the learning outcomes, positive effect of online method on students' experience
30	Collins	2000	Web course, and correspondence course, designed by the researcher	Memorial university of Newfoundland, Canada	Biology course	Students' achievement, and satisfaction	three groups(control group and two experimental groups	Con. G. taught traditionally, one g. by corresponden ce mail, other by web	No significant differences between their achievement, the web g. was very satisfied with the course

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
31	Pereira et al.	2007	Virtual campus designed using programs such hot potatoes…, designed by the researchers	Pompeu Fabra University, Barcelona	Descriptive anatomy course, biology	Students' performance, and satisfaction	Two groups(control group and experimental group	One group was taught through blended learning and other by traditional teaching	Significant differences in academic performance for BL G. , no differences between their satisfaction
32	Lim & Yoon	2008	Online modules designed by the researcher, didn't specify the program used	Southeastern university	Evaluation program, human resource development	Team level learning outcome, perception of instructional variables	Two groups, blended learning g. and e-learning g.	One g. was taught by blended of online and classroom meeting, other by pure online	No significant differences between both groups in learning outcomes, significant differences in their perception for BL. G.

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
33	Bryner et al.	2008	Interactive modules created with macromedia flash MX 2004 by the researchers	University of Michigan Medical school, Michigan	Preclinical course	Performance, study time, perceived concept difficulty, and level of stress	Two groups, blended learning g. and traditional g.	The exp. G. taught by interactive modules and traditionally, and the con. G. by traditional materials only	On significant difference in performance and stress level, and significant difference in study time and concepts difficulty
34	Utts et al.	2003	Interactive materials on CyberStats(commercial online statistics course)	California university	Statistic course	Students performance, satisfaction, and investment time	Two groups, blended learning g. and traditional g.	One G. taught by interactive materials and traditionally, and the other G. by traditional materials only	No significant different in the performance, investment time, and BL. G. was less positive satisfaction but not significant

N	The study	date	Type of programming used	The place of study implementation	Name of the course	Dependent variable	Study groups	The procedures	Results
35	Scida & Saury	2006	Online activities using Mallard program, designed by the researchers	Virginia university	Elementary Spanish course	Students performance	Two groups, blended learning g. and traditional g	One G. taught by online activities and traditionally, and the other G. by traditional meeting only	The performance final grads of hybrid course students was higher than the other group
36	Al-Zahrani	2008	Interactive software using the director system, designed by the researcher	Al-Baha teachers colleges, Saudi Arabia	Educational technology course	Students cognitive and skills achievement	three groups(control group and two experimental groups	Con. G. taught traditionally, first exp. g. by hybrid method, second exp. G. by interactive software.	Significant differences for the two exp. Groups, no differences between achievement of both exp. Groups.

Examination of the differences between previous studies featuring the above shown tables will provide a set of indicators as the following tables would suggest:

Table (4.2): Classification of previous studies according to the designer of the educational software

Designer of instructional software	number	percentage	Status of current study
By researcher	27	75%	the researcher himself designed the course using Moodle program, which was not used by any of these studies
By other	9	25%	
Total	36	100%	

Table (4.3): Classification of previous studies according to the place of implementation

Place of study implementation	number	percentage	Status of current study
Arab countries	11	30.6%	The study was implemented in Arabic country, Saudi Arabia, Umm Alqura University
Non-Arab countries	25	69.4%	
Total	36	100%	

Table (4.4): Classification of previous studies according to the design of the study groups

The design of the study groups	number	percentage	Status of current study
Two experimental groups and one control group	9	25%	The study groups design of current study is two experimental groups and one control group, where the asynchronous virtual website were used with the two experimental groups but in two different methods and did not use with the control group
One experimental group and one control group	19	52.7%	
Two experimental groups	6	16.7%	
One experimental group	2	5.6%	
Total	36	100%	

Table (4.5): Classification of previous studies according to the course subject

Course subject	number	percentage	Status of current study
Educational technology	8	22.2%	The course content of the current study is in Islamic culture, where the ethic unit of this course was redesigned in an asynchronous virtual website using Moodle program, and this content is different from the content of previous studies
Mathematics	7	19.4%	
Medicine	6	16.7%	
Human resource development	5	13.9%	
Computer science	4	11.1%	
Languages	3	8.3%	
Biology	2	5.6%	
Business administration	1	2.8%	
Total	36	100%	

Table (4.6): Classification of previous studies according to learning mode used

learning mode	number	percentage	Status of current study
Blended learning, e-learning, and traditional learning	3	8.3%	The current study compared three methods which are blended of traditional lectures and asynchronous virtual classrooms, pure asynchronous virtual classrooms, and pure traditional lectures
Blended learning and traditional learning	9	25%	
Blended learning and e-learning	4	11.1%	
E-learning and traditional learning	18	50%	
E-learning only	1	2.8%	
Blended learning only	1	2.8%	
Total	36	100%	

Table (4.7): Classification of previous studies according to the dependent variables

Dependent variable	number	percentage	Status of current study
Cognitive achievement and skills	1	2.8%	The dependent variables in the current study are the achievement and the attitude
Achievement	16	44.4%	
Achievement, satisfaction and investment time	1	2.8%	
Achievement, study time, concept difficulty and stress	1	2.8%	

Dependent variable	number	percentage	Status of current study
Team achievement, perception of instructional variables	1	2.8%	
Achievement and satisfaction	7	19.4%	
Achievement and experience	1	2.8%	
Achievement and attitude	4	11%	
Interaction and achievement	1	2.8%	
Participation and achievement	1	2.8%	
Achievement and views	1	2.8%	
Achievement, views and participation	1	2.8%	
Total	36	100%	

From the above shown tables one can note the following:

- It become obvious that in most of the previous studies the researchers designed the instructional software by themselves, while some relied on software produced by others.
- Most of the previous studies that have been reviewed, so far, have been implemented in non- Arab countries, while some in Arab countries.
- The previous studies were differed in the design of the study groups according to the objectives of the studies. For example, in some of the studies the study sample featured two experimental groups and a control group, while in others the study sample featured either one or two experimental groups. Yet, half of the studies featured one experimental group and a control group

where the experimental group was instructed using the instructional software and the control group through traditional lectures.

- The previous studies also differed in the content of the designed courses. In this regard some of the studies have focused on educational technology courses, some on mathematics courses, medicine courses, human resource development courses, computer science courses, language courses, biology courses, and business administration courses.

- The mode of learning also differed from one study to another. But as yet, almost half of the studies would compare between e-learning and traditional learning, some would compare between blended learning and traditional learning, and some studies would compare between three styles of learning blended learning, e-learning, and traditional learning. However, one study has focused on e-learning mode only, and one on blended learning mode only.

- The dependent variables under investigation would also differ from one study to another. Almost half of the studies would investigate the impacts of technology on achievement as a dependent variable. Yet, other studies would consider the effect of technology on more than one aspect of the participants' behavior such as attitude, satisfaction, views, experiences, skills, participation, interaction, time investment.

- Some of the previous studies would not mention the programs that were used to design and produce the educational software, while others would mention programs used such as Mallard, Cyber stats, macromedia flash MX2004, hot potatoes, power point, WebCT, front page, Microsoft outlook express, and room talk.

- The previous studies differed in their results regarding the effect of technology on achievement, satisfaction, attitudes, and views of the participants.

Seven of these studies indicated significant positive effect of blended learning on student's achievement as compared to traditional learning, while six of them indicated that there was no difference between the two modes regarding their effect on student achievement. However, as far as e-learning method is concerned ten of the previous studies have proved that it has significant positive effect on students' achievement, while twelve of those studies have not spotted any differences between e-learning and traditional learning methods regards their effect on students' achievement. Likewise, seven of the previous studies have indicated that there was no significant difference between blended learning and e-learning in terms of their effect on students' achievement.

Furthermore, two of the previous studies that have been reviewed, so far, have indicated significant positive effect of blended learning method on student's satisfaction as compared to traditional learning method, whereas another two of the studies have indicated that there was no difference between the two modes of learning in terms of students' satisfaction. Another three studies on the other hand, have shown conflicting results regarding the effects of e-learning as compared to traditional learning on students' satisfaction. In this regard while two of the studies would favour either e-learning or traditional learning, the third study would perceive the two methods as equally effective.

However, in terms of attitudes, three of the previous studies have indicated significant positive effect of e-learning on student's attitudes as compared to

traditional learning. Yet, the only study that compares between blended learning and traditional learning methods has shown that there was no difference between the two modes in terms of their effect on students' attitudes.

Furthermore, two of the previous studies which have investigated the effect of blended learning and e-learning methods on student's views have proved the two methods to be equally effective.

4.7 The similarities and differences between the current study and previous studies

The current study has similarities as well as differences to some of the previous studies that have been reviewed so far as shown below:

- The present study is consistent with the most of the previous studies in case where the educational website has been designed by the researcher.
- The current study is consistent with the few of the previous studies, as it was conducted in Arab country on a random sample of Umm Al-Qura University at the kingdom of Saudi Arabia.
- In terms of the design of the study groups, the current study consistent with a number of the previous studies in which the study sample features two experimental groups and one control group.
- The current study appears to be similar to three of the previous studies which relied on the design of two experimental groups and one control group in terms of comparing the effectiveness of the three instructional modes of learning i.e. e-learning, traditional learning and blended learning. These

studies are the study of Kennedy & McCallister (2000), study of Banks (2004), and study of Al-Zahrani (2008). However, of the three above mentioned studies that of Al-Zahrani (2008) shows close similarity to the current study as both studies tend to compare the three instructional modes in a higher educational setting in Saudi Arabia, and yet the two differ in the following aspects:

1- The sample of current study has been selected from among the students of Umm Al-Qura University, whereas Al-Zahrani (2008) has selected his sample from AlBaha teachers' training colleges.

2- The dependent variables in the current study are the achievement and attitudes, while Al-Zahrani (2008) focuses on cognitive achievement and skills as dependent variables.

3- The instructional website for current study has been designed in the analogy of ADDIE model using Moodle program, whereas Al-Zahrani in his study relied on the Director System to design his website.

4- The content of the instructional website for current study is ethics unit of the Islamic culture course (101) which is taught to Umm Al-Qura University students, while in Al-Zahrani study the content is the educational technology course which is taught to teachers training college's students.

- The current study is the first of its kind in the area of religious subject, where the ethics unit of the Islamic culture course has been redesigned electronically using Moodle.

- The current study appears to be consistent with some of the previous studies that have been reviewed, so far, which have focused on two aspects of the educational setting, the students' achievement and attitudes.

- The current study differs from previous studies in terms of the program that has been used to design the educational website. In this regard a Moodle program version 1.9 has been used. This program has not been used with any of the previous studies.

- The present study is consistent with some of previous studies that have designed the educational website in the light of one of proposed model in the instructional design, which inexistent in some of the previous studies. The website of current study has been designed in the light of ADDIE model (analysis, design, development, implementation, evaluation).

4.8 The importance of previous studies for the current study

The present study has benefited from previous studies in many aspects including theoretical framework, the design of instructional website, the design of study instruments, appropriate statistical methods to analyze the study data, and the formulation of the study hypotheses.

Chapter Five: Research Methodology

Chapter Five

Research Methodology

5.1 Introduction

This chapter presents the procedural steps that the researcher has followed to obtain the necessary data for the current study. Wellington (2006, 22) defines the term methodology as "an activity or business of choosing, reflecting upon, evaluating and justifying the methods you use". However, the main objective of this chapter is to clarify the study design, identify the study population and determine the size of sample which represents that population as well as the steps to be followed for building a virtual site. The preparation of the study instruments and their field application on the sample to be studied are also explained, and the statistical methods used in data processing are described. All the above aspects are discussed in detail in the following paragraphs.

5.2 Research hypotheses

This research is an attempt to make a contribution towards improving the teaching of Islamic subjects in the institutions of higher education in the Kingdom of Saudi Arabia. However, to reach that end three methods of learning will be examined and compared as to their effectiveness on students' achievements and learning attitudes. These methods include e-learning, blended learning and the traditional learning featuring a unit of an Islamic course to be taught at the University of Umm Al-Qura.

Bearing in mind the fact that empirical research studies are lacking in this area coupled with the fact that theoretical research has produced contradictory results, the author of this research deems it appropriate to start with the following assumptions:

1- There is no significant difference (at the 0.05 level) between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning).

2- There is no significant difference (at the 0.05 level) between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used traditional learning (attending classroom lectures).

3- There is no significant difference (at the 0.05 level) between the achievement of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning), and the achievement of students who used traditional learning (attending classroom lectures).

4- There is no significant difference (at the 0.05 level) between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning).

5- There is no significant difference (at the 0.05 level) between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used traditional learning (attending classroom lectures).

6- There is no significant difference (at the 0.05 level) between the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning), and the attitudes of students who used traditional learning (attending classroom lectures).

5.3 Research method

This research has been carried out using the experimental method. Gall, Borg and Gall (1996:463) describe the experimental method as "the most powerful quantitative research method for establishing cause-and-effect relationships between two or more variables". The fact of the matter is that this method does not merely describe the phenomenon or fact, but also observes the effects involving two or more variables under certain conditions (Johnson and Christensen, 2008). Gay (1976, 161) on the other hand, defines the experimental method as an inquiry in which " the researcher manipulates at least one independent variables, controls others relevant variables, and observes the effect on one or more dependent variables".

Since the current research seeks to uncover the effectiveness of using e-learning and blended learning methods on the achievement of the students of Umm Al-Qura University who are involved in the Islamic Culture Curriculum (101) organised by the Dawah and Islamic Culture Department; the experimental method should represent the most appropriate approach to achieving the research objectives. In other words, mainly to establish the impact of the independent variables featuring the methods of teaching on the dependent variables featuring the achievement of the students involved as well as their attitudes towards the teaching methods.

5.4 Research design

In order to test the research hypotheses pre-test / post-test control groups have been selected. This type of true experimental design should consist of at least two groups that could be expanded to three or more groups (Gay, 1976).

The current research involves three equivalent groups, two experimental groups and one control group. All research groups were given a pre-test achievement, then the two experimental groups were exposed to the independent variable; the first group was taught by e-learning method and the second group by blended learning, while the control group received the usual treatment which was the traditional learning method. The differences between the three groups were then identified.

Tuckman (1994) has confirmed that the use of this design assists to control the variables other than the independent variables, and the existence of control group supports the belief that the change in the experimental group performance refers to the treatment. Therefore, the following table of experimental design has been considered to verify the research hypotheses:

Table (5.1): Research design

Group	Pre-test	Method of teaching	Post-test	Attitude questionnaire	Interview
First exp. G.	✓	E-learning	✓	✓	✓
Second exp. G.	✓	Blended learning	✓	✓	✓
Control G.	✓	Traditional learning	✓	✓	✓

5.5 Study population

The term population refers to all components of the phenomenon that the researcher is interested to study, or all individuals and groups who are the subjects of the research problem (Entwistle and Nisbet, 1970; Gay, 1976; Owdah and Alkalily, 2000; Obydat, 2003).

Kish (1965 cited in Ross 1988) suggests that "a population should be described in terms of content, units, extent and time". Therefore, the population of the current research would involve all the students of Umm Al-Qura University in the kingdom of Saudi Arabia, who would be studying the Islamic Culture course (101), in the first semester of the academic year 2008/2009, consisting of 65 groups.

5.6 Study sample

Johnson and Christensen (2008, 223) define the sample as "a set of elements taken from a larger population according to certain rules".

Sampling is an important step in the research, and its main purpose is to gather data covering the whole population.

Gay (1976, 66) defines the sampling process as "the process of selecting a number of individuals for a study in such a way that the individuals represent the larger group from which they were selected".

The research findings based on the study sample will be generalized to the population, provided that the latter has been accurately selected. Taking that into account, the appropriate sampling technique for the current research is random sampling. According to Johnson and Christensen (2008, 225) random sampling is a way "in which every member of the population has an equal chance of being selected".

Gay (1976, 81) points out that random sampling is "the best single way to obtain a representative sample".

So by using random sampling three groups have been chosen from 65 groups in different specialization featuring the Islamic culture course (101), and eventually groups (57), (59), and (61) have been randomly chosen. The control group, first and second groups were determined randomly within these three groups representing groups (59), (61), and (57) respectively.

The study sample consists of (186) students, (72) students in the control group, (48) students in the first experimental group, and (66) in the second experimental group. The result of statistical analysis was limited to (148) students, (50) students in the

control group, (43) students in the first experimental group, and (55) students in the

second experimental group, for the following reasons:

1- The absence of some students in the pre-test and the post-test achievement.

2- The withdrawal of some students from the course.

3- Some students moved from the sample groups to other groups in the same
   course.

4- The exclusion of some students who took the course for the second time.

The number of students in the sample groups is acceptable; a fact which appears to

be consistent with Fogelman and Comber (2007) who suggest that 15 subjects per

group is an acceptable number in the experimental studies.

With regard to the interview sample for the purpose of this research, (6) students i.e.

two from each group were randomly selected to be the interviewees. The following

table shows the final number of students in the study sample groups.

Table (5.2): The number of students in the study sample groups

Group	Number of students
First exp. G.	43
Second exp. G.	55
Control G.	50

5.7 Study variables

Gay (1976, 202) suggest that "in an experimental study, the researcher manipulates at least one independent variable, controls other relevant variables, and observes the effect on one or more dependent variables".

5.7.1 The independent variable

Johnson & Christensen (2008) and Al-Asaf (2000) would define the independent variable as the cause which manipulated by the researcher for the purpose of knowing its influence on the dependent variable. However, in this current research the teaching method represents the experimental variable featuring the following:

- The use of e-learning method in the teaching of ethics unit of the Islamic culture course (101).

- The use of blended learning method in the teaching of ethics unit of the Islamic culture course (101).

- The use of traditional learning method in the teaching of ethics unit of the Islamic culture course (101).

5.7.2 The dependent variables

Tuckman (1994, 98) defines a dependent variable as a factor which is "measured following the independent variable to determine the presumed effect of the independent variable".

The dependent variables in the current research are:

- The achievement of the students.

- The attitude of the students towards the teaching method involved.

5.7.3 Control of extraneous variables

The control of variables is the cancellation or neutralization of the effect of all variables other than the independent variable, which might influence the observed phenomenon (Gay 1976; Tuckman, 1994; Obydat, 2003). However, Al-Asaf (2000) and Tuckman (1994) pointed out that variables other than independent ones could be controlled by randomization, by equating across groups or otherwise by elimination.

Yet, in order to control the confounding variables the researcher has undertaken the following procedures:

1- The three groups of the sample have been assigned randomly in accordance with Johnson and Christensen (2008, 297) confirm that "random assignment maximizes the probability that potentially confounding extraneous variables, known and unknown, will not systematically bias the result of the study".

2- The equivalent in all variables other than independent variable. Gay (1976, 162) would emphasize that "the researcher makes every effort to ensure that the groups are as equivalent as possible on all variables except the independent variable".

The process of equating across sample groups has been confirmed in relation to the following variables:

5.7.3.1 The nature of teaching material

The two experimental groups as well as the control group were taught the same unit featuring the ethics unit of the Islamic culture course (101), and the control group beside face to face teaching was provided with printed notes featuring all the asynchronous virtual class components, the general aims of the unit, aims of the lectures, short notes of lectures, exercises and applied activities.

5.7.3.2 The unit teacher

The researcher held meetings with the teaching staff of the study sample groups who gave him the green light to teach the groups by himself for the following reasons:

- They were not ready to teach the groups using the asynchronous virtual class.

- The researcher will be able to insure that other instructions of using the different variables of the research are in place.

5.7.3.3 Owning a personal computer

It can be seen from table (5.3) shown below that the level of significance for the variable of having a personal computer is 0.291; indicating no significant differences between the various groups of the research sample, which ensures the fact that in terms of having a personal computer, equality exists among the different research groups.

Table (5.3): The values of Chi-Square for the differences between study sample groups in terms of having a personal computer

Having a personal computer	Yes		No		Total	
Groups	Count	%	Count	%	Count	%
Second exp. G.(BL)	55	37.2	-	-	55	37.2
First exp. G.(EL)	41	27.7	2	1.4	43	29.1
Control G. (TL)	48	32.4	2	1.4	50	33.8
Total	144	97.3	4	2.7	148	100.0
Chi-Square	Value	2.469	Df	2	Sig.	0.291 (non-sig.)
Spearman Correlation	Value	0.107			Sig.	0.197 (non-sig.)

5.7.3.4 Joining computer-training courses

As shown on table (5.4) below, the level of significance for the variable of doing computer training courses is 0.562; indicating no significant differences between the research sample groups. This means equality exists among the different research groups with regard to doing computer training courses.

Table (5.4): The values of Chi-Square for the differences between study sample groups in terms of receiving any computer training

Receiving computer training	Yes		No		Total	
Groups	Count	%	Count	%	Count	%
Second exp. G.(BL)	22	14.9	33	22.3	55	37.2
First exp. G.(EL)	15	10.1	28	18.9	43	29.1
Control G. (TL)	15	10.1	35	23.6	50	33.8
Total	52	35.1	96	64.9	148	100.0
Chi-Square	Value	1.151	Df	2	Sig.	0.562 (non-sig.)
Spearman Correlation	Value	0.088			Sig.	0.287 (non-sig.)

5.7.3.5 The use of internet

Table (5.5) below shows that the level of significance for the variable of using the internet is 0.373; indicating that no significant differences exists among the different research sample groups; and confirming that equality exists among the different research groups regarding the use of the internet.

Table (5.5): The values of Chi-Square for the differences between study sample groups in terms of using the internet

Using the internet	Yes		No		Total	
Groups	Count	%	Count	%	Count	%
Second exp. G.(BL)	55	37.2	-	-	55	37.2
First exp. G.(EL)	43	29.1	-	-	43	29.1
Control G. (TL)	49	33.1	1	0.7	50	33.8
Total	147	99.3	1	0.7	148	100.0
Chi-Square	Value	1.973	Df	2	Sig.	0.373 (non-sig.)
Spearman Correlation	Value	0.101			Sig.	0.224 (non-sig.)

5.7.3.6 Having an e-mail address

Table (5.6) below illustrates that the level of significance for the variable of having an e-mail address is 0.293; suggesting no significant differences among the research sample groups; and ensuring equality among the different research groups in terms of having an e-mail address.

Table (5.6): The values of Chi-Square for the differences between study sample groups in terms of having an e-mail address

Having e-mail address	Yes		No		Total	
Groups	Count	%	Count	%	Count	%
Second exp. G.(BL)	55	37.2	-	-	55	37.2
First exp. G.(EL)	42	28.4	1	0,7	43	29.1
Control G. (TL)	50	33.8	-	-	50	33.8
Total	147	99.3	1	0.7	148	100.0
Chi-Square	Value	2.458	Df	2	Sig.	0.293 (non-sig.)
Spearman Correlation	Value	0.005			Sig.	0.951 (non-sig.)

5.7.3.7 Doing any training on internet applications

Table (5.7) below demonstrates that the level of significance for the variable of doing any training on internet applications is 0.576; indicating no significant differences between the research sample groups; which suggests that all groups have an equal chance of training on internet applications.

Table (5.7): The values of Chi-Square for the differences between study sample groups in terms of doing any training on internet applications

Training on internet application	Yes		No		Total	
Groups	Count	%	Count	%	Count	%
Second exp. G.(BL)	8	5.4	47	31.8	55	37.2
First exp. G.(EL)	5	3.4	38	25.7	43	29.1
Control G. (TL)	4	2.7	46	31.1	50	33.8
Total	17	11.5	131	88.5	148	100.0
Chi-Square	Value	1.105	Df	2	Sig.	0.576 (non-sig.)
Spearman Correlation	Value	0.086			Sig.	0.298 (non-sig.)

5.7.3.8 The ability of accessing e-mail

Table (5.8) below suggests that the level of significance for the variable of the ability of accessing e-mail is 0.100; indicating no significant differences between the research sample groups; and ensuring equality among research groups with regard to the ability of accessing e-mail.

Table (5.8): The values of Chi-Square for the differences between study sample

groups in terms of the ability of accessing e-mail

Accessing e-mail address	Yes		No		Total	
Groups	Count	%	Count	%	Count	%
Second exp. G.(BL)	55	37.2	-	-	55	37.2
First exp. G.(EL)	40	27.0	3	2.0	43	29.1
Control G. (TL)	49	33.1	1	0.7	50	33.8
Total	144	97.3	4	2.7	148	100.0
Chi-Square	Value	4.609	Df	2	Sig.	0.100 (non-sig.)
Spearman Correlation	Value	0.059			Sig.	0.480 (non-sig.)

5.7.3.9 The ability of sending messages via e-mail

It can be seen from table (5.9) below that the level of significance for the variable of

the ability of sending messages via e-mail is 0.213; indicating no significant

differences between the research sample groups. This suggests that all groups are

equal regarding the ability of sending messages via e-mail.

Table (5.9): The values of Chi-Square for the differences between study sample groups in terms of the ability of sending messages via e-mail

Sending messages via e-mail	Yes		No		Total	
Groups	Count	%	Count	%	Count	%
Second exp. G.(BL)	54	36.5	1	0.7	55	37.2
First exp. G.(EL)	39	26.4	4	2.7	43	29.1
Control G. (TL)	48	32.4	2	1.4	50	33.8
Total	141	95.3	7	4.7	148	100.0
Chi-Square	Value	3.089	Df	2	Sig.	0.213 (non-sig.)
Spearman Correlation	Value	0.049			Sig.	0.557 (non-sig.)

5.7.3.10 The ability of attaching files

As shown in table (5.10) below that the level of significance for the variable of the ability of attaching files from Microsoft Word is 0.452; indicating no significant differences between the research sample groups; and suggesting that all groups are equal with regard to the ability of attaching files from Microsoft Word.

Table (5.10): The values of Chi-Square for the differences between study sample groups in terms of the ability of attaching files from Microsoft Word

Attaching files from Microsoft Word	Yes		No		Total	
Groups	Count	%	Count	%	Count	%
Second exp. G.(BL)	49	33.1	6	4.1	55	37.2
First exp. G.(EL)	36	24.3	7	4.7	43	29.1
Control G. (TL)	46	31.1	4	2.7	50	33.8
Total	131	88.5	17	11.5	148	100.0
Chi-Square	Value	1.587	Df	2	Sig.	0.452 (non-sig.)
Spearman Correlation	Value	0.035-			Sig.	0.677 (non-sig.)

5.7.3.11 Sample groups pre-knowledge in the ethics unit of the Islamic culture course (101)

By using Levene's test for the homogeneity of variances, it could be seen from table (5.11) shown below that the value of Levene's statistic would be 1.360, and the level of significance would be 0.260 which would be insignificant (at the.05 level), indicating the homogeneity of the research samples.

Therefore, one way- ANOVA test can be used for the comparison between the three groups in their pre-knowledge in the Ethics unit of Islamic culture course (101).

As shown on table (9) below the value of (F) would be 1.704, and the level of significance would be 0.186, suggesting no significant differences between the research sample groups in the pre-test of their achievement in the ethics unit of Islamic culture course (101).

Table (5.11): The results of (One-way ANOVA) test for the differences between study sample groups in the pre-test overall mean grade.

Source	Sum of squares	df	Mean square	F	Sig.	Levene statistic		groups	N	mean
						value	Sig.			
Between groups	20.427	2	10.214	1.704	0,186	1.360	0,260	Second exp. G.(BL)	55	14.0909
Within groups	899.337	150	5.996		(non-sig.)		(non-sig.)	First exp. G.(EL)	43	14.2326
total	919.765	152						Control G. (TL)	50	13.1800

5.8 Research instruments and materials

For the purpose of achieving the research objectives the following instruments and materials have been designed:

5.8.1 Teaching unit

The preparation of teching unit contains the following:

5.8.1.1 The selection of the teaching unit

The researcher sought the advice of the head of Dawah and Islamic Culture department as well as the advice of some of the members of staff regarding the selection of a course which was most suitable for the experiment. Thus the following reasons justify the choice of Islamic culture course (101):

- The students who are studying this course were undergraduate first year students and they are more suitable than higher levels (the second and above) as they were relatively aware of the secondary school curricula which had recently been updated to cope with the state of the art curricula such as the use of modern technology in education. This would make them more appropriate and reliable than other levels for the purpose of this study.
- The theoretical nature of the course would assist the researcher to conduct the experimental study without any potential difficulties.
- Some faculty staff members who taught this course had shown their willingness to assist the researcher to carry out his experiment.

The Islamic Culture Course (101) is a compulsory requirement for the BSc degree in Umm Al-Qura University.

The course contains three units, Beliefs unit, Worships unit, and Ethics unit. The Ethics unit was selected to be reformulated through the asynchronous virtual classroom for the following reasons:

- The students did not take this unit at the beginning of the semester and that would give the researcher enough time to distribute his instruments as required, and would give the students adequate time to practice on the use of the asynchronous virtual classroom before the start of the experiment.
- In the beginning of the semester there was a strong possibility that some of students might withdraw from the course or otherwise move to other groups in the same course which is unfavourable, while this is less likely to happen later on in the course although the possibility is still there.

5.8.1.2 The content of the ethics unit

The content of the ethics unit was determined based on the main reference for the Islamic culture course (101) which was complied by a group of staff members from the college of Dawah and Islamic Religion Origins at Umm Al-Qura University. The main reference book entitled the Islamic Culture, which outlined the objectives and the content of the course. (See appendices 2, 3)

5.8.2 Asynchronous virtual classroom

Asynchronous virtual classroom has been designed for the ethics unit of the Islamic culture course (101), to facilitate learning for the two experimental groups.

The ethics unit of the Islamic culture course (101) has been electronically designed using the (Moodle) programme. Moodle is one of the Learning & Content Management System programmes known as (LCMS). This programme has been selected for the following reasons:

- It is very simple and can be used by any teacher as it does not need specialist computer knowledge.

- It has many advantages and tools that will enable teachers to publish the instructional content and control their students.

- It is available in a number of international languages including the Arabic language, where the user can make the appropriate language adjustments when necessary by selecting certain options.

- The programme is open for use (free of charge) and it is updated from time to time.

The researcher downloaded Moodle 1.9 version on his own computer. It was the last updated and stable version when it was downloaded in August 2008. The researcher started designing the ethics unit of Islamic culture course (101) on 1.9 version of Moodle in his own computer before it was uploaded on the host site on the internet until the end of unit design.

By consulting some references on the instructional design such as Ruffini (2000) and Valenti, Panti & Leo (2003), as well as reviewing some former modules of instructional units such as Al- Mushakah (1994), Al-Mubarak, (2004), and Abdulati, (2007), and in the light of the views of some of the staff members from the college of Dawah and Islamic Religious Origins at Umm Al-Qura University who have shown

interest in e-learning, the researcher has divided the unit into two chapters featuring six lectures as follows:

- The first chapter (general principles)

  - The first lecture (the definition of the concept of morals and its ethical links)

  - The second lecture (the basis of morals)

  - The third lecture (the generalities of morals).

  - The fourth lecture (the purification of soul and means of doing it).

- The second chapter (some examples of Islamic morals)

  - The fifth lecture (credibility, honesty, tolerance and permissiveness, patience)

  - The sixth lecture (generosity, loyalty, shyness, showing no bitter feelings or grudges towards others).

The following figure shown below illustrates the organisation of the ethics unit in relation to the asynchronous virtual classroom:

Figure (5.1): The organisation of the ethics unit featuring the asynchronous virtual classroom

A learning plan in a virtual classroom

Moving from the first chapter to the second chapter and from one lecture to another in the same chapter
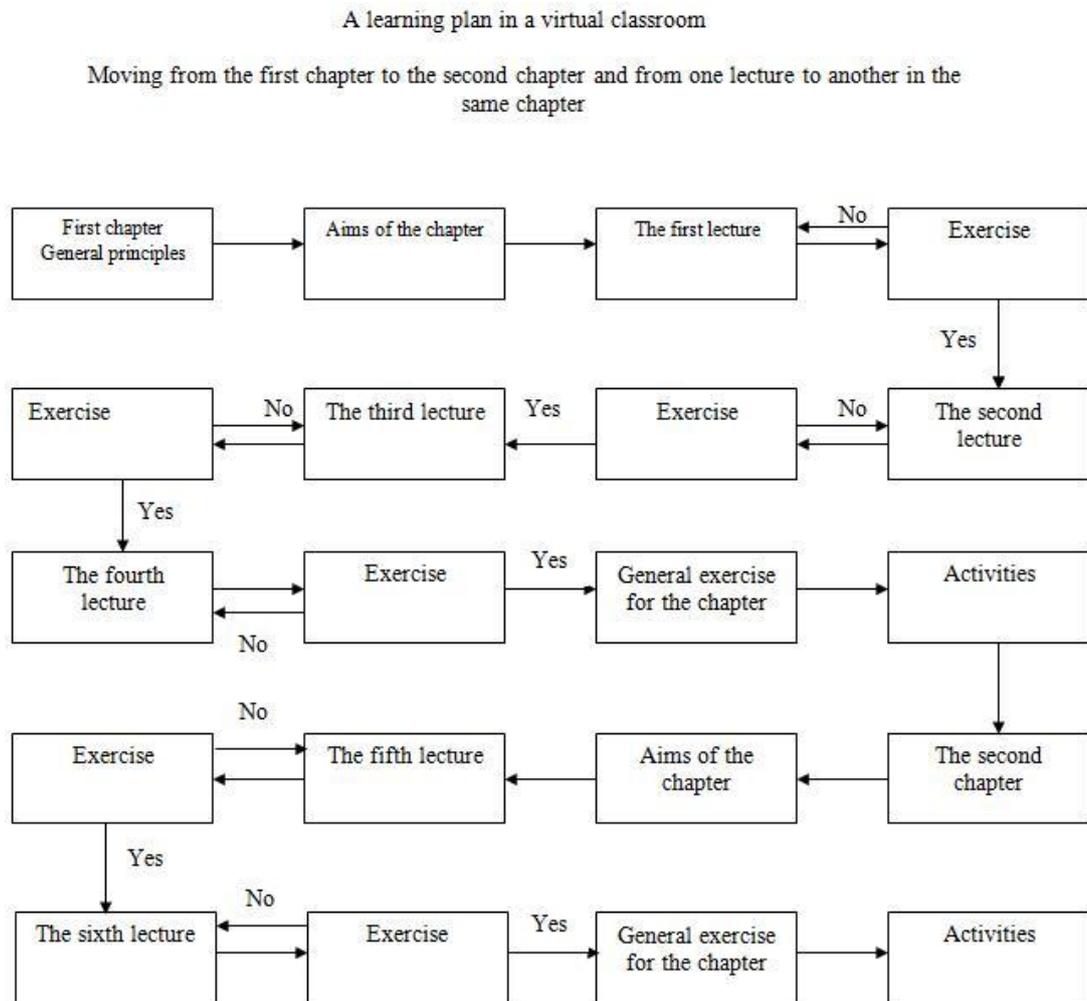
Each of the six lectures shown above incorporated the following activities:

- The aims of the lecture.

- The contents.

- Activities on using reference materials.

- Relevant websites.

- Self examination.

- The students will be asked to give verbal comments on issues related to the lecture.

- General discussion board for exchanging useful links, files and experiences.

The figure shown below illustrates the organisation of the lecture activities in the asynchronous virtual classroom:

Figure (5.2): The organisation of the lecture activities in the asynchronous virtual classroom
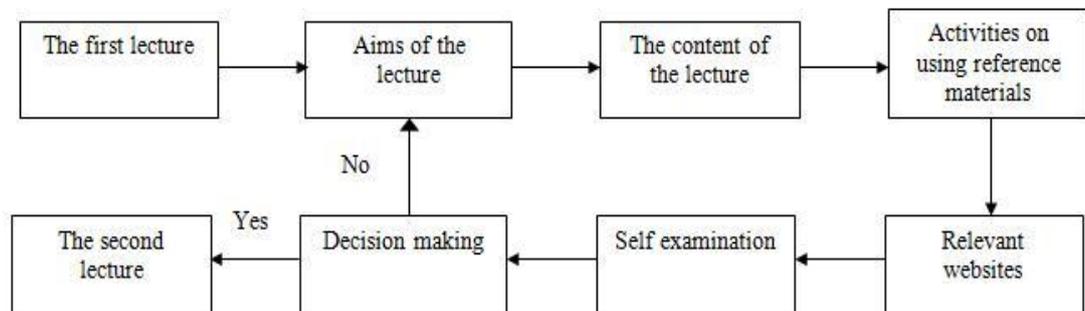
After the design of the ethics unit was completed using the 1.9 version of moodle, the researcher started looking for the hosting companies which offered the services which he was looking for as he needs a large capacity because the unit contains lots of data and the students were given the option to upload their assignments. Fasthosts.co.uk was chosen, with a total cost of hosting of £134.61 pounds. (See appendices 4, 5).

The asynchronous virtual classroom domain was given the name "Islamicmorals.com" which represents the best translation of the course developed using moodle. The hosting stage was completed with the consultation and the help of a web application developer known as Rizwan who works at Newcastle University.

5.8.2.1 Control and evaluation of the asynchronous virtual classroom

After the completion of the asynchronous virtual classroom design and its hosting over the internet, the control and evaluation stage was made to ensure that the system is working with the due perfection and that things were progressing according to the plan, and necessary corrections and amendments were made.

This stage includes the following:

1- An individual try-out where the researcher accessed the asynchronous virtual classroom as a teacher and a website manager, and then as a student making the necessary amendments.

2- The asynchronous virtual classroom was presented to a group of staff members from the department of Dawah and Islamic culture and the department of curricula and teaching methods at Umm Al-Qura University who showed interest in e-learning. However, their suggestions focused on leaving out some of the details and unnecessary explanations as well as leaving out some of the activities while considering integrating others.

3- Try-out on a small group where the researcher accessed the asynchronous virtual classroom as a teacher and a website manager together with a small group of students.
They navigated through the asynchronous virtual classroom and did some of its activities under the author's supervision. The author then managed to arrange a meeting with the students to discuss their views in relation to the website. The students' comments focused on the following:

- The students have shown a positive impression about the asynchronous virtual classroom. In their view it represents a modern and new method of teaching that provides them with the opportunity of self-assisted learning, and

makes them undertake activities and take exercises, and consult appropriate references.

- Some students suggested the necessity of providing them with guidance on how to enter and navigate through the asynchronous virtual classroom and its activities which was taken into account.

- The students indicated that adequate time was given for the lectures and other relevant activities.

4- The computer programme which has been used to design the unit is (Moodle), which is used in many universities worldwide. This programme enables the teacher to design his courses by using a formation of multi-tools as follows (see page 24):

- Providing the right tools to promote the subject material and the associated aims of learning.

- Provides the teacher with the right tools to undertake his duties with regard to correction and designing the appropriate exercises which could include the following type of questions: 1- questions featuring right or wrong answers 2- multiple choice questions 3- questions featuring short answers.

- Provides the necessary tools and facilities that will enable the teacher to designate assignments and duties to the students.

- Help the teacher establish special discussion boards. These boards on the one hand tend to facilitate interaction between the students and on the other hand will enable the teacher to take part through answering the students' enquiries.

- Providing the necessary tools that will enable the teacher to give feedback to the students.

- Providing the tools that will help the teacher name the right references and other sources of information to the students.

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At this point the researcher has confirmed that the asynchronous virtual classroom is ready for the experimental groups to study through.

The following explanation is supported with pictures of the content of the asynchronous virtual classroom.

5.8.2.2 Asynchronous virtual classroom contents

The asynchronous virtual classroom contains the following elements:

1. The main page:

   This page contains the general objectives of the unit (figure 5.3). In this page students could navigate through the following:

   - Review the contents of the unit by clicking on the phrase contents of the unit.
   - Select the chapter that the student wants to begin his study with by clicking on either the phrase chapter one or chapter two, where the unit contains two chapters and each chapter contains a number of lectures.

Figure (5.3): The main page of the asynchronous virtual classroom
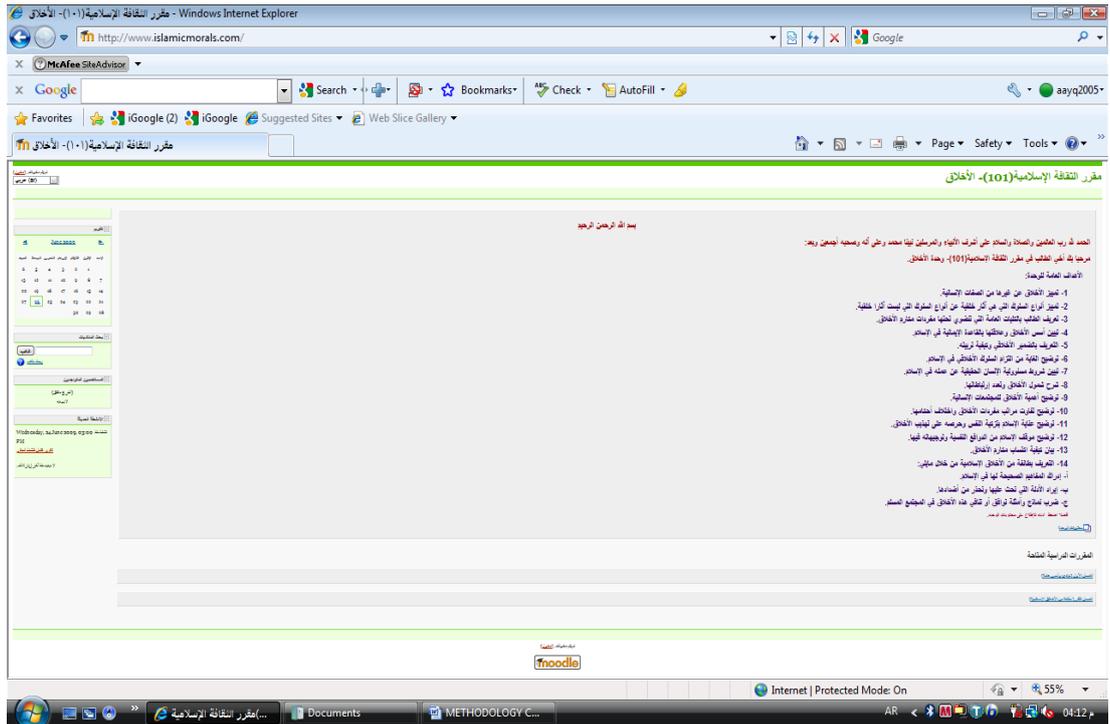
2. The lectures:

The first chapter consists of four lectures and the second chapter consists of two lectures. Every lecture has the following elements (figure 5.4) :

Figure (5.4): The elements of the first lecture from the asynchronous virtual classroom
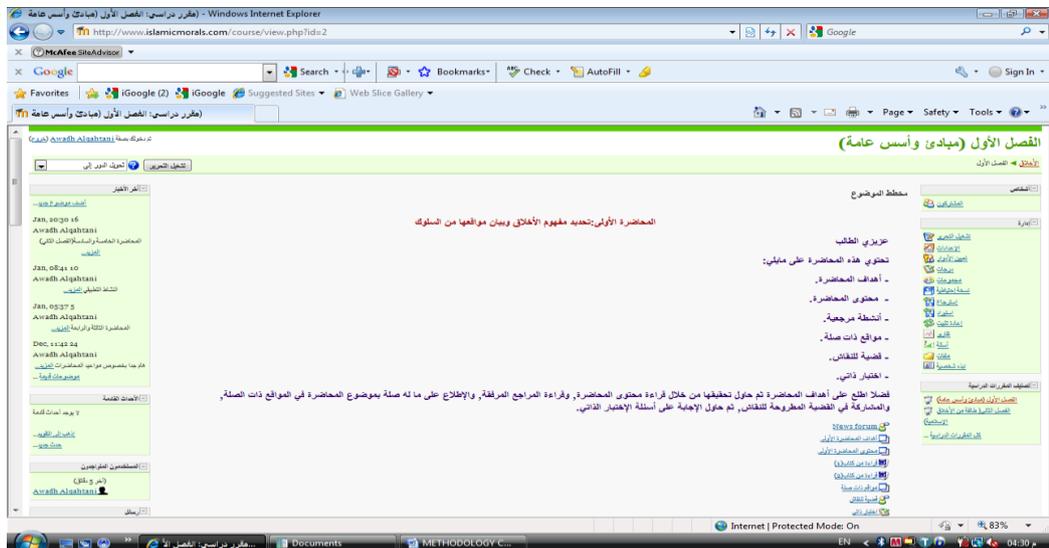
- The aims of the lecture (figure 5.5):

These aims have been outlined by a group of staff members

from the department of Dawah and Islamic culture, and have

been incorporated in the main reference of the department.

Figure (5.5): The aims of one lecture from the asynchronous virtual classroom
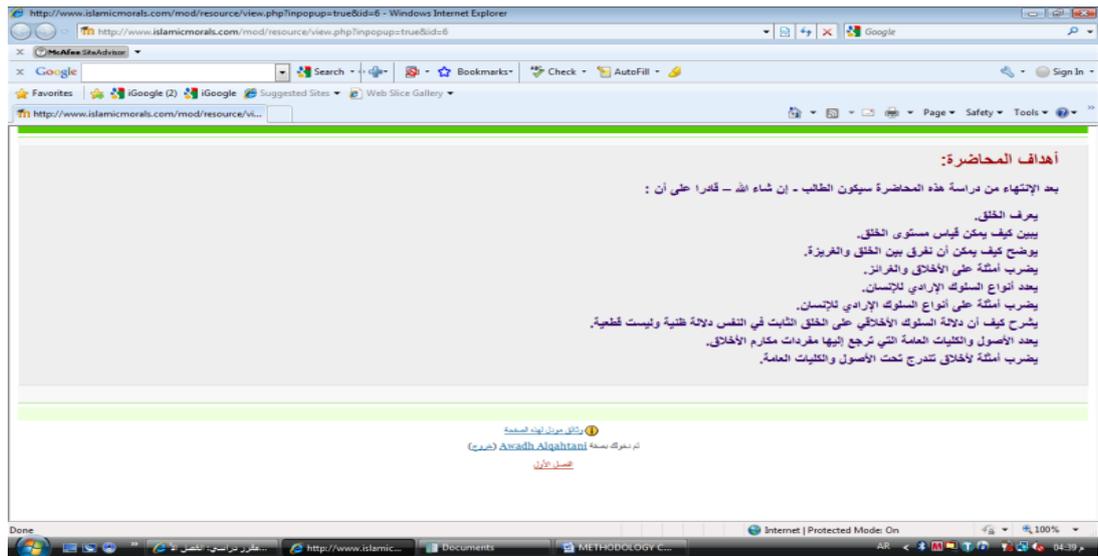
- The lecture content (figure 5.6):

It consists of a summary of the lecture featuring the book of

Islamic culture which is the main reference adopted by the

department of Dawah and Islamic culture.

Figure (5.6): The summary of one lecture from the asynchronous virtual classroom

- Reading form books:

  Each lecture features a number of Microsoft word files that have been copied from relevant references. The files were then uploaded on the website for students to read them.

- Related websites:

  Each lecture refers to a number of website links where the students can review articles and issues related to the lecture topic.

- Issue for discussion:

  Each lecture features a topic where students will be engaged in an open discussion, and in effect will be able to make appropriate comments.

- Self examination:

In order to ensure that the lectures have achieved their aims, students have to answer a test at the end of each lecture, though it is up to the student to make as many attempts as is possible to get the full mark.

- The end of the chapter activities (figure 5.7):

At the end of each chapter there is a general exercise available for the student to find out the level of learning he has achieved in that chapter. Also, at the end of each chapter the student will be given an assignment. The work should be completed in a file using word to be sent through the website.

Figure (5.7): List of assignment's topics available on the end of the chapter activities page
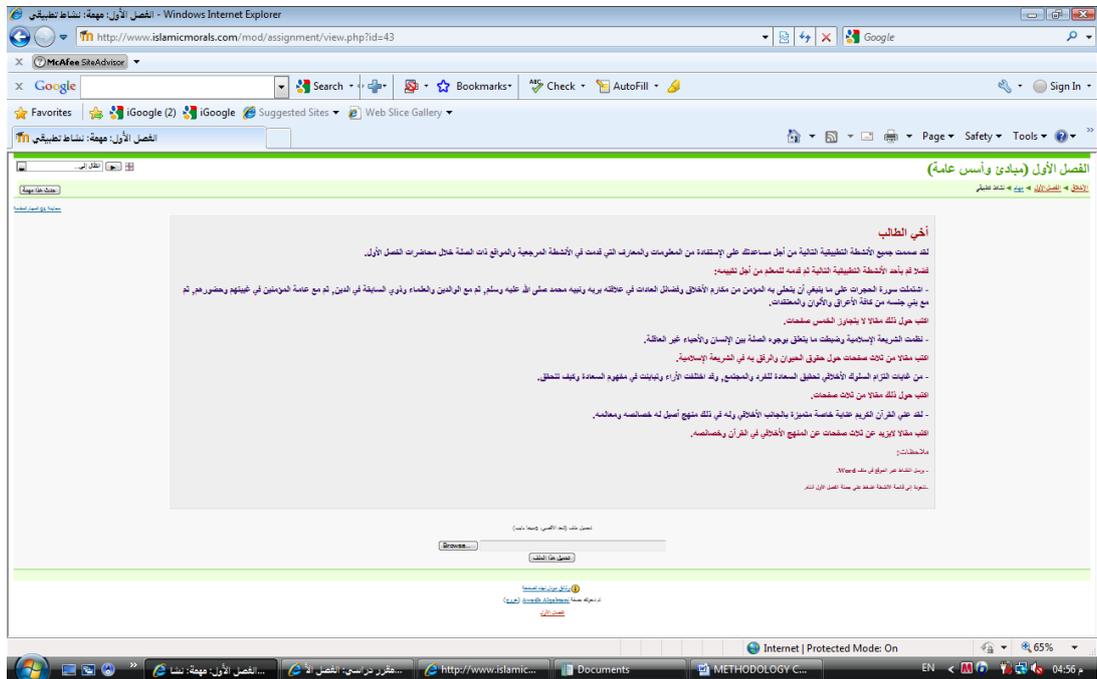
- Discussion board:

Through this section, students can discuss any topic related to the lectures and demonstrate their point of view around and write comments. Also all students can read these discussions.

- Contact the website administrator:

The students can contact the website administrator and teacher at the same time through the following:

- Sending a message directly through the website. This feature is present in each page of the website, and through it the student or the teacher can send a special message for those who want to be.

- Contacting the administrator via his e-mail or directly on his mobile.

After the above explanation of the asynchronous virtual classroom content, the third instrument is the achievement test and the following is the steps which were taken for its preparation.

5.8.3 The achievement test

The achievement test is considered one of the most important tools to be used to gather accurate information to help safe and accurate decision-making (Al-Dosari, 2001). In this regard Johnson &Christensen (2008, 160) describe the achievement test as a test "that is designed to measure the degree of learning that has taken place after a person has been exposed to a specific learning experience". Owdah & Al-Kadi (2002) on the other hand define the achievement test as a measurement tool which prepared according to several procedures that are subject to conditions and specific rules in order to determine the degree of ownership of an individual to a particular trail or ability.

However, given the nature of this study which would require the identification of the student level of knowledge about the ethics unit before and after the experiment, the achievement test of the ethics unit from the Islamic culture course (101) has been prepared on the basis of the unit objectives and items featuring a book approved by the department of Dawah and Islamic culture known as the book of Islamic culture.

The researcher prepared achievement test in the light of the following steps:

1- Determining the aim of the test

   The achievement test aimed at:

   a- Measuring the achievement of the two experimental groups and the control group featuring the third part of the Islamic culture course (101), the ethics unit.

   b- Comparing the post performance of the study groups to determine whether there is a significant statistical difference favouring any of the groups.

2- Defining the general aims, behavioural objectives, items and content of the unit to be taught, relying on the book of Islamic culture as it constitutes the main reference for this course to be approved by the department of Dawah and Islamic culture.

3- Wording of the test items:

   After referring to some references on the objectivist test and the conditions which should be followed to produce a well designed test (Tuckman, 1994; Gall, Borg, & Gall, 1996; Al-Dosari, 2001; Demerdash, 2001; Shaker, 2002; Obydat, 2003; Johnson& Christensen, 2008), The researcher designed the initial draft of the achievement test items consisting of (30) questions i.e. (15)

true/false questions and (15) multiple choice questions (See appendices 6 and 7).

4- Determining the final number of the achievement test items:

In the light of the assessors comments and suggestions, the achievement test has been amended in its final draft consisting of (23) questions all of them multiple choice questions (See appendices 8 and 9).

5- The achievement test instructions:

These instructions aimed at explaining the idea of the test in a simple, brief, and easy way taking into account the following points:

- Clarity of the instructions in order that students can understand how to answer the test.

- Drafting the instructions in short sentences.

- Writing them in the introduction of the test.

6- The method of test marking:

The researcher put one mark for every question of the achievement test which consists of (23) questions. In other words the full mark will be 23.

7- The try-out of the achievement test:

Before application the achievement test was applied to a pilot sample consisting of (30) students who were not members of the study sample. The purposes of this try-out are below:

- Verify of the following:

a- The time of the achievement test

The time required for application of the achievement test has been calculated using the following equation proposed by Al-Hthevi (2003):

$$Requered\ time\ to\ answer\ test\ questions =$$
$$\frac{time\ taken\ by\ first\ student + time\ taken\ by\ last\ student}{2}$$

First student took (16) minutes to answer the achievement test question, while the last student spend (47) minutes to answer them therefore, the average time is (32). With the addition of five minutes for students to read test instructions, the required time to answer achievement test becomes (37) minutes.

b- The clarity of test instructions.

c- The clarity of the questions.

d- Spotting potential difficulties that might face students in answering the test questions.

- Checking the reliability of the achievement test:

Reliability is one of the conditions of research instruments. A reliable instrument always gives the same results or otherwise very similar results on re-application in similar circumstances (Cohen, Manion & Morrison 2000; Bell, 1999).

After the application of the achievement test on the pilot sample students, their responses to the test were marked by giving one mark for each correct answer and zero for each wrong answer.

The degree of reliability for the achievement test was (0.74) which is acceptable degree allow the researcher to use the test as an instrument to measure students' achievement to obtain reliable results.

The acceptable degree of reliability is range from 0.70 to 0.80 (Devellis, 1991; Nunnally & Bernstein, 1994).

The average of easiness and difficulty of achievement test items was calculated and they range from 0.18 to 0.51 which means an acceptable degree of easiness and difficulty of achievement test items.

8- Validity of the achievement test

Validity is one of the conditions of research instruments. Validity of an instrument is the extent to which an instrument measures what it is supposed to measure (Bell, 1991). To verify the validity of the achievement test, it was submitted with the general aims, behavioural objectives, and the content of the unit to a number of assessors from the department of Dawah and Islamic Culture and department of Curricula and Teaching methods at Umm Al-Qura University, in order to benefit from their advice and comments regarding the suitability and clarity of test questions. The assessors used the attached form to make their comments (See appendices 10 and 11).

5.8.4 Attitude scale

Attitude is an important concept in the field of education (Anderson, 1988). It plays a major role in making learners achieve a high level of learning. In this context Al-Caliph (1998) would draw our attention to the fact that the impact of attitude on achievement should neither be ignored nor should it is play down. Hence, the researcher has deemed it important to measure students' attitudes towards e-learning and blended learning as compared to traditional learning in the teaching of Islamic courses as these methods are a now teaching methods, despite the inadequacy of studies linking students' attitudes with the teaching methods in Islamic courses. However, there are three means of measuring students' attitudes. The first method depends on students' responses to a number of statements or objectives. The second method depends on students' behaviours, while the third method depends on

students' physiological reaction (Anderson, 1998). The first method featuring the response and reaction of students to a number of statements referred to as scaling techniques has been used in this research. In this respect Tuckman (1994, 196) defines scales as "devices constructed or employed by researchers to quantify the responses of a subject on a particular variable". Yet, Oppenheim (2001) suggests that attitude scale is the most common method of attitude measurement.

To detect students' attitudes toward e-learning and blended learning as compared to traditional learning, the researcher developed an instrument to measure their attitudes involving the following steps:

First step:

The researcher referred to a number of books that have been written about attitudes measurement and its characteristics and construction conditions such as (Entwistle &Nisbet, 1970; Thomas, 1971; Anderson, 1988; Tuckman, 1994; Oppenheim, 2001). He also, deemed it necessary to refer to some studies that have measured students' attitudes in order to take advantages of attitudes' scales used by these studies such as Al-Ghadyan (2004), Sanders (2006), and Abdulati (2007).

Second step:

In the light of the previous step, the primary scale phrases have been chosen, taking into account the conditions of the wording of the attitudes' scale sentences. In this regard Mckernan (1991) and Gay & Airasian (2003) pointed out that the statements of scale or questionnaire should be easy to understand, not too long and complex, and that every statement should feature a single unique idea.

The initial draft of the attitude scale consists of (27) statements (see appendix 12).

For the purpose of this research Likert scale has been used as it is the most widely used scale in educational and social field (Entwistle& Nicbet, 1970; Robson, 1996). In this regard Anderson (1998, 428) argues that "advantages of likert scale include ease of construction, adaptability to a wide variety of attitude situations and settings, and ability to assess both directions and intensity of attitude. Whilst the major disadvantage is that different response patterns can produce the same total score".

The scale features five response options (strongly agree- agree- undecided- disagree- strongly disagree), which give the students more choices to express their responses.

Third step: Validation of the attitudes' scale

According to Creswell (2008, 169) validity should imply that "the individuals' score from an instrument make sense, are meaningful, and enable you as the researcher to draw good conclusions from the sample you are standing to the population".

To ascertain the validity of the attitude scale, the first draft was given to my supervisor Professor Higgins who provided me with useful advice and suggestions, and then it was submitted to a number of experts to get their comments regarding the following aspects:

- The appropriateness of the scale statements.
- The clarity of the scale statements.
- Suggestions of other suitable statements.
- Suitableness of the five scale continuum.

Some of the scale statements were re-worded in response to the views and comments of assessors. Thus, the scale would become ready for the translation into the Arabic language (see appendix13).

It is worth mentioning here that the Arabic translation of the attitude scale was distributed to a number of assessors from department of Curriculum and Teaching methods based at Umm Al-Qura University for the face validity of the instrument (see appendix 14).

Fourth step: Translation of the scale into Arabic

In order to apply the attitude scale in Saudi Arabia, the next step was to translate it into Arabic. The researcher sought the help of a PhD student from Newcastle University to provide an accurate and perfect translation of the statements featuring the attitude scale.

A copy of the English version and its Arabic translation of the attitude scale were given to an expert in English-Arabic translation to double check the accurately of the translation.

Fifth step: Reliability of the attitude scale

After the validity of the attitude scale was ascertained it was necessary to ensure its reliability. According to Creswell (2008, 169) reliability "means that scores from an instrument are stable and consistent. Scores should be nearly the same when researchers administer the instrument multiple times at different times. Also, scores need to consistent. When an individual answer certain questions one way, the individual should consistently answer closely related question in the same way".

Because of the number of instruments that need to be distributed to students and time constraints, the only procedure used to examine the scale reliability was internal consistency using coefficient alpha.

The researcher distributed copies of the Arabic version of the scale among a pilot sample consisting of (30) students, explaining to them the following aspects:

- The purpose of the attitude scale.

- Scale instructions.

- Scale statements and how to express their feeling in the five scale continuum.

After the application of the attitude scale on the pilot sample, the results were analyzed, and by using Alpha Cronbach equation the degree of internal reliability for the scale was 0.87, indicating that by using the scale reliable results would be obtained. Moreover, the consistency of the following aspects has also been verified:

- The clarity of scale instructions.

- The clarification and easiness of scale statements.

- The required time for students to answer attitude scale statements.

5.8.5 Interview

The purpose of using the interview in this research is to support and complete the finding of the attitude scale. In this respect Jonson & Christensen (2008, 203) define an interview as "a data-collection method in which an interviewer asks an interviewee questions".

However, the interview method is considered one of the most important research instruments which can reach underlying causes of human behaviours and unobservable attitudes that might not be reached by other tools. According to Wellington (2006, 71) "we can probe an interviewee's thought, values, prejudices, perceptions, views, feelings and perspectives. We can also elicit their version or their account of situations which they may have lived or taught through: his-or her-story".

For the purpose of this research the researcher has chosen the semi-structured interview method. This type of interview gives the interviewees a degree of freedom and flexibility to talk without any influence from the interviewer to lead the interviewee to say what he/ she would like to hear. Drever (2003, 13) refers to a number of characteristics associated with the semi-structured interview as follows:

- *It is a formal encounter on an agreed subject, and 'on the record'.*
- *Main questions set by the interviewer create the overall structure.*
- *Prompts and probes fill in the structure: prompts by encouraging broad coverage, probes by   exploring answers in depth.*
- *There can be a mixture of closed and open questions.*
- *The interviewee has a fair degree of freedom: what to talk about, how much to say, how to express it. But as yet the interviewer can assert control when necessary.*

As far as the current research was concerned the interviewees were asked a number of questions by the interviewer, and were encouraged to express their opinions at some length and in their own way which would allow the researcher to explore their attitudes in more depth. For this purpose, the researcher prepared an interview schedule which was discussed with his supervisor to check the wording of the questions and its language. In this regard Drever (2003, 29) would emphasize that

"you should keep the language simple and appropriate to the people you are talking to, and avoid vague wording".

Consultation with the supervisor was the first step to ascertain the accuracy of the interview schedule. The second step to ensure the accuracy of the questions featured the consultation of a PhD student from Newcastle University who checked the accurately of the Arabic into English translation (see appendices 15, 16).

Some pilot interviews were carried out to check the usefulness of the interview questions, and to the time duration the interview would take, and also to evaluate the ability of the researcher to do the job. The mock interview was conducted with two students who did not take part in the main interview. The interviewees were informed of the purpose of the interview and were encouraged to make suggestions and talk freely. After that the main interview was conducted with six students who had been randomly chosen from the research sample groups i.e. two students from each of the three groups after giving their consent to be interviewed.

Before conducting the interview the following points were taken into account:

- Each interviewee was consulted regarding the suitable place to conduct the interview as the location would be an important factor which could have an impact on the outcome of the interview. Therefore, a comfortable place which provided privacy and easy access was considered (Briggs & Coleman, 2007).

- The researcher had chosen the suitable time to conduct the interview at the interviewees' convenience in order to avoid any influence on their responses or cooperation which would affect the interview (Breakwell, 1990).

- Establishing a good rapport with the interviewees by firstly clarifying to interviewees the objectives of the interview. Secondly by informing the interviewees about the importance of the study and their role to achieve its objectives telling them that all information would be treated as confidential and would not be used for any purpose other than the purpose of this research.

- Finally the researcher should obtain the consent of the interviewees with regard to the method of recording their responses whether that would be in writing or tape recording or both (Al-Asaf, 2000).

In the present research, the interviewees preferred not to use tape recording in the interview. So, for convenience responses had to be recorded on paper. It is worth mentioning that the interviewees were given enough time to express their responses to the questions at their own pace. At the end of the interview every participant was asked if he would like to add anything or ask questions, and they were thanked for their participation and cooperation.

5.8.6 Questionnaire of students' computer and internet literacy

The purpose of this questionnaire was to assess the knowledge and skills of the students who took part in the study regarding the use of computer and the internet facilities. In other word the questionnaire aimed at ensuring the equality of the two experimental groups and control group in the following variables:

- Owning a personal computer.

- Joining computer- training courses.

- The use of internet.

- Having an e-mail address.

- Doing any training on internet applications.

- The ability of accessing the e-mail.

- The ability of sending messages via e-mail.

- The ability of attaching files.

The questionnaire was designed based on the one designed by Al-Zahrani, A (2002), which assisted the researcher develop a suitable instrument for the current research.

The initial draft of the questionnaire consisted of (18) questions featuring three parts:

- Part one which aimed at gathering general information about the students of research sample so as to confirm equality of qualification, specialization, and to get their e-mails if they have one.

- Part two aimed at ensuring the equality of the study sample groups in relation to the skills and knowledge with respect to the use of computer and Internet facilities.

- Part three aimed at ensuring the equality of the study sample groups in relation to the skills and knowledge with respect to the Internet facilities (see appendix 17).

In order to ensure its validity the researcher discussed the questionnaire questions with his supervisor before it was submitted to a number of experts who could provide useful advice and suggestions. The questionnaire was distributed to the students with a covering letter explaining the purpose of gathering the data, and informing participants that their responses would be treated with all the due confidentiality and

will be dealt with anonymously, ensuring them that evaluating them as individuals would be out of the question.

After that the questionnaire of students' computer and internet literacy was translated into Arabic for application in Saudi Arabia. The researcher again sought the assistance of a PhD student from Newcastle University to obtain an accurate and reliable translation for the questionnaire questions.

Copies of the English version and the Arabic translation of the questionnaire were given to an expert in English-Arabic translation to double check the accurately of the translation. The Arabic version of the questionnaire was given to a number of assessors from the Department of Curriculum and Teaching Methods at Umm Al-Qura University for further validation of the instrument (see appendices 18, 19).

After ascertaining of the validity of the questionnaire, it was applied to the study sample groups. The data obtained by the questionnaire was analyzed by using cronbach Alpha equation, and the degree of reliability for the questionnaire was found to be 0.82 which was a high enough to ensure its application to the different groups of the study sample.

5.9 The implementation process of the experiment

After preparation and confirmation of validity and reliability of the following tools:

- The questionnaire of students' computer and internet literacy.
- The achievement test.
- The asynchronous virtual classroom.
- The attitude scale.
- The interview.

The researcher then started the actual application of the experiment study in accordance with the following steps:

- The researcher got a letter from research supervisor to the Saudi cultural attaché in London to facilitate the implementation of the experimental study in Saudi Arabia (see appendix 20).

- The Saudi cultural attaché provided the researcher with a letter to the director of Umm Al-Qura University asking his permission for the study to be carried out (see appendix 21).

- The researcher was then referred to the Dean Fuculty of Dawah and Islamic Religious Origins College, and then to the head of Dawah and Islamic Culture department to seeking their support for the implementation of the experimental study (see appendix 22).

- The head of Dawah and Islamic culture department gave the researcher a list of the different groups studying the Islamic culture course (101).

- Three groups were randomly selected for the research sample, and the head of the department was requested to provide the researcher with a list of the names of the teaching staff members involved in teaching those groups so that he could contact them on their mobiles.

- The researcher held a meeting with the teaching staff of these three groups and the two parties agreed that he would be able to undertake the teaching process by himself as the staff members were not aware of the research procedures and requirements.

- The researcher made a random of the control group as well as first and second experimental groups.

- The first instrument featuring a questionnaire on computer and internet literacy was distributed to the study groups on 25/10/2008.

- The second instrument featuring the achievement pre-test- was distributed to the study groups on 15/11/2008 to ensure the equivalence of control group with the other two experimental groups with respect to knowledge of the ethics unit.

- The researcher obtained the consent of the head of computer department in Umm Al-Qura University to use the computer laboratory to train the two experimental groups on the use of asynchronous virtual classroom (see appendix 23).

- The researcher met with the first experimental group in computer lab on 25/11/2008 and with second experimental group on 27/11/2008 to carry out a practical training on using the asynchronous virtual classroom.

  In the practical training the following aspects had been discussed:

  1- The aim of studying the ethics unit through the asynchronous virtual classroom

  2- The parts of the asynchronous virtual classroom.

  3- A projector set explaining the steps of signing in the asynchronous virtual classroom.

  4- Distributing the guide to the students clarifying the method of taking part in the asynchronous virtual classroom (see appendix 24).

  5- Every student in the experimental groups was given a closed letter with his username and password after they were uploaded on the asynchronous virtual classroom (see appendix 25).

  6- During the training session the students started to use their usernames and passwords to sign in the asynchronous virtual classroom, and the researcher monitored their performance providing assistance to those who needed it.

- The researcher undertook the task of teaching the three groups by himself for six weeks i.e. from 14/12/2008 until 24/1/2009. The first experimental group of students (e-learning group) studied using the asynchronous virtual classroom, while the second experimental group students (blended learning group) studied the same content using the asynchronous virtual classroom besides attending lectures in the classes. Whereas, the control group studied the same content by attending the lectures in the class only, and the students of control group were supplied with printed notes consisting of all the asynchronous virtual classroom components including the general aims of the unit, aims of the lectures, short notes of lectures, exercises and applied activities (see appendix 2).

- After the end of the actual application of the experiment on 24/1/2009, the researcher distributed the attitude scale to the research sample groups on 25/1/2009 in order to measure their attitudes towards the teaching method, then two students from each group were selected randomly for the interview and the researcher agreed with them that the interview will be held in the university library on 8/2/2009.

- The interviews were conducted on the agreed date and place with (6) interviewees from the research sample groups.

On 14/2/2009 the researcher re-applied the achievement test on the research sample groups. The period between pre-test and pos-test was three months to reduce the potential effect of pre-test on students' responses in post-test. The application of the study has been completed by 22/2/2009 (See appendix 26).

The following diagram summarises the implementation of the experiment plan.

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Figure (5.8): Implementation plan of the experiment

- Distributing of initial questionnaire.

- Random distribution of sample groups.

Moodle Training

End of the experiment

End of the semester

Beginning of the semester

28/10/2008
29/10/1429

25/11/2008
27/11/1429

2/12/2008
4/12/1429

20/12/2008
22/12/1429

27/12/2008
29/12/1429

3/1/2009
6/1/1430

10/1/2009
13/1/1430

17/1/2009
20/1/1430

24/1/2009
27/1/1430

7/2/2009
10/2/1430

End of the examinations

Holiday

11/10/2008
11/10/1429

18/11/2008
17/11/1429

14/12/2008
16/12/1429

25/1/2009
28/1/1430

8/2/2009
11/2/1430

14/2/2009
17/2/1430

22/2/2009
27/2/1430

Pre-test

Beginning of the experiment

Interview

Post-test

Students' attitudes questionnaire

━ Blended learning

━ E-learning method

━ Traditional learning method

━ Exam period

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- At this point it is worth mentioning that the students have shown cooperation and commendable response which has contributed significantly to the success of the experiment. In the end the researcher thanked them for being helpful and cooperative. The students showed a proactive attitude towards the issues of discussion placed at the end of each lecture by expressing their ideas and opinions through the discussion boards in asynchronous virtual classroom. This kind of activity gives the students sufficient time to formulate their views on issues to be raised. In addition to that it overcomes any potential barriers that might prevent students to participate and express their opinions such as shyness, poor communication, colour, and ethnicity. Appendixes (27, 28, 29, 30, 31, and 32) show the interaction between students in the discussion issues placed at the end of each one of the six lectures. There was also commendable response from students to answer the self- examination at the end of each lecture. The number of students' attempts to answer the self-examination after first lecture were 344 (See appendix 33) dropping down to 331 attempts after the second lecture and further down to 260 attempts after the third lecture (see appendices 34, 35). On the other hand the numbers of attempts to answer the self-examination were 308, 113 and 174 following the fourth, fifth and sixth lectures respectively (see appendices 36, 37, and 38).

The students have also been proactive with regarding the general drill following each chapter, as they have made 227 attempts to do the test following the first chapter, and 207 attempts following the second chapter (see appendices 39, 40).

There has also been a proactive response at the end of each chapter where the students have been asked to write assignments on one of the proposed topics which are related to the unit and send them as a Word files through the asynchronous virtual classroom. However, 91 assignments have been sent after the first chapter, and 70 have been sent after the second chapter (see appendices 41 and 42).

In general, there was a strong response from the students to benefit from the content of the asynchronous virtual classroom which consisted of six lectures each lecture included the aims of the lecture, its contents, reference materials, relevant websites, issue for discussion, and self examination. And that was clear from each student report of his activities during the course of study featuring the asynchronous virtual classroom.

It is also worth mentioning that there have been continuous contacts between the researcher as a course teacher and the students through messages using asynchronous virtual classroom, and through his mobile as well as through his e-mail address.

Ethical standards are an important issue that should be taken into account while conducting a research study. The researcher should deal with the participants and sites with respect (Creswell, 2008).

In this regard, Johnson and Christensen (2008) pointed out that ethical issues such as deception, offering the privacy to individuals, and emotions of participants should be addressed.

As it can be seen from the implementation process of the experiment of study of the current research that all the necessary formal consents have been obtained including a letter of approval from Saudi Arabian Cultural Bureau in the United Kingdom as well as permission letters from the director of Umm Al-Qura University, the Dean Faculty of Dawah and Islamic Religious Origins College at Umm Al-Qura University, and the Head of Dawah and Islamic Culture Department for carrying out the experimental study after being provided with full explanation of the nature and the purpose of the study. In addition the consent of the teaching staff of the three groups was obtained to allow the researcher to carry out the teaching process of the three sample groups on his own.

The participants also agreed to become involved in the experimental study after being briefed on the nature and the purpose of the study, as well as the methods of teaching to be involved and the instruments that would be used in the study. The participants were also told that they would have the freedom to move to other groups in the course at their convenience or to withdraw from the experiment as some of them eventually did. Furthermore, the participants were reassured that all information related to them would be treated as confidential and would not be used for any other purpose without their consent.

5.10 The statistical methods

The data obtained from the research instruments was analyzed using SPSS (Statistical Package for Social Sciences). The researcher discussed with the research supervisor the suitable statistical tools to be used for the purpose of the current research. The matter was also discussed with Professor Hafeez Mazroui in his capacity as the statistical advisor of the Department of the Curriculums and Teaching

Methods at Umm Al-Qura University. Professor Rabia Taha from psychology department at Umm Al-Qura University, an expert in statistics was also consulted. The researcher made all these consultations mainly to determine the appropriate statistical methods to be used in this research. Accordingly, the following statistical tools were deemed the most appropriate for data analysis:

1. Cronbach Alpha Coefficient was carried out using the statistical package for social sciences (SPSS) to measure the internal reliability of research instruments.

2. Chi-Square test was carried out using the statistical package for social sciences (SPSS) to ensure that there were no significant differences between the study sample groups in relation to computer and Internet literacy.

3. One- way ANOVA test was carried out using the statistical package for social sciences (SPSS) first, to ensure that there were no significant differences among study sample groups in the pre-test of the ethics unit, and second to investigate if there were any significant differences between study sample groups regarding their attitude towards the methods of teaching.

4. Analysis of Covariance (ANCOVA) was carried out using the statistical package for social sciences (SPSS) to investigate as to whether there were any significant differences existed between the different groups of the study sample in relation to the post-test of the ethics unit.

5. Pearson correlation coefficient was carried out using the statistical package for social sciences (SPSS) to investigate the relationship between students' achievement and attitude in the study sample groups.

6. The effect size based on means to identify the size of impact of the independent variable (method of teaching) on the dependent variable (students' achievement) through the calculation of differences between

groups means divided by pooled standard deviation. Sammons& Elliot (2004) and Dreder (2005) argued that researchers should not depend on statistical significance to address the research question, but should also take into account the practical significance by calculation of the effect size**.**

5.11 Conclusion

The aim of this chapter is to provide the reader with a clear picture of the research methods and instruments that were used to collect the data for this research and the reasons these methods and instruments have been employed. That includes an explanation of the steps that have been taken to prepare these instruments, implementing them on the research sample, as well as the statistical methods that have been used in the analyses of the data.

The following summary on table (5.12) shows the tools that have been used to answer the research questions, and statistical methods that have been employed to analyse the data with regard to the relevant instruments that have been used

Table (5.12): Summary of the research instruments and statistical tools

used in data analyses

Research question	Research hypothesis	Research instrument	Analysis method
What impact does the use of e-learning have on student's achievement compared to the traditional learning?	There will be no significant differences between the achievement of the students who used e-learning and the achievement of the students who used the traditional learning.	Post-test	Analysis of covariance (ANCOVA)
What impact does the use of blended learning have on student's achievement compared to the traditional learning?	There will be no significant differences between the achievement of the students who used blended learning and the achievement of the students who used the traditional learning.	Post-test	Analysis of covariance (ANCOVA)
What impact does the use of blended learning have on student's achievement compared to e-learning?	There will be no significant differences between the achievement of the students who used blended learning and the achievement of the students who used the e-learning .	Post-test	Analysis of covariance (ANCOVA)

Research question	Research hypothesis	Research instrument	Analysis method
What impact does the use of e-learning have on student's attitudes toward learning compared to the traditional learning?	There will be no significant differences between the attitudes toward learning among students who used e-learning and the attitudes toward learning among students who used the traditional learning.	Attitude scale supported by interview	One-way ANOVA
What impact does the use of blended learning have on student's attitudes toward learning compared to the traditional learning?	There will be no significant differences between the attitudes toward learning among students who used blended learning and the attitudes toward learning among students who used the traditional learning.	Attitude scale supported by interview	One-way ANOVA
What impact does the use of blended learning have on student's attitude toward learning compared to e-learning?	There will be no significant differences between the attitudes toward learning among students who used blended learning and the attitudes toward learning among students who used e-learning.	Attitude scale supported by interview	One-way ANOVA

The results of the analyses of the achievement test, the attitude scale supported by the interview will be the next chapter respectively.

Chapter Six: Results

Chapter Six

Results

6.1 Introduction

It has already been mentioned earlier on in the introduction and statement of the

research problem that the main reason for conducting the current study is the rarity of

experimental studies on the effective use of e-learning in the institutions of higher

education in the kingdom of Saudi Arabia, particularly in areas featuring the current

research. However, even with the few studies which have been carried out, so far, a

wide variation of results have been obtained which are sometimes totally

inconsistent, a fact which provides a further motive for this research to be carried out

on the impact of this type of learning on students' achievements and attitudes in an

environment such as the kingdom of Saudi Arabia.

However, as far as this current research is concerned the main aim is to identify the

effectiveness of e-learning and blended learning as compared to traditional learning

on students' achievements and attitudes in the first semester of the academic year

2008/2009 featuring the Islamic culture course (101), introduced by the department

of Dawah and Islamic Culture at Umm Al-Qura University.

Yet, for the purpose of this study the researcher has electronically designed a unit of

the course to be taught to the study sample by using three different methods of

teaching. Thereafter the three groups of the study sample have been subjected to

different measurements including an achievement test in order to identify the impact

of these methods on the students' achievements. Furthermore an attitude scale

supported by an interview has been applied to establish and compare the effects of

these methods on the students' attitudes. The results of the application of the

instruments associated with these measurements and the related data analysis to be conducted through using the appropriate statistical methods are discussed in the following paragraphs.

6.2 The results of the achievement hypotheses and its interpretation

The achievement hypotheses assume the following:

1. There is no significant difference between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used blended learning (studying through the asynchronous virtual classroom in addition to traditional learning).

2. There is no significant difference between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used traditional learning (attending classroom lectures).

3. There is no significant difference between the achievement of students who used blended learning (studying through the asynchronous virtual classroom in addition to traditional learning), and the achievement of students who used traditional learning (attending classroom lectures).

To verify those hypotheses, arithmetic means and standard deviation featuring the performance of the three groups of the study sample in the pre and post achievement test have been worked out. The following table shows the values of arithmetic means and standard deviations which have been obtained as well as a summary of Levens' test for the homogeneity of variance.

Table(6.1): Descriptive statistics of the pre-test and post-test, and a summary of Levenes' test of equality of error variance for the overall grade of the post-test study sample groups

Groups	Second exp. G.(BL)		First exp. G.(EL)		Control G. (TL)	
Descriptive statistics	Pre-test	Post-test	Pre-test	Post-test	Pre-test	Post-test
Mean	14.0909	20.8364	14.2326	18.1163	13.1800	18.0800
Std. deviation	2.23833	1.66404	2.23433	2,20615	2.14467	2.38909
Variance	5.010	2.769	4.992	4.867	4.600	5.708
Range	8.00	6.00	9.00	11.00	7.00	12.00
Minimum	10.00	17.00	10.00	12.00	11.00	10.00
Maximum	18.00	23.00	19.00	23.00	18.00	22.00

Levenes' test of equality of error variance	f	2.712	Sig.	0.070 (non-sig.)

Test of homogeneity of variance(Levene's) for the post test	f	0.777	Sig.	0.462 (non-sig.)

From table (6.1) shown above it could be concluded that:

- The arithmetic mean for the achievement of the second experimental group (blended learning group) in the post-test is 20.84 which is higher than the arithmetic mean for the achievement of the first experimental group (e-learning group) which is 18.12.

- The arithmetic mean of the achievement of the second experimental group (blended learning group) in the post-test is higher than the arithmetic mean of the achievement of control group (traditional learning group) which is 18.08.

- The arithmetic mean of the achievement of the first experimental group (e-learning group) in the post-test which is 18.12 is higher than the arithmetic mean of the achievement of the control group (traditional learning group) which is 18.08.

To find out whether the differences between the arithmetic means of study sample groups in the post achievement test are statistically significant, the analysis of covariance (ANCOVA) was conducted.

However, according to Abu-Allam (2003) and Sharaz (2009) before conducting the analysis of covariance (ANCOVA), the homogeneity of groups needs to be ensured otherwise, the results will not be reliable and the researcher should not use this test.

Levene's test of equality of error variances has confirmed that the groups are homogenous and that the variation between them is non-significant. Hence it can be clearly seen from table (6.1) that the value of (F) is 2.71, and the level of significance is 0.070 which is considered non-significant (at the 0.05 level).

Therefore, based on the above results the researcher conducted the analysis of covariance (ANCOVA) as shown on the following table.

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Table (6.2): The results of (ANCOVA) test for the difference between the post-test means of the study sample groups

Source	Type lll sum of squares	df	Mean square	f	Sig.	Partial Eta squared
Corrected model	286.778	3	95.593	22.705	0.001	0.321
Intercept	953.916	1	953.916	226.573	0.001	0.611
S1	27.357	1	27.357	6.498	0.05	0.043
G	242.849	2	121.424	28.841	0.001	0.286
Error	606.269	144	4.210			
Total	54969.000	148				
Corrected total	893.047	147				

(R Squared)	0,321	(Adjusted R Squared)	0.307

It is clear from table (6.2) above that the value of (F) for testing the relationship between the method of teaching and students' achievement was 28.84 which is statistically significant (at the 0.01 level).

However, the use of post hoc test (LSD) to find out which means are significantly different shows that there is a statistically significant differences between the second

experimental group (blended learning group) and the first experimental group (e-learning group) for the second experimental group.

It shows also that there is a statistically significant difference between the second experimental group and the control group (traditional learning group) for the second experimental group,

On the other hand, the comparison between the first experimental group and the control group has not revealed a statistically significant difference.

Table (6.3) below shows the comparison between the means of the three groups of the study sample.

Table (6.3): The results of post-hoc test (LSD) for the differences between the means of post-test of study sample groups

Group	Adjusted mean	*mean difference is significant at the 0.05 level		
		Second exp. G.(BL)	First exp. G.(EL)	Control G. (TL)
Second exp. G.(BL)	20.784	-	*2.748	*2.577
First exp. G.(EL)	18.036	*2.748-	-	0.171-
Control G. (TL)	18.207	*2.577-	0.171	-

Table (6.3) shown above illustrates the following:

- The mean difference between second experimental group and first experimental group is 2.75 which is significant (at the 0.05 level).

- The mean difference between second experimental group and control group is 2.58 which is also significant (at the 0.05 level).

- The mean difference between first experimental group and control group is 0.17 which is not significant (at the 0.05 level).

However, in accordance with the above, the present study accepts the null hypothesis which suggests that there is no significant difference between the achievement of the students who have used e-learning and the achievement of the students who have used traditional learning methods. By contrast the present study tends to reject the null hypothesis which suggests that there is no significant differences between the achievement of the students who have used blended learning and the achievement of the students who have used the traditional learning, and instead accepts the alternative hypothesis which confirms that there is a statistically significant differences between the achievements of the two groups. Furthermore the present study also tends to reject the null hypothesis which suggests that there is no significant differences between the achievement of the students who have used blended learning and the achievement of the students who have used e-learning, and instead accepts the alternative hypothesis which confirms that there is a statistically significant differences between the achievements of the two groups.

The following figure shows the differences in the adjustment means of the post-test between study sample groups.

Figure (6.1): The distribution of adjusted means of grades for the post-test study groups
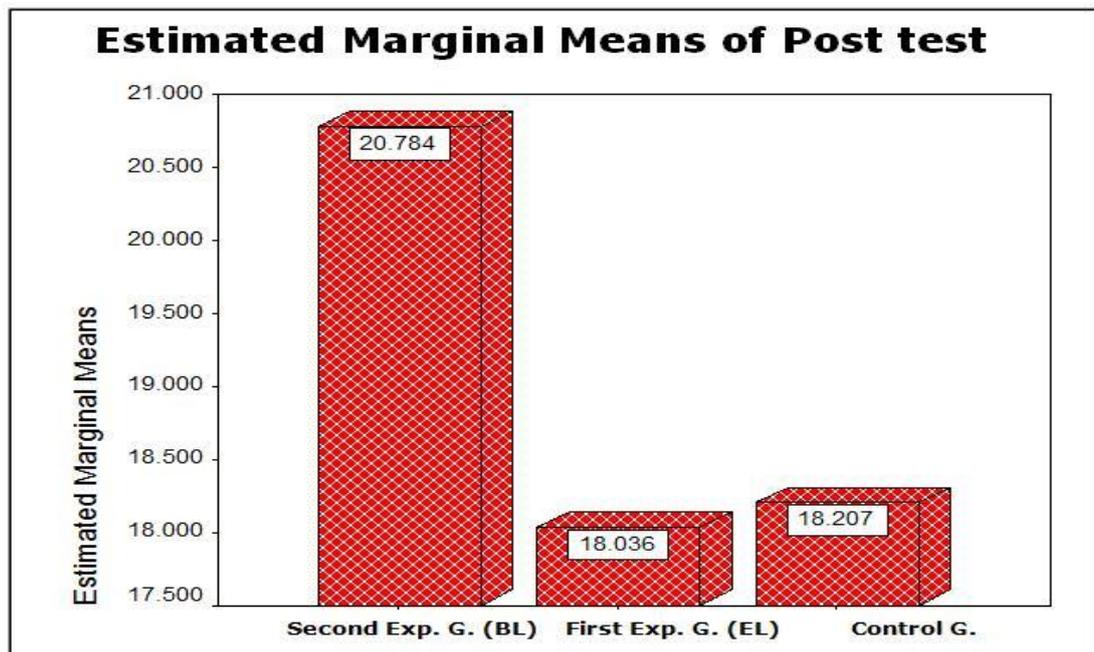
It becomes obvious from figure (6.1) shown above that the second experimental group featuring blended learning has the highest adjusted mean regarding the post achievement test, followed by the control group featuring traditional learning, then the experimental group featuring e-learning with the least adjusted mean.

6.3 The effect size

Dreder (2005) and Pallant (2001) would argue that finding differences of statistical significance between study groups would not be sufficient, but as yet other important aspects such as effect size as well as methods of calculating it should be taken into account.

Therefore, the practical significance as well as the statistical significance needs to be determined. In this regard however, Asyad (1988) emphasizes the fact that the statistical significance is a necessary condition, but as yet it is not sufficient for a

sound educational decision. However, different types of effect size exist, and in the current study the most common two types have been used which are Eta squared and effect sizes based on means (Pallant, 2001).

6.3.1 Partial Eta squared

This effect size statistical was calculated as a part of the output of analysis variance using SPSS (Statistical Package for the Social Sciences).

It measures the degree of association between an effect (method of teaching) and the dependent variable (students' achievement). The effect size in the experiment depends on the calculation of the value of Eta squared which "represents the proportion of variance of dependent variable" (students' achievement) "that is explained by the independent variable" (method of teaching) (Pallant, 2001).

To estimate the size of the impact of the independent variable (method of teaching) on the dependent variable (students' achievement), Eta squared has been worked out giving a value of 0.29%. Thus it could be maintained that around 30% of variance of the dependent variable (students' achievement) could be related to the teaching methods.

This ratio is higher than 15% which is the minimum acceptable indicative of the practical significance for the statistical results in educational and psychological research (Abu-Hatab and Sadek, 1996).

6.3.2 Effect sizes based on means

According to Coe (2004) this type of effect sizes "focus mainly on the standardized mean difference, i.e. the difference between the mean values for two groups, divided by an estimate of the population standard deviation". However, Balckheor (2000) and Coe (2004) suggest that the best estimate of standard deviation is a pooled

standard deviation because that will give more accurate result than the use of estimate standard deviation provided by control group only.

Yet, for the purpose of this research two standardized mean differences have been worked out which are:

1- The standardized mean difference between the first experimental group (e-learning group) and control group (traditional learning group), have been worked out by using the following formula:

    (Mean of the first experimental group – Mean of the control group) / Average standard deviation of the two groups.

2- The standardized mean difference between the second experimental group (blended learning group) and control group (traditional learning group), worked out using the following formula

    (Mean of the second experimental group – Mean of control group) / Average standard deviation of both groups

For the interpretation of the values of standardized mean difference, Cohen (1988) provides the following guidelines

0.2= small effect.

0.5= medium effect.

0.8= large effect.

To estimate the size of the impact of blended learning and e-learning on students' achievement, the effect size based on means has been calculated and results are shown on the following table (6.4).

Table (6.4): The effect size based on means

Group	mean	Std. deviation	Standardised mean difference		
			Second exp. G.(BL)	First exp. G.(EL)	Control G. (TL)
Second exp. G.(BL)	20.8364	1.66404	-	-	1.34
First exp. G.(EL)	18.1163	2.20615	-	-	0.02
Control G. (TL)	18.0800	2.38909	-	-	-

Table (6.4) shown above indicates that the effect size of the independent variable (blended learning) on the dependent variable (students' achievement) is 1.34 which is a high value as it exceeds 0.8, suggesting that the use of blended learning to improve students' achievement is a matter of practical significance.

The table also shows that the effect size of the independent variable (e-learning) on the dependent variable (students' achievement) is 0.02 which is far below the value of 0.2 indicating that the use of e-learning has no practical significance with regard to improving students' achievement.

The following figure illustrates the differences between the two effect sizes.

Figure (6.2): Estimates of the size of the difference between treatments and control group
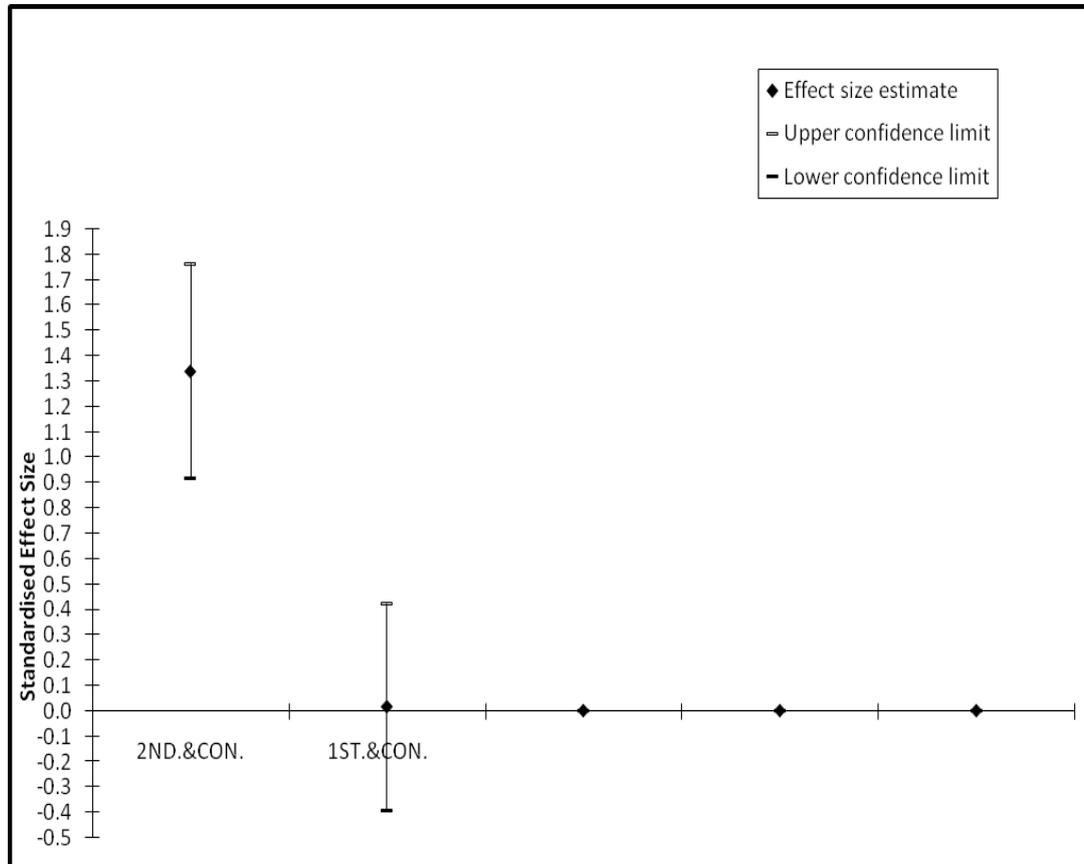
The above shown figure (6.2) suggests that the effect size of blended learning is different as well as inconsistent with the effect size of e-learning where the former has an upper confidence interval of 1.76 and a lower confidence interval of 0.92, as compared to the latter with values of 0.42 and 0.39 respectively.

In summary and on the basis of the above values, the blended learning has a large effect on the improvement of the students' achievement compared to the traditional learning, while the e-learning has a small effect on the improvement of the students' achievement compared to the traditional learning.

6.4 The results of the attitudes hypotheses and its interpretation

The attitudes hypotheses state the following assumptions:

1- There is no significant difference between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used blended learning (studying through the asynchronous virtual classroom in addition to traditional learning).

2- There is no significant difference between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used traditional learning (attending classroom lectures).

3- There is no significant difference between the attitudes of students who used blended learning (studying through the asynchronous virtual classroom in addition to traditional learning), and the attitudes of students who used traditional learning (attending classroom lectures).

To verify those hypotheses, the researcher used one-way ANOVA to compare the attitudes of the three sample groups of the current study.

Morgan et al (2004) would argue that that (ANOVA) is the appropriate tool to be used for making a comparison between three or more groups.

The following table illustrates the results of one-way ANOVA.

Table (6.5): The results of (one- way ANOVA) for the differences in the overall means of the students' attitudes between study sample groups

Source	Sum of squares	df	Mean square	f	Sig.
Between groups	6.052	2	3.026	8.306	0.001 (sig.)
Within groups	52.827	145	0.364		
Total	58.879	147			

It becomes obvious from table (6.5) shown above that the value of (F) for testing the relationship between the method of teaching and students' attitudes of the study sample groups was 8.31 which is statistically significant (at the 0.001 level).

Levene's test should be worked out to establish whether an equal variance has existed across the groups. Thus depending on the results obtained the researcher will be able to determine as to which post hoc test to be used to make the multiple comparisons between the attitudes means of the study sample groups. In this regard Morgan et al (2004) and Sharaz (2009) point out that the researcher will still be able to use (ANOVA) when the assumptions of equal variances across groups do not exist; whereby several kinds of post hoc tests can be used in such case.

The following table shows a summary of Levene's test of homogeneity of variances, and the results of the multiple comparisons between the attitudes means of the study sample groups.

Table (6.6): The results of post hoc (Dunnett C) test for the differences in attitudes between study sample groups

Levene statistic		Mean	*The mean difference is significant at the 0.05 level		
Value	Sig.		Second exp. G.(BL)	First exp. G.(EL)	Control G. (TL)
3.799	0.05	Second exp. G.(BL) 4.0357	-	0.1442	*0.4727
		First exp. G.(EL) 3.8915	0.1442-	-	*0.3285
		Control G. (TL) 3.8341	*0.4727-	*0.3285-	-

From table (6.6) shown above Leven's test illustrates that the variances are not equal across groups, where the value of (F) was 3.80 which is significant (at the 0.05 level).

Bearing in mind the above fact the researcher has used the post hoc (Dunetts C) test which is the common test to be used in cases where the assumption of equal variances has been violated (Sharaz, 2009).

Table (6.6) shows statistically significant differences between the attitudes means of the second experimental group (blended learning), and the control group (traditional group) for the second experimental group. The mean difference between them was 0.47 which is significant (at the 0.05 level). The table also shows that there is a statistically significant difference between the attitudes means of the first experimental group (e-learning group) and the control group for the first experimental group, where the mean difference between the two is 0.33 which is significant (at the 0.05 level).

On the other hand, the comparison between the attitudes means of the second experimental group and the first experimental group would illustrate that there is no significant difference between their attitudes means. The mean difference between the two groups was 0.14 which would not be significant (at the 0.05 level).

Consequently, based on the above results, the present study accepts the null hypothesis which confirms the fact that there is no significant difference between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used blended learning (studying through the asynchronous virtual classroom in addition to traditional learning).

By the same token, the present study tends to reject the null hypothesis which confirms that there is no significant difference between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the

attitudes of students who used traditional learning (attending classroom lectures), and instead tends to accept the alternative hypothesis which confirms that there is a statistically significance between the attitudes of students featuring the two groups.

The present study also tends to reject the null hypothesis which states that there is no significant difference between the attitudes of students who used blended learning (studying through the asynchronous virtual classroom in addition to traditional learning), and the attitudes of students who used traditional learning (attending classroom lectures), and instead tends to accept the alternative hypothesis which confirms that there is a statistically significance between students' attitudes featuring the two groups.

6.5 The relationship between the attitudes and the achievement of the study sample groups

The Pearson correlation coefficient, which is the most common correlation coefficient (Cohen, 1988; Sharaz, 2009), has been used to investigate the relationship between attitude and achievement variables. Figure (6.3) shown below illustrates the scatter plots of the association between the achievement and the attitudes in every group of the study sample.

Figure (6.3): The association between the achievement and the attitudes of the

study sample groups' separately
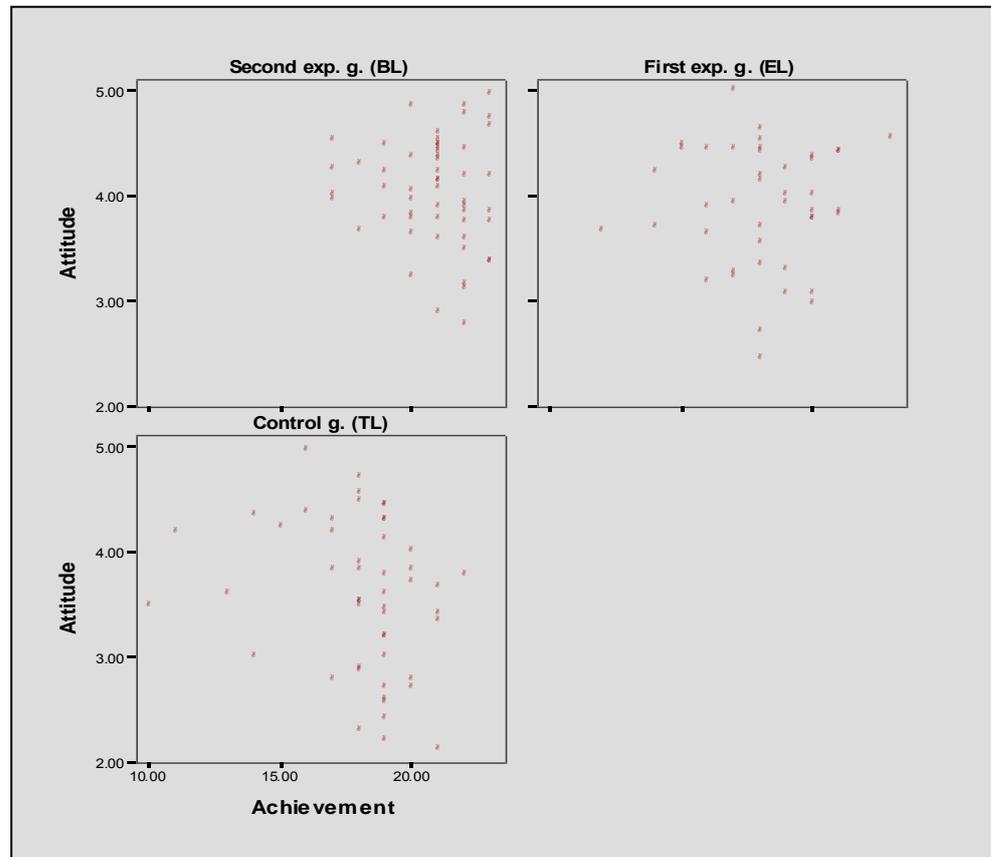
The above figure (6.3) demonstrates that the two variables do not show any degree of linear association in any of the study sample groups at all.

Table (6.7) shown below, gives the actual value of the correlation coefficient between the achievement and the attitudes of the second experimental group (blended learning group).

Table (6.7): The correlation (Pearson's) between the achievement and the

attitudes of the students of the second experimental group (BL)

source	mean	Std. deviation	Pearson correlation	Sig. (2-tailed)
achievement	20.8364	1.66404	- .083	.547
attitude	4.0357	.50371		

From the table shown above it becomes obvious that the correlation coefficient

between the achievement and the attitudes of the second experimental group is

-.083 suggesting that there is no statistically significant correlation between the two

variables.

Table (6.8) shown below gives the actual value of the correlation coefficient between

the achievement and the attitudes of the first experimental group (e-learning group)

Table (6.8): The correlation (Pearson's) between the achievement and the

attitudes of the first experimental group (EL)

source	mean	Std. deviation	Pearson correlation	Sig. (2-tailed)
achievement	18.1163	2.20615	.019	.906
attitude	3.8915	.57482		

From table (6.8) it could be concluded that the correlation coefficient between the achievements and the attitudes of the first experimental group is 0.19 suggesting that there is no statistically significant correlation between the two variables.

Table (6.9) shown below gives the actual value of the correlation coefficient between the achievement and the attitudes of the control group (traditional learning group)

Table (6.9): The correlation (Pearson's) between the achievement and the

attitudes of the control group (TL)

source	mean	Std. deviation	Pearson correlation	Sig. (2-tailed)
achievement	18.0800	2.38909	.248-	.083
attitude	3.5630	.71782		

From table (6.9) above the correlation coefficient between the achievement and the attitudes of the control group is 0.248- which confirms the fact that there is no statistically significant correlation between the two variables.

In summary, the second experimental group who used blended learning has the highest mean regarding the attitude toward learning using this method, followed by the first experimental group who used e-learning, then the control group who used traditional learning with the least mean. The results also have shown that there is no statistically significant correlation between the students' achievement and attitude in any of the three study sample groups.

6.6 Analysis of interviews

As mentioned earlier on in the methodology chapter, interviews have been conducted mainly to complete and support the data obtained by the attitude scale. Six students i.e. two students from each of the three groups have been interviewed for this purpose. However, since the interviewees preferred their interviews not to be recorded on tape; the researcher had to take hand-written notes regarding their responses to the interview questions (appendix 43). The interviews have been conducted in the Arabic language, and then the responses have been translated into the English language to be reported in the thesis.

The following are the responses of the interviewees to the interview questions:

1- **What are the main advantages and disadvantages of using this method?**

As far as the blended learning method is concerned, in the interviewees' opinion the advantages outweigh the disadvantages. Both interviewees have referred to the fact that blended learning provides a new approach for teaching, which tends to overcome the drawbacks inherent in e-learning and the traditional learning methods. The

students have also emphasised that the blended method of learning tends to promote the learning process to the effect of giving learners the freedom to make comments, which they would not be able to do in the presence of a teacher. However, in their opinion the main disadvantage of this method is that it puts great pressure on learners in terms of activities associated with lectures in the classroom as well as with the virtual classroom.

As far as e-learning method is concerned the interviewees have referred to some advantages. For example, one of the interviewees has emphasised the fact that this method is flexible in terms of time as it leaves it to the learner to choose the suitable time for learning at his convenience. Moreover, another interviewee has pointed out that this method gives the learner the freedom to talk and interact with others which is an advantage. Yet, both students have agreed that the absence of the course teacher in e-learning is a disadvantage. Also this method in their view tends to give the learner a chance of procrastination to access the website to do his learning activities. Both interviewees have agreed that the main disadvantage of e-learning is that learners can easily cheat, as some of the dishonest learners can provide others with their usernames and password to do the activities on their behalf. Also, according to the interviews the fact that some of the learners may possibly perform the exercises directly without reviewing the associated material tends to render e-learning method unreliable.

However, according to the interviewees of the control group sample the main advantage of the traditional learning method is that the teacher is always present in the classroom to provide help and to answer the learners' queries. But nonetheless, the interviews have pointed out that the main disadvantage of the traditional method is that a two-hour lecture may cause boredom and lack of concentration to the extent

that the learners' attention may be distracted to do other silly things such as playing with mobile phones or drawing on paper to break the state of boredom.

2- To what extent has this method of learning changed your enthusiasm toward learning?

The interviewees' responses to the above question have revealed that learners find the blended learning method more exciting than the traditional learning method, and yet one of the interviewees finds the latter more exciting than e-learning due to the presence of the teacher and classroom mates, though another interviewee finds both e-learning and traditional learning methods equally exciting to him.

Yet, with regard to the control group sample both interviewees have pointed out that the excitement featuring the traditional learning is greatly a function of the way the course teacher delivers the lecture.

3- How would you describe the learning environment when using this method?

In response to the above question the interviewees have emphasised cooperation that takes place among learners with regard to the activities associated with blended learning method. In the meantime however, the interviewees have pointed out that the e-learning method tends to be exciting provided that adequate computers are available so that everyone can have easy access to the internet i.e. easy access to the synchronous virtual classroom. In this respect the interviewees complain that for most learners internet cafes and the university library are the only places to access the internet where many people go there for purposes other than learning particularly in case of the former.

One of the interviewees of the control group sample has described the learning environment using the traditional method as boring, while another interviewee has

indicated that the method could be boring or interesting depending on the subject of the lecture involved.

4-How confident are you whilst learning through this method?

Responding to this question both interviewees expressed a feeling of self-confidence in relation to blended learning, highlighting the fact that the feeling of self-confidence is greatly due to the fact that they are computer literate. In other words the more computer literate the learner is the more self-confident he will be with regard to blended learning.

Yet, both interviewees have agreed that their self-confidence have become boosted with e-learning method rather than with traditional learning, while one of the interviewees has indicated that he feels more safe when using e-learning. Another interviewee on the other hand argues that e-learning tends to give the learner enough time for thinking and recording his ideas in response to the questions and inquiries on particular issues. However, as for the control sample one interviewee has confessed that he has no self-confidence to take part in discussions featuring the traditional learning method, while another complains about barriers that prevent him from taking part in the discussions despite his self-confidence.

5- How does this method affect your achievement?

The interviewees who have used blended learning method have confirmed that this method of teaching have affected their achievement positively more than any other method, whereas both interviewees featuring e-learning have agreed that this method of teaching is not better than the traditional learning method in terms of learners' achievement.

The interviewees featuring the control group declared that they are satisfying with level of achievement they have made using traditional learning method, and yet one of them remains undecided as he has not tried other methods so far.

6-What is the effect of this type of learning on learning resources?

Both interviewees featuring the blended learning method sample have emphasised the various and diversified resources available for learners using this method. These resources apart from the teacher include books, websites and the various files associated with the virtual classroom. However, one of the interviewees has pointed out that these resources tend to make blended learning an excellent method for teaching. Likewise the members of the e-learning sample are of the opinion that e-learning method tends to provide a range of learning resources, and yet they point that the teacher as a main resource is missing. In this regard one of the interviewees argues that to him the teacher and the book are the only source of reliable knowledge, while another interviewee argues that he has problems taking information from websites.

Yet, as far as the control sample is concerned both interviewees have agreed that the teacher and the reference book are the only resources available for learners using the traditional method.

7- Do you think that this method will help overcome (personal, psychological) problems that could prevent you from participating effectively in the activities and discussions with your colleagues?

The interviewees of blended learning sample and e-learning samples are of the opinion that both methods of teaching tend to help students express their opinions freely as well as overcome problems that might prevent them from becoming

involved in discussions with their classmates. But as yet one of the control group interviewees makes it certain that the traditional methods stops short of assisting learners overcome their leaning difficulties, while another interviewee argues that the traditional method might possibly be helpful provided that the teacher is aware of the nature of the difficulties involved.

8- Did you face new challenges when you use this type of method?

Responding to the above question both interviewees involved in the blended learning sample have agreed that achieving the full mark in the relevant exercises is the main challenge associated with this method. Yet, one of the interviewees argues the fact that this method is new to them should represent a challenge *per se'*.

With regard to e-learning one of the interviewees has pointed out that the method becomes easy as long as one is used to browsing in the internet. But as yet another interviewee has referred to some challenges associated with e-learning. In his view these challenges include the availability of the a reliable internet service, slow speed browsing which tends to demotivate learners, the places are noisy and not suitable for learning, while the university library is available only three days a week, not to mention the difficulties of travelling from one place to another using public transport given the high costs involved.

The members of the control sample are of the opinion that no challenges are involved regards the traditional method of teaching apart from the large number of students in the classroom which might have negative effects on the learning process.

9- To what extent does this method of learning improve the learners' performance and provide him with better educational experiences?

In the response to this question the interviewees of blended learning sample have pointed out that this method of teaching has developed their computer skills so that they can search the internet for knowledge. Likewise the interviewees of the e-learning sample have emphasised that e-learning has improved their capabilities with regard to studying using asynchronous virtual classroom as well as taking part in discussion forums. But nonetheless one of the interviewees maintains that e-learning tends to make learners self-confident to the effect that they become self-dependent in terms of learning skills and search for knowledge. However, either interviewees of the control sample are of the opinion that apart from the course subject they have benefited nothing from the traditional method in terms of learning experience.

10- What is the effect of this method of learning on the interaction between the teacher and the students as well as among the students themselves?

Both interviewees of the blended learning sample have agreed that this method has positive impact in terms of interaction between the students on the one hand, and between the students and the teacher on the other hand.

The interviewees of e-learning sample have also admitted that e-learning method affects students' interaction in a positive manner, and yet some of the issues need to be discussed with the course teacher face to face.

As for the control group sample, the interviewees have argued that the traditional method tends to limit interaction between students due to social barriers such as shyness and fear of criticism which prevent some of the learners from feeling free to interact with the teacher and their colleagues.

11-What do you think of using this method of teaching at the university level?

According to the interviewees featuring the method of blended learning, this method could be an advantage in higher education, while in their view e-learning is only suitable for theoretical rather than practical learning at the higher education level. The interviewees of the control sample on the other hand tend to believe that the traditional method would be suitable for teaching at the university level particularly in cases where there are an acceptable number of students in the class.

6.6.1 Summary of the interviews findings

For the purpose of this research the interviews aim at supporting the results of the attitude scale regarding the effectiveness of blended learning and e-learning as compared to traditional learning on students' attitudes.

The results of the attitude scale have indicated that there was a significant difference between the attitudes of blended learning group and traditional learning group for the blended learning group, and there was a significant difference between the attitudes of e-learning group and traditional learning group for the e-learning group.

However, the overall findings of the interviews could be summarised in the following points:

- From the findings of the interviews it seems that blended learning method is more exciting to learners than traditional learning, while the enthusiasm of e-learning group probably not more than the enthusiasm of traditional learning group and that might be due to the absence of the classroom teacher and colleagues i.e. learners are totally self-dependent.

- The interview findings have indicated that the learning environment featuring blended learning and e-learning methods is more convenient compared to that of traditional learning method.

- It was apparent from the responses of the interviewees; that blended learning and e-learning methods tend to render learners more self-confident as compared to traditional learning.

- Learners seem to have achieved more through blended learning than either traditional learning or e-learning. However, these findings appear to be consistent with the post-test results which have favoured blended learning most and e-learning least in terms of learners' achievements. In other words blended learning comes at the top of the list followed by traditional learning then e-learning in terms of learners' achievements.

- The interview findings have indicated that both blended learning and e-learning methods tend to enrich the learning environment and develop learners' skills and expertise.

- From the interviewees' responses, both blended learning and e-learning methods tend to provide a suitable learning environment to the effect of helping learners overcome their social and psychological problems which might otherwise prevent their effective participation in classroom activities with their colleagues.

- The interview findings have also indicated that both blended and e-learning methods provide better opportunities for interaction between learners than traditional learning method does.

- Blended learning seems to be more suitable for higher education than either e-learning or traditional learning methods.

- The interview findings have highlighted a number of challenges and barriers associated with e-learning method, and these challenges and barriers inherent

in this method of learning could explain the poor achievement of learners who use this method as compared to those who use blended learning or traditional learning methods.

In conclusion the overall findings of the interviews favour blended learning as the most appropriate for learning followed by e-learning, while traditional learning method is the least favoured by the interviewees.

These findings support and endorse the results of attitude scale in the comparison between the means of the three groups where the highest mean 4.0357 features the blended learning group followed by the value of 3.8915 for e-learning group and the traditional learning group with a mean value of 3.8341.

Chapter Seven: Discussion of Results

Chapter Seven

Discussion of Results

7.1 Introduction

The current study aimed at establishing the effectiveness of e-learning and blended learning methods as compared to traditional learning method on students' achievement and attitudes. The study was conducted in the first semester of the academic year 2008/2009 featuring the Islamic culture course (101), which has been introduced by the department of Dawah (promotion of faith) and Islamic culture at Umm AL-Qura University. The results of the experiments will be discussed in the following paragraphs within the framework of the relevant hypotheses.

7.2 Discussion of the achievement hypotheses

7.2.1 First hypothesis

The results of testing the first hypothesis have shown that there is a statistically significant difference (at the 0.05 level) between the achievement of students who used blended learning (the second experimental group, studying through the asynchronous virtual classroom in addition to a traditional learning), and the achievement of students who used e-learning (first experimental group, studying through the asynchronous virtual classroom only) favouring the former group. In other words the results favour blended learning over e-learning as to its effectiveness in improving students' achievement. However, the positive effects could be due to the fact that the former tends to avoid the negative aspects associated with the latter, some of which have been referred to in the literature review of this study including introversion, isolation, and lack of social interaction (Akkoyuklu & Soylu, 2006;

Hameed, Badii & Cullen, 2008). But nonetheless those results appear to be

inconsistent with a number of studies that have already been discussed in the

literature review. For example, according to a study conducted by Dodero, Fernandez

& Sanz (2003), the final outcome has always been the same with regards to students'

achievement irrespective of the method of learning that has been used, and yet

blended learning appears to be more effective than e-learning in terms of students'

participation. Furthermore, a study that has been conducted by Kennedy &

McCallister (2000) has indicated that there is no statistically significant difference

between electronic, traditional and the blended approaches regarding their effect on

students' achievement, even though the group that has been involved with blended

learning has shown a slightly higher adjusted mean than the groups that have been

involved with other two methods. Moreover, the results of current study seem to be

inconsistent with the results of Banks (2004), who finds that there are no significant

differences between e-learning, blended learning and traditional classroom learning

in terms of their effect on students' achievement. Likewise, the results of the current

study also, seem to be inconsistent with the results of Lim, Morris & Kupritz (2006);

Hameed, Badii & Cullen (2008); and Lim & Yoon (2008) all of which point to no

significant differences between blended learning and e-learning as to their effect on

learners' achievement. Having said that, Lim & Yoon (2008) would suggest that in

case of blended learning learners tend to show more positive perceptions in terms of

instructor support and learning activities. Al-Zahrani (2008) in his study points out

that there are no significant differences between online and blended learning groups

of learners with regard to the cognitive and skill tests, even though there is a

significant difference between those two groups on the one hand and the control

group on the other hand.

To sum up, although some of the studies such as that of Kennedy & McCallister (2000) indicate that there are differences between blended learning and e-learning modes for the blended learning mode but, not statistically significant as to their effect on students' achievement, but as yet all other previous studies that have been reviewed so far did not identify those differences. In other words, none of the studies that have been reviewed so far has shown significant difference between e-learning and blended learning. However, as far as the current study is concerned the results prove that there is a statistically significant difference between e-learning and blended learning with regard to students' achievement favouring the latter. In this regard it appears that blended learning has benefited from the positive aspects of e-learning and traditional learning, and in the meantime has avoided the negative aspects inherent with those two modes of learning. Thus it could be maintained that by taking the better of e-learning and traditional learning methods the blended learning method has succeeded in making a positive effect on students' achievement (Gould, 2003; Akkoyunlu & Soylu, 2006). However, the inconsistency between the results of the current study and the previous studies could be due to other factors such as the differences in the framework of blended learning or e-learning or both of them i.e. the blended approach in the study of Dodero, Fernandez & Sanz (2003) is an online forum beside traditional learning, while in the current study is asynchronous virtual classroom beside traditional learning. Another factor that might cause this inconsistency is the differences in the design of the instructional model as the appropriate instructional design effects the implementation, students' participation and motivation positively (Jonasson, 1999; Ruffini, 2000). Also the differences in the software that have been used in the design such as Moodle in current study and Microsoft Outlook Express in Banks (2004) study is another factor that might cause this difference in the results.

7.2.2 Second hypothesis

The results of testing the second hypothesis have shown that there is no statistically significant difference (at the 0.05 level) between the students who used e-learning (the first experimental group, studying through the asynchronous virtual classroom only), and the students who used traditional learning (the control group, attending classroom lectures) in terms of students' achievement.

The results which have been obtained seem to be consistent with the results of a number of studies featuring the literature review such as Al-Mubarak (2004), Al-Zahrani, A (2002), Ryan (2002), Kennedy & McCallister (2000), Al-Jasser (2005), Gunnarsson (2001), Banks (2004), Lim (2002), Johnson et al (2000), Carswell et al (2000), and Collins (2000). This should indicate similarity between virtual classroom method and the traditional method regarding their respective effects on students' achievement. Consequently, the virtual classroom could provide a means of resolving the many challenges that face higher education in Saudi Arabia such as shortages in qualified staff to meet the ever increasing demand for higher education (Al-Salem & Al-Dawid, 2002; Al-Zahrani, S 2002). The fact that virtual classrooms are worthwhile has been supported by some of the studies featuring in the literature review. These studies have emphasized the effectiveness of e-learning as compared to traditional learning on students' achievement (Goldberg & Mckhann, 2000; Ernst & Colthorpe, 2007; Salamh, 2005; Al-Far, 2002; Al-Sahrani, 2002; Al-Hogali, 2006; Barakzai, 2003; El-Deghaidy & Nouby, 2008; Al-Zahrani, 2008). On the other hand, as far as the results of the current study are concerned, there are no significant differences between e-learning group and traditional learning group, though the latter shows a slightly higher adjusted mean than the former. The results also, show that e-learning has negligible effect on students' achievement with a value of 0.02. This could be explained by the fact that in case of e-learning the role of the instructor has

changed from being the main source of knowledge as the case with traditional learning to being the facilitator of the learning process. For this reason however, students in Saudi Arabia who are used to the traditional mode of learning have no role to play other than being spoon fed by the instructor, so that the new modes have to live up to the challenge changing such attitude(Al-Musa & Al-Mobark, 2005; Yamani, 2006).

7.2.3 Third hypothesis

The results of testing the third hypothesis have indicated that there is a statistically significant difference (at the 0.05 level) between students who have used blended learning (the second experimental group, studying through the asynchronous virtual classroom in addition to a traditional learning), and students who used traditional learning (the control group, attending classroom lectures) in terms of students' achievement in favour of the former group. The high effect size value of 1.34 should suggest that blended learning has a practical significance with regard to improving students' achievement.

Those results appear to be consistent with the results of a number of studies that have been reviewed so far (Taradi et al, 2005; McFarlin, 2008; Gurpinar et al, 2009; Pereira et al, 2007; Scida & Saury, 2006; and Al-Zahrani, 2008). These studies have emphasised the effectiveness of blended learning in improving of students' achievement. In this regard the presence of the instructor coupled with the flexibility of e-learning method in terms of time and place tend to provide a chance for potential learners to thoroughly review the instructional material besides performing other activities. Yet, some of the studies that have been reviewed, so far, tend to suggest that there are no significant differences between the blended learning and traditional

learning as to their effectiveness on the students' achievement. These studies include Kennedy & McCallister, (2000); O'Leary, (2008); Banks, (2004); Alshwiah, (2009); Bryner et al, (2008); Utts et al, (2003). However, none of the studies that have been reviewed, so far, has indicated a potential negative impact of blended learning on students' achievement. The obvious discrepancy between the results nonetheless, could be due to other differences such as the differences in the appropriateness of the instructional design or the differences in the framework of blended learning.

7.3 Discussion of the attitudes hypotheses

7.3.1 Fourth hypothesis

The results of testing fourth hypothesis have shown that there is no statistically significant difference (at the 0.05) level between the students who used e-learning (the first experimental group, studying through the asynchronous virtual classroom only), and the students who used blended learning (the second experimental group, studying through the asynchronous virtual classroom in addition to a traditional learning) in terms of students' attitudes. However, according to the results students who used blended learning have shown a slightly higher mean regarding attitude than those who used e-learning.

The similarity between the attitudes means of both groups might be due to the fact that both groups have been using the same new approach of teaching, which is the asynchronous virtual classroom. However, the slightly more positive attitudes of blended learning group as compared to e-learning group might be due to the presence of the instructor and colleagues in blended learning, which tend to have more positive effect on students' achievement and attitudes. Yet, the presence of a course

teacher and classmates is important in the learning environment, as it offers more opportunities for clarification and explanation, as well as more social interaction, which will eventually lead to positive outcome in terms of students' achievement and attitudes (Hameed, Badii & Cullen, 2008). The findings of Lim, Morris & Kupritz (2006) study indicated that e-learning group claimed less learning support than blended learning group. However, the comments that have been made by the interviewees with regard to the disadvantages of e-learning strongly corroborate the above interpretation. The absence of the course teacher in addition to the fact that e-learning method gives the learners a chance of procrastination to access the website to do their learning activities constitute some of the disadvantages associated with e-learning.

7.3.2 Fifth hypothesis

The results of testing fifth hypothesis have indicated that there is a statistically significant difference (at the 0.05 level) between e-learning group (first experimental group studying through the asynchronous virtual classroom only), and the traditional learning group (control group attending classroom lectures) in terms of students' attitude favouring the former group.

These results, so far, appear to be in agreement with a number of studies featured the literature review including the work of Al-Zahrani, A (2002), Gunnarsson (2001), and El-Deghaidy & Nouby (2008). The results of these studies point to the positive effects of e-learning on students' attitudes as compared to traditional learning. That could be due to the flexibility of e-learning in terms of time and place, and the opportunity it provides to learners for interaction by eliminating barriers that might possibly hinder students participation. These conclusions have been further

supported by the responses of the interviewees featuring the e-learning group, which have highlighted the positive effect of e-learning on students' attitudes. For example, one of the interviewees refers to the fact that he feels more safe with e-learning. Yet, another interviewee would argue that e-learning tend to give the learner more time for thinking and recording his ideas in response to the questions and inquiries on particular issues. However, more important is the fact that both of the above mentioned interviewees refer to the fact that e-learning tends to help learners overcome all barriers that may possibly prevent them from being involved in discussions with their classmates as to express their ideas more freely. Furthermore, they emphasised the fact that by using e-learning their capabilities had improved dramatically with regard to using asynchronous virtual classroom, taking part in discussions, and learning skills in relation to the search for knowledge.

7.3.3 Sixth hypothesis

The results of testing sixth hypothesis have shown that there is a statistically significant difference (at the 0.05 level) between the students who used blended learning (the second experimental group, studying through the asynchronous virtual classroom in addition to traditional learning), and the students who used traditional learning (the control group, attending classroom lectures) in terms of students' attitudes favouring the former group.

This results that have been obtained so far, are supported by the responses from interviewees featuring the blended learning group. The interviewees have emphasised the positive effects of blended learning method on students' attitudes. In this regard the interviewees have referred to the new approach for teaching provided by the method of blended learning. They further argue that such approach tends to

overcome handicaps inherent with both e-learning and traditional learning methods, not to mention the fact that blended learning tends to promote the learning process, and in effect gives learners the freedom to make comments, which may not be possible in the presence of a teacher. Moreover, all those who have been interviewed have agreed that blended learning is more exciting than the traditional learning, pointing out that it encourages cooperation between learners. The interviewees have also expressed their satisfaction with the adequate resources available for those who used blended learning. They have also highlighted the many advantages of blended learning including the honing of computer skills, and promoting interaction between learners, which make it more suitable for higher education than other methods.

By contrast the responses of the traditional learning group interviewees suggest that lectures might cause boredom and lack of concentration (see page 179). They also argue that traditional learning tends to restrict interaction between learners given the social barriers such as shyness and fear of criticism, which tend to hinder communication between learners as well as between learners and the teacher.

Yet, the results of the current study seem to be inconsistent with the results of Alshwiah's (2009), which indicate that there are no significant differences between blended learning and traditional learning in terms of their effect on students' attitudes. He argues that this is because 42% of students failed to review their lessons, coupled with the limited period of time available for the study that it did not produce any effects on students' attitudes.

7.4 Discussion of the relationship results between students' attitudes and achievement

The results of testing the relationship between students' attitudes and achievement have shown that there is no statistically significant correlation between the two variables in any of the three study sample groups. The possible explanations for the non- significant correlation between students' attitudes and achievement are:

1- The novelty of the use of new instructional methods such as e-learning and blended learning in Saudi universities, where the current study sample have been using the traditional system of education for over 12 years. The use of new teaching methods could create anxiety and resistance from students to these methods. This is for the simple reason that learners might either lack the confidence to cope with the new methods (Romi, Hansenson & Hansenson, 2002), or otherwise they might be adamant to change from traditional methods to the new methods which they are not used to (Yamani, 2006). This explanation could well be supported by the interviewees whose responses suggest that blended learning as a new method represents a great challenge to them.

2- According to many studies featuring the literature review such as Al-Manea (2002), Al-Zahrani, S (2002), Al-Salem (2003), and Al-Khammash (2004), the infrastructure in Saudi universities constitutes a major problem. In this regard Saycell (2004) states that such infrastructure is indispensable for establishing the right environment for e-learning. yet, even more than supplying the classroom with computers and internet facilities, Successful e-learning needs setting the stage right by winning the hearts and minds of those involved including teachers and other faculty members in favour of e-learning. Furthermore, both teachers and students need intensive training to

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prepare them psychologically and provide them with the necessary skills to help them cope with e-learning. This should necessarily imply changing the student's role from being a mere listener to being an active participant in the learning process. In other words, the students' attitudes associated with the traditional method of learning need to be completely changed for good. Riley & Gallo (2000) emphasize the fact that a number of aspects need to be addressed prior to incorporating technology into the educational process. These aspects include establishing the necessary infrastructure, and even more important is the training of students and teachers to use the associated facilities of modern technology so that they develop the necessary skills. All that should help teachers and students alike to overcome the tendency to resist change, which if left unaddressed will make the new system end in failure. All that has featured in the responses of the interviewees where many of them have complained about the poor internet service which tends to demotivate learners, noisy laboratories which are not suitable for learning and the inadequate library time of only three days a week.

3- Since no internet service is available at the students' residence, they need to travel to the university or to other locations in the city to find the service. For this reason they need to use public transport which is not readily available for them not to mention the fact that it is cost prohibitive as the responses of the interviewees would suggest.

4- It could be understood from the responses featuring the control group that a large number of students show negative attitudes in the classroom.

5- According to the interviewees from the blended learning group the main challenge is that learners should manage to score the full mark in the drills.

In conclusion, blended learning has the advantage of improving students' achievement as this method combines between traditional learning featuring the presence of an instructor and e-learning which is flexible in terms of time and place as to allow students to review the material to be instructed as well as perform other related activities. On the other hand, as far as e-learning is concerned the absence of a course instructor is a main disadvantage which has negative effects on students' achievement. Yet, both e-learning and blended learning have positive effect on students' attitudes given that both methods tend to reduce classroom lectures to the minimum possible. However, further implementation of blended learning and e-learning in Saudi universities could be subject to two factors i.e. the extent to which policymakers successfully overcome the resistance of both students and lecturers to the new system, and the availability of the relevant infrastructure in Saudi universities.

The conclusions, recommendations and proposals for further research will be discussed in the next chapter.

Chapter Eight:

Summary of results, Conclusion,

Recommendations

Chapter Eight

Summary of results, Conclusions, Recommendations

8.1 Introduction

This chapter provides a summary of the results and draws conclusions in the light of those results as well makes recommendations and suggestions for further research.

8.2 Summary of results

The purpose of this study is to answer the following question:

Is there an effect of using e-learning and blended learning as compared to traditional learning in the teaching of Islamic culture course (101) on the achievement and attitudes of Umm Al-Qura university students? The following sub-questions originate from the main question:

1. Is there significant difference between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used blended learning (studying through the asynchronous virtual classroom in addition to traditional learning)?

2. Is there significant difference between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used traditional learning (attending classroom lectures)?

3. Is there significant difference between the achievement of students who used blended learning (studying through the asynchronous virtual classroom in

addition to traditional learning), and the achievement of students who used traditional learning (attending classroom lectures)?

4. Is there significant difference between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used blended learning (studying through the asynchronous virtual classroom in addition to traditional learning)?

5. Is there significant difference between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used traditional learning (attending classroom lectures)?

6. Is there significant difference between the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning), and the attitudes of students who used traditional learning (attending classroom lectures)?

For this purpose an ethics unit featuring Islamic culture course (101) has been electronically designed to test the above mentioned hypotheses. The design has made use of the learning and content management system programme known as Moodle, and in the light of ADDIE model. In this regard an initial evaluation of the asynchronous virtual classroom has been made prior to the actual application of the programme.

The experimental design pre-test, post-test control group has been used, where three equivalent groups involved, two experimental groups and one control group. By using random sampling three groups have been chosen from 65 groups, and the control group, first and second experimental groups were determined randomly. The

first experimental group consisted of 43 students who were taught by the asynchronous virtual classroom, while the second experimental group consisted of 55 students who were taught by the asynchronous virtual classroom besides traditional learning method. As for the third group however, it represented the control group which consisted of 50 students who attended traditional classroom lectures.

The following instruments have been used in the current study after ascertaining of their validity and reliability:

- A questionnaire of students' computer and internet literacy to ensure the equality of the study sample groups regarding the use of computer and internet facilities.
- Pre- achievement and post – achievement tests have been conducted to ensure that all members of the three study groups have almost the same knowledge regarding the unit of ethics prior to the experiment so that students' level of achievement after the experiment can be assessed.
- Attitude scale supported by an interview to assess students' attitudes.

Yet, at this point it becomes appropriate to comment on the significance of this study. This study constitutes a massive effort to promote e-learning and blended learning methods in higher education in Saudi Arabia where previous studies are rare in this area. This effort is particularly important in the area of Islamic subject as this study represents the first of its kind as to investigating the effectiveness of e-learning and blended learning on the achievement and attitudes of students who study Islamic subjects at Saudi universities. Another important aspect is that hopefully the current study will provide a useful guide for policymakers and planners at Saudi universities with regard to introducing new methods for instruction such as e-learning and

blended learning in relation to teaching in general and teaching Islamic subjects in particular.

But nonetheless the current study has its own strengths and limitations. As far as the strengths are concerned, in the current study all three sample groups have shown considerable consistency as to instruction, course materials, and specialization. Moreover, all participants have been in the first semester of the first academic year, not to mention the fact that all three groups fully match one another in terms of availability of personal computer for every participant, and ability of participants to use computers, the internet and perform other related activities such accessing the e-mail, sending e-mail messages etc. However, the current study is considered among the few studies that have compared the three modes of learning i.e. traditional learning, blended learning, and e-learning within the same environment and circumstances, which tend to make the results more reasonable and acceptable than in the cases where the environments are different. On the other hand, the main limitation is that the data has been confined to Umm Al-Qura University in the western region of Saudi Arabia. Thus taking this fact into account the results that have been obtained so far can hardly be generalised. Furthermore, despite the fact that the study has been limited to Islamic culture course (101) which is a mandatory course in all Saudi universities, and yet the outcome might not be the same in case other Islamic courses have been involved. Additionally, measuring students' attitudes before the experiment would strengthen the study. Moreover, investigating the effect of synchronous virtual classroom in addition to the asynchronous virtual classroom in the current study could strengthen it. Another limitation of the study was the unequal number of students in the three sample groups which may have had an impact on the results.

After the application of the experiment and its instrument, the analysis of the

acquired data has produced the results summarised in table (8.1) below:

Table (8.1): Summary of the research results

No.	Research hypotheses	Research results	Consistent with	Not consistent with
1	There is no significant difference (at the 0.05 level) between the achievement of students who used e-learning and the achievement of students who used blended learning	Significant difference for blended learning group	------------------	Studies of Dodero et al (2003), Kennedy & McCallister (2000), Banks (2004), Lim et al (2006), Hameed et al (2008), Lim & Yoon (2008), and Al-Zahrani (2008)

No.	Research hypotheses	Research results	Consistent with	Not consistent with
2	There is no significant difference (at the 0.05 level) between the achievement of students who used e-learning and the achievement of students who used traditional learning	No significant difference between both groups, and the e-learning has negligible effect size with a value of (0.02)	Studies of Al-Mubarak (2004), Al-Zahrani, A (2002), Ryan (2002), Kennedy & McCallister (2000), Al-Jasser (2005), Gunnarsson (2001), Banks (2004), Lim (2002), Johnson et al (2000), Carswell et al (2000), and Collins (2000)	Studies of Goldberg & Mckhan (2000), Ernst & Colthorpe (2007), Salamh, (2005), Al-Far (2002), Al-Sahrani, (2002), Al-Hogali, (2006), Barakzai, (2003), El-Deghaidy & Nouby (2008), and Al-Zahrani, (2008)
3	There is no significant difference (at the 0.05 level) between the achievement of students who used blended learning and the achievement of students who used traditional learning	Significant difference for blended learning group, and the blended learning has high effect size with a value of (1.34)	Studies of Taradi et al (2005), Mcfarlin (2008), Gurpinar et al (2009), Pereira et al (2007), Scida & Saury (2006), and Al-Zahrani (2008)	Studies of Kennedy & McCallister (2000), O'Leary (2008), Banks (2004), Alshwiah (2009), Bryner et al (2008), and Utts et al (2003)

No.	Research hypotheses	Research results	Consistent with	Not consistent with
4	There is no significant difference (at the 0.05 level) between the attitudes of students who used e-learning and the attitudes of students who used blended learning	No significant difference between the attitudes of both groups	---------------	----------------
5	There is no significant difference (at the 0.05 level) between the attitudes of students who used e-learning and the attitudes of students who used traditional learning	Significant difference for e-learning group	Studies of Al-Zahrani, A (2002), Gunnarsson (2001), and El-Deghaidy & Nouby (2008)	---------------
6	there is no significant difference (at the 0.05 level) between the attitudes of students who used blended learning and the attitudes of students who used traditional learning	significant difference for blended learning group	----------------	Study of Alshwiah (2009)

Moreover, the results of testing the relationship between students' achievement and students' attitudes has shown that there is no statistically significant correlation between the two variables in any of the study sample groups. The students' cultural attitudes with regard to the way of learning, in addition to the poor infrastructure in Saudi universities could have affected the overall results of the study.

8.3 Recommendations

As far as the current study is concerned the results have suggested that blended learning has more positive effect on students' achievement and attitudes as compared to e-learning and traditional learning in relation to teaching a unit of Islamic culture course in Saudi universities. Those results have also shown that both e-learning and traditional learning have similar effects in terms of improving students' achievement, and yet the former is more effective in terms of improving students' attitude.

 In the light of the literature review and these results, the following recommendations are to be made:

1- The teaching process in Saudi universities should not rely on the traditional pattern of lecturing in relation to teaching Islamic culture courses. Instead other methods of teaching such as blended learning need to be introduced, where the presence of an instructor is supported by the use of modern technology, which renders the learning process more flexible in terms of time and place.

2- In the light of the current study planners should take advantage of asynchronous virtual classroom with regard to teaching the unit of ethics

featuring the Islamic culture course (101) in Saudi universities, given its positive effect on students in terms of achievement and attitudes.

3- The rest of Islamic culture course (101) units should be designed electronically in the light of instructional design models to be used beside the traditional pattern in the teaching of the course in Saudi universities.

4- In order to secure a successful use of virtual classrooms in Saudi universities planners and policymakers should take the following into account:

- A reliable infrastructure needs to be available in Saudi universities as a prerequisite for introducing this type of modern educational approach.

- Both faculty members and students need to develop the necessary skills to meet the requirements of the new approach, otherwise, the lack in above factors could affect faculty members' attitudes and students' achievement and attitudes negatively.

5- The faculties of education in Saudi universities should incorporate courses especially designed to enable learners to take advantage of modern technology including the use of the internet in their learning process.

6- The role of e-learning centers in Saudi universities should be activated to take part in training staff members to make use of modern technology, so as to enable them to develop their courses electronically.

7- Staff members in Saudi universities should encourage students to develop their skills and to be independent learners.

8.4 Suggestions for further research

Every social research has its own limitations and shortcomings, and the current research is no exception as it focuses on the use of e-learning and blended learning methods in relation to teaching Islamic subjects in the universities of the Kingdom of Saudi Arabia. However, for the continuation of the current study the researcher puts forward the following proposals:

1- Studies similar to the current study need to be conducted by potential researchers in other Saudi universities, bearing in mind that these studies should cover all Islamic courses.

2- Further experimental studies need to be conducted to establish the effectiveness of e-learning and blended learning on students' attitudes. Also, the effectiveness of synchronous virtual classrooms on students' achievement and attitudes featuring Islamic culture course as well as other Islamic courses needs to be investigated.

3- More research needs to be conducted to investigate the availability and adequacy of infrastructure in Saudi universities regarding the use of virtual classrooms whether synchronous or asynchronous.

4- There is also urgent need to investigate as to whether staff members and students at Saudi universities have the necessary skills to deal with modern methods of instruction such as e-learning and blended learning.

5- It is recommended that further studies need to be conducted to determine the extent to which faculties of education in Saudi universities undertake their role with regard to updating students' knowledge to enable them cope with modern technology.

6- Finally, it is recommended that further studies need to be carried out to determine the extent to which e-learning centers in Saudi universities undertake their role with regard to training staff members to take advantage of modern technology in the teaching process as to develop their skills to levels that enable them to design their courses electronically.

In conclusion planners should take advantage of the modern technological advance to cope with the challenges associated with higher education in Saudi Arabia particularly the increasing demand and the shortage of qualified staff. To be more precise the well equipped classroom is only a partial solution to the problem as both students and staffs need to be provided with the appropriate training to gain the required skills to deal with modern technology. This is where educational institutions such as e-learning centres and university research centres become important as to provide training in this area.

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Appendices

Appendix 1

A model for designing instructional material for teaching a unit on Ethics of the Islamic Culture Course (101)

instructional design model for the Ethics Unit of the (101) Islamic Culture Course was based on models by Al-mushakah (1994) which was improved by Al-musa and Al- mobark(2005) and Abdulati (2007).

The model involves fifth stages as follows:

The analysis stage……The preparation stage……The try-out stage……Implementation stage……The evaluation stage

First: the analysis stage:

This stage refers to the accurate description of the elements that constitute the system, including the criteria of every individual element, and its exact function. The stage includes the following elements:

Needs analysis

- The current situation: There is no use of the electronic learning in the teaching of religious subjects at Um Al-Qura' university.
- The desirable situation: to investigate the impact of electronic learning on the achievement and the attitude of the students with regard to the religious subjects.
- The need: using the worldwide web to design an instructional unit to establish its impact on the achievement and on the students' attitudes.

Analysis of aims:

The aims of the instructional design of the unit can be defined as follows:

1- Encouraging students to take part in the process of exchanging ideas and expertise and to discuss whatever is provided to them through the discussion boards.

2- To make the maximum use of the huge information available on the worldwide web (the Internet) by giving advice to the students, in every part of the unit, on some references available on the net such as books and attached files.

3- The students are given the freedom of choice with regard to the place and time, and provided with the right learning environment with additional information to meet the requirements of the ambitious who want to learn more.

4- In some cases the marking process will be computer-aided which will save time for both the teachers and the students. The scores and the number of trials made will be recorded on a register. Every student will use the website for sending his research and other reports to the teacher to mark them, and provide him with feedback.

5- To try to overcome any potential barriers that may negatively affect the students' participation in the activities such as shyness, poor communication, or any other race-related matters such as colour, ethnicity etc.

Analysis of the teaching unit:

1- General aims:

The general aims of the Ethics Unit of the Islamic Culture Course are the following:

- The distinction between ethics and other human attributes.

- Differentiating between ethically-driven behaviours and those which are not.

- Exposing the students to the general framework for good moral values.

- The basis of ethics and how they relate to the Islamic faith.

- The definition of the ethical conscience and ways of developing it.

- Understanding the main purpose of committing oneself to good ethical behaviours in Islam.

- Understanding the conditions which make a person in Islam is responsible of his deeds.

- Understanding the comprehensiveness of ethics and its implications.

- Understanding the importance of ethics to the human societies.

- Understanding the variation in ethical values and their relevant Islamic rules.

- Showing how Islam emphasizes the purification of the human soul and the importance of reforming moral values.

- Understanding Islamic point of view towards the psychological motives and finding ways of handling these them**.**

- Understanding how to acquire and develop good ethical values.

- The identification of some of the Islamic ethical values through the following:

- realizing the right conceptualization of these ethical values in Islam

- Providing evidence that Islam urges individuals to stick to these concepts or otherwise face the consequences.

- Giving examples of how people behave with regard to these ethical values in the Islamic societies.

2- The content of the subject matter:

The online content of unit will consist of the following:

- Morals: its definition, the different types of voluntary ethical behaviour, evidence of the effect of moral behaviour on the state of mind, how behaviour relates to morals, the common features of that shape ethical values.
- The basis of morals.
- The moral consciousness: its development, the purpose of moral behaviour, elements of happiness, responsibility for moral behaviour.
- The generality of morals: the involvement of morals in all human activities, how morals deal with individual and social behaviour.
- Description and classification of morals.
- The importance of good morals to human societies.
- The moral judgement, its various levels and the sources of legitimacy.
- The attention the Kora'n has given to the purification of the soul and its refinement.
- The Islamic standpoint towards psychological motives and its insistence on promoting good morals.
- The Islamic educational means to acquire and develop good morals, for the sake of eliminating deficiencies in moral behaviour.
- Examples of good morals recommended by Islam (credibility, honesty, tolerance and permissiveness, patience, kindness and generosity, loyalty, shyness, showing no bitter feelings or grudges towards others).

3- Tasks analysis:

The analysis of tasks in this case refers to the duties that have to be fulfilled by the experimental group by learning the Ethics unit through the use of the website, which can be summarised as follows:

- Learning the lessons available on the site.

- Reviewing the references and other sources of information given to them at the end of each part which include:

  - Websites

  - Books and other references, which the student will be asked to read.

- Doing the exercises given to them at the end of each lecture, which include six exercises, and yet students are not allowed to move to the next lecture except after they get the final result in that given exercise. Also, a general exercise is available at the end of each chapter. This exercise is compulsory to find out the level of learning he has achieved in each chapter.

- Practicing applied activities, where the student after finishing each chapter is required to write the activity on a file using Word and send it through the website to the subject lecturer.

- Taking part in the general group discussion.

- The students should refer difficult questions or any other problems to the teacher.

Analysis of learners' characteristics

The subjects of this study can characterized as the following:

- All learners belong to Um-Al-Qura' University. The Islamic Culture course is a compulsory requirement for the BSc degree for all specialisations.

- The students involved have different specialisations ranging between arts to science.

- Some students might possibly have little experience using the Internet, so they might need a short course in this area.

- Typically the book represents the main source of information for university students at this University.

- All students are adults.

- All of them are male students.

- All students are full-time students.

- Most of the students live in the city of Mecca.

- The students are used to certain patterns of education with regard to the subjects and the methods of teaching.

The analysis of the learning and training environments:

- The lecture rooms

The syllabus does not need special lecture rooms, so every student can access his virtual classroom through his PC from anywhere or by using the university computer facilities.

- Equipments

No equipments are required, and the students can use their PCs' to access the website through the World Wide Web, and so can the teaching staff members.

Secondly: Preparation stage

This stage involves designing the appropriate strategy to complete the job, the selection of the suitable learning sources and other supporting items including the preparation of the place. This includes the following:

1- The selection of the method of teaching

The learning processes take place as follows:

- Autonomous-learning: the student access the relevant website for learning the subject using a password. He selects the subject material, and follows the instructions to complete his learning session.

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- Taking part in the discussions: this takes place through the special forums and discussion boards available on the website. These discussion boards or forums could be private or open at the discretion of the subject teacher.

- Compilation of reports: at the end of each chapter the subject teacher gave assignments, and the students have to do them as part of their activities.

- Answering the exercises given at the end of each lecture as well as the general exercises at the end of each chapter.

- The use of references

The subject material of the unit prepared on the website as follows:

- The contents of the Ethics unit of the Islamic Culture Course (101).

- The general aims of the unit.

- The first chapter (general principles)

- The first lecture (the definition of the concept of morals and its ethical links)

- The second lecture (the basis of morals)

- The third lecture (the generalities of morals).

- The fourth lecture (the purification of soul, and means of doing it)

- General exercise.

- Activities.

- The second chapter (some examples of Islamic morals)

- The fifth lecture (credibility, honesty, tolerance and permissiveness, patience)

- The sixth lecture (generosity, loyalty, shyness, showing no bitter feelings or grudges towards others).

- General exercise.

- Activities.

Each of the six lectures shown above incorporates a group of activities as follows:

- The aims of the lecture

- The contents.

- Activities on using reference materials.

- Relevant websites.

- Self examination.

- Issue related to the lecture and the students was asked to give their opinion about this issue in the forum of the lecture.

- General discussion board for exchanging useful links, files and experiences.

2- Preparation of learning aids

These aids enable the teaching staff member to do his job through the Internet, which include the following:

- Providing the right tools to promote the subject material and the associated aims of learning.

- Providing the teacher with the right tools to do his duties with regard to correction and designing the appropriate exercises which could include the following type of questions: 1- questions featuring right or wrong answers 2- multiple choice questions 3- questions featuring short answers.

- Providing the necessary tools and facilities that enable the teacher to designate assignments and duties to the students.

- Establishing special discussion boards. On the one hand, these boards facilitate the interaction among the students and on the other hand enable the teacher to take part and answer the students' enquiries.

- Providing the necessary tools that enable the teacher to give feedback to the students.

- Providing the tools that help the teacher name the right references and other sources of information to the students.

3- The preparation of the electronic resources

With the consultation and help of a web application developer, and after the consideration of the fact that the unit contains lots of data and the students were given the option to upload their assignments, the asynchronous virtual classroom of the unit was hosted with hosting company named fasthosts.

4- The preparation of evaluation tools

These include the following

- The students can undertake self-examination after each lecture of the unit to make sure that they have grasped the subject. The student is allowed to review the lecture as well as repeat the self-examination in case he does not satisfy the minimum required grade.
- A general drill after each chapter.
- An activity after each chapter.
- A group activity.

In addition to the initial and final tests which are compulsory tests to be given in the lecture room for identity check, which constitutes a major problem in this type of educational research.

Thirdly: the try-out stage

At this stage an initial trial was made to make sure that the system is working as required and things are progressing according to the plan. Then after making the necessary corrections and amendments it will be ready for use. This stage includes the following:

- An Individual try-out.

Access was made to the site by impersonating the teacher or site manager, and then by impersonating the student and the necessary amendments were made.

- Try-out on a small group.

The teacher accessed the site in his capacity as a teacher and site manager together with a small group of students for studying the unit under the supervision of the relevant teacher to evaluate their performance, and then the necessary amendments were made.

Fourthly: the implementation stage.

The practical application of the system takes place after the try-out process bearing in mind the following points:

1- Preparation of the syllabus on the website regards the appropriate terminology and the teaching plan.

2- Motivating students through sending comments, by swift marking of tests, by providing feedback on the students' performance, and by providing discussion boards to encourage interaction among the students.

3- Individual differences should be put into account, so that every student can learn at his own pace.

4- The unit is made up of six lectures, and this arrangement will allow the gradual progress of the student depending on his pace of learning.

5- The student promptly knows about the results of his performance once he has finished the assignment. For example, in case of self-examination the student will immediately know about his performance in the test, and so is the case with

the reports where the learner will get feedback once the teacher has finished reading his report.

6- Students are encouraged to show a proactive attitude towards the discussion boards, by expressing their ideas and opinions, and by making inquiries to sort out any problems involving their colleagues or their teacher.

7- The student should always look forward to better performance, given the many chances provided for him to improve for the better, including the reports, the drill and exercises and other activities to help him improve his results.

Fifthly: the evaluation stage

This stage refers to the evaluation of the website practicability after the try-out stage and after actual implementation.

This stage also contains the evaluation of students' achievement through the following:

- Pre-test at the beginning of the experiment.
- Self-examination after each lecture of the unit.
- A general drill after each chapter.
- An activity after each chapter.
- Post-test at the end of the experiment.
- Observance the students' performance through their studying using the website and recording problems which might face the students during the course.

Appendix 2

The contents of the ethics unit of the Islamic culture course

(101)

(Arabic)

محتوى وحدة الأخلاق من مقرر الثقافة الإسلامية(101)

الأهداف العامة للوحدة:

تمييز الأخلاق عن غيرها من الصفات الإنسانية.

تمييز أنواع السلوك التي هي آثار خلقية عن أنواع السلوك التي ليست آثارا خلقية.

تعريف الطالب بالكليات العامة التي تنضوي تحتها مفردات مكارم الأخلاق.

تبيين أسس الأخلاق وعلاقتها بالقاعدة الإيمانية في الإسلام.

التعريف بالضمير الأخلاقي وكيفية تربيته.

توضيح الغاية من التزام السلوك الأخلاقي في الإسلام.

تبيين شروط مسئولية الإنسان الحقيقية عن عمله في الإسلام.

شرح شمول الأخلاق وتعدد إرتباطاتها.

توضيح أهمية الأخلاق للمجتمعات الإنسانية.

توضيح تفاوت مراتب مفردات الأخلاق واختلاف أحكامها.

توضيح عناية الإسلام بتزكية النفس وتهذيبها وحرصه على تقويم الأخلاق.

توضيح موقف الإسلام من الدوافع النفسية وتوجيهاته فيها.

بيان كيفية اكتساب مكارم الأخلاق.

التعريف بطائفة من الأخلاق الإسلامية من خلال مايلي:

إدراك المفاهيم الصحيحة لها في الإسلام.

إيراد الأدلة التي تحث عليها وتحذر من أضدادها.

ضرب نماذج وأمثلة توافق أو تنافي هذه الأخلاق في المجتمع المسلم.

الفصل الأول: (مبادئ وأسس عامة)

المحاضرة الأولى: تحديد مفهوم الأخلاق وبيان مواقها من السلوك .

أهداف المحاضرة:

بعد الإنتهاء من دراسة هذه المحاضرة سيكون الطالب ـ إن شاء الله ـ قادرا على أن :

يعرف الخلق.

يبين كيف يمكن قياس مستوى الخلق.

يوضح كيف يمكن أن نفرق بين الخلق والغريزة.

يضرب أمثلة على الأخلاق والغرائز.

يعدد أنواع السلوك الإرادي للإنسان.

يضرب أمثلة على أنواع السلوك الإرادي للإنسان.

يشرح كيف أن دلالة السلوك الأخلاقي على الخلق الثابت في النفس دلالة ظنية وليست قطعية.

يعدد الأصول والكليات العامة التي ترجع إليها مفردات مكارم الأخلاق.

يضرب أمثلة لأخلاق تندرج تحت الأصول والكليات العامة.

محتوى المحاضرة:

الخلق والغريزة

الخلق صفة مستقرة في النفس فطرية أو مكتسبة ذات آثار في السلوك محمودة أو مذمومة.

ونستطيع أن نقيس مستوى الخلق النفسي عن طريق قياس أثره في السلوك.

وليست كل الصفات المستقرة في النفس من قبيل الأخلاق بل منها غرائز ودافع لاصلة لها بالخلق , فالغرائز المعتدلة مطلب لحاجات الإنسان الفطرية لايمدح عليها الإنسان أو يذم أما الأخلاق فآثارها في السلوك قابلة للمدح والذم.

أنواع السلوك الإرادي للإنسان

ينقسم السلوك الإرادي للإنسان إلى أقسام متعددة:

1- سلوك ناتج عن خلق في النفس محمود أو مذموم كالعطاء عن جود والإمساك عن شح.

2- سلوك ناتج عن غريزة جسدية أو نفسية فطرية كالأكل المباح عن جوع والشرب المباح عن ظمأ.

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3- سلوك يحدث كاستجابة إرادية لترجيح فكري كما لو رأى الفكر مصلحة غالبة في سلوك ما فيتوجه الإنسان لممارسته سواء أصاب أوأخطأ.

4- سلوك من قبيل الآداب الشخصية أو الإجتماعية كالنظام والنظافة.

5- سلوك يحدث كطاعة لأوامر وتكاليف سواء كانت ربانية كأوامر الشرع ونواهيه أو غير ربانية كأوامر الجهات الحكومية.

6- سلوك من قبيل العادات التي تتأصل في النفس , وقد يرجع هذا السلوك إلى أحد الموجهات السابقة وربما لايرجع إلى أحد منها وإنما ممارسة استحكمت بالعادة.

7- سلوك من قبيل التقاليد الإجتماعية وقد تكون تقاليد حسنة أو سيئة.

إذا فالسلوك قد يكون أثرا لموجه خلقي وقد يكون أثرا لموجهات أخرى وقد تتشابك وتلتقي الموجهات سواء كانت خلقية أو غريزية أو تكليفية أو إجتماعية............ على سلوك واحد.

دلالة السلوك الأخلاقي على الخلق الثابت في النفس

دلالة السلوك الأخلاقي على الخلق الثابت في النفس دلالة ظنية وليست قطعية.

الكليات العامة التي تنضوي تحتها مفردات مكارم الأخلاق

ترجع مفردات مكارم الأخلاق إلى ثلاثة أصول:

1- كل دافع ذاتي في الأنسان سواء أكان فطريا أو مكتسبا يدفعه إلى أن يعترف لغيره بماله من صفات كمال , أو بماله من حق , ولو كان في ذلك الإعتراف مساس بما يشتهي الإنسان لنفسه من كمال أو مجد أو أي حظ من حظوظ النفس أو الجسد, هو أصل من أصول مكارم الأخلاق وكلياتها العامة. ونقيض هذا الأصل هو أحد أصول الرذائل الخلقية وكلياتها العامة.

2- كل دافع ذاتي في الأنسان فطري أو مكتسب يدفعه إلى أن يؤدي الحقوق التي عليه كاملة , أو لينعم على غيره بعطاء من علمه, أو من قدرته, أو من جاهه, أو من ماله, هو من أصول مكارم الأخلاق وكلياتها العامة. ونقيض هذا الأصل أحد أصول الرذائل الخلقية وكلياتها العامة.

٣- كل دافع ذاتي في الإنسان فطري أو مكتسب يدفعه إلى أن ينظر إلى كل المنح التي يختص الله بها عباده ويوزعها بينهم , إنما هي مظاهر حكمة الله وعدله, هو من أصول مكارم الأخلاق وكلياتها العامة ونقيض هذا الأصل أحد أصول الرذائل الخلقية وكلياتها العامة.

الأنشطة المرجعية(reference materials):

كتاب الثقافة الإسلامية , المستوى الأول من صفحة١٩٣- ١٩٩.

كتاب الأخلاق الإسلامية وأسسها لعبدالرحمن حسن حبنكة الميداني.

الفصل الأول من الجزء الأول كاملا.

الفصل الثاني من الجزء الأول من صفحة ٥٢- ٥٥.

مواقع ذات صلة(Relevant websites):

اخي الطالب هناك مواقع علمية كثيرة قد تجد فيها مادة علمية مفيدة حول موضوع المحاضرة. على الرابط التالي ستجد كتاب المنهج الأخلاقي وحقوق الإنسان في القرآن الكريم للدكتور يحي الزمزمي, بإمكانك الأطلاع على المبحث الأول من هذا الكتاب لإثراء مادتك العلمية حول موضوع المحاضرة.

http://www.saaid.net/book/list.php?cat=82

إختبار ذاتي(self examination):

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا. ينبغي أن تحصل على الدرجة النهائية في التمرين حتى تستطيع الإنتقال للمحاضرة التالية. في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية والمحاولة مرة أخرى.

التمرين:

ضع علامة (✔) أمام العبارة الصحيحة, وعلامة (×) أمام العبارة الخاطئة, فيما يلي:

١- ليس كل سلوك مظهرا من مظاهر الأخلاق في النفس الإنسانية ( ).

٢- قد تجتمع جوانب أخلاقية وعرفية ودينية في سلوك واحد ( ).

3ـ ممارسة الإنسان لسلوك ما دليل قاطع على أن هناك خلق ثابت في النفس وكان هذا السلوك أثرا من أثاره (   ).

4ـ مستوى الخلق النفسي يقاس بقياس آثاره في سلوك الإنسان فعلى قدر قيمة الخلق في النفس تكون آثاره في السلوك (   ).

ضع دائرة حول الإجابة الصحيحة فيما يلي:

نستطيع أن نعرف الخلق بأنه:

أـ صفة فطرية لها تأثير محمود على السلوك.

بـ صفة مكتسبة لها تأثير محمود على السلوك.

جـ صفة فطرية أو مكتسبة لها تأثير محمود على السلوك.

دـ صفة فطرية أو مكتسبة قد تؤثر سلبا أو إيجابا على السلوك.

للتفريق بين الأخلاق والغرائز فإن:

أـ الغرائز فقط لها آثار في السلوك قابلة للحمد أو الذم.

بـ الأخلاق فقط لها آثار في السلوك قابلة للحمد أو الذم.

جـ الأخلاق والغرائز لهما آثار في السلوك قابلة للحمد أو الذم.

أي من السلوكيات التالية أثر لخلق محمود في النفس:

أـ الإنكار عن كبر.   بـ الحذر من وقوع مكروه.

جـ الخوف.   دـ الإقدام عن شجاعة.

أي من السلوكيات التالية أثر لغريزة فطرية:

أـ الشرب المباح عن ظمأ.   بـ الكف عن عفة.

جـ الإمساك عن شح.   دـ الشره في الأكل.

إعتراف الطالب لمعلمه بفضله عليه داخل تحت:

أ- دافع ذاتي في الإنسان يدفعه حتى يؤدي الحقوق التي عليه كاملة أو ينعم على الأخرين بعطاء من علمه أو قدرته أو جاهه أو ماله.

ب- دافع ذاتي في الإنسان يدفعه حتى ينظر إلى المنح التي يختص الله بها عباده ويوزعها بينهم إنما هي مظاهر حكمة الله وعدله بين العباد.

ج- دافع ذاتي في الإنسان يدفعه حتى يعترف لغيره بما له من صفات كمال أو حق ولو كان في ذلك مساس بما يشتهي الإنسان لنفسه من كمال أو مجد.

البذل للآخرين داخل تحت:

أ- دافع ذاتي في الإنسان يدفعه حتى يؤدي الحقوق التي عليه كاملة أو ينعم على الأخرين بعطاء من علمه أو قدرته أو جاهه أو ماله.

ب- دافع ذاتي في الإنسان يدفعه حتى ينظر إلى المنح التي يختص الله بها عباده ويوزعها بينهم إنما هي مظاهر حكمة الله وعدله بين العباد.

ج- دافع ذاتي في الإنسان يدفعه حتى يعترف لغيره بما له من صفات كمال أو حق ولو كان في ذلك مساس بما يشتهي الإنسان لنفسه من كمال أو مجد.

طهارة القلب من الحسد والحقد داخل تحت:

أ- دافع ذاتي في الإنسان يدفعه حتى يؤدي الحقوق التي عليه كاملة أو ينعم على الأخرين بعطاء من علمه أو قدرته أو جاهه أو ماله.

ب- دافع ذاتي في الإنسان يدفعه حتى ينظر إلى المنح التي يختص الله بها عباده ويوزعها بينهم إنما هي مظاهر حكمة الله وعدله بين العباد.

ج- دافع ذاتي في الإنسان يدفعه حتى يعترف لغيره بما له من صفات كمال أو حق ولو كان في ذلك مساس بما يشتهي الإنسان لنفسه من كمال أو مجد.

قرار (Decision making).

قضية للنقاش في ساحات الحوار العامة:

الأخلاق أمور اعتبارية نسبية لاثبات لها, فهي تختلف من شعب الى شعب, ومن أمة الى أمة, ومن زمان الى زمان. فبعض الأمور تعتبر منافية لمكارم الأخلاق عند شعب من الشعوب أو أمة من الأمم في حين أنها غير منافية لمكارم الأخلاق عند شعب آخر أو أمة أخرى, وبعض الأمور كانت في زمان مضى أمورا منافية لمكارم الأخلاق, ثم صارت بعد ذلك أمورا غير منافية لها, وهذا يدل على أن الأخلاق مفاهيم اعتبارية تتواضع عليها الأمم والشعوب وليس لها ثبات في حقيقتها وليس لمقاييسها ثبات.

- هل هذه القولة صحيحة أم لا؟
- إذا كانت صحيحة فبرهن على ذلك وإذا كان العكس فاين منشأ الغلط فيها وماهو الهدف من الترويج لها؟

أخي الطالب مناقشتك لهذه القضية مع زملائك بعد القراءة حولها سيعود بالتأثير الإيجابي في إثراء معرفتك ومعرفة زملائك العلمية.

المحاضرة الثانية: أسس الأخلاق.

أهداف المحاضرة:

بعد إنتهاء المحاضرة سيكون الطالب – بإذن الله – قادرا على أن:

يبين أسس الأخلاق.

يوضح التشابك الجذري بين أسس الأخلاق وأسس الإيمان بالأدلة.

يعرف الحس الأخلاقي.

يدلل على وجود الحس الأخلاقي في الضمائر الإنسانية.

يشرح بالأدلة طريقة المسلم عند اختلاط الأمر والتباسه على الحس الأخلاقي.

يورد بعض القواعد النبوية لهداية البصيرة الأخلاقية عند التباس الأمور.

يدرك أهمية اصلاح القلب في تقويم السلوك.

يذكر عددا من الأمور التي تربي الضمير الأخلاقي.

يبين عاقبة إهمال تربية الضمير الأخلاقي.

يوضح الغاية من التزام فضائل الأخلاق والإبتعاد عن رذائلها في الإسلام.

يبين الفرق بين نظرة الإسلام للغاية من التزام قواعد الأخلاق ونظرات الفلاسفة والباحثين في علم الأخلاق.

يشرح شروط مسئولية الإنسان عن سلوكه الأخلاقي.

محتوى المحاضرة:

أسس الأخلاق

لدى التحليل يتبين لنا أن أسس الأخلاق عقلية , وفطرية, ووجدانية, وإيمانية تدعو الى الأخذ بها القاعدة الإيمانية في الإسلام, لكل ذلك فهي ربانية لأن الله تبارك وتعالى هو الذي منح العقول موازين ادراكاتها, وأودع في الفطر الوجدانية أحاسيسها ومشاعرها, وهو الذي أنزل على رسله قواعد الإيمان وأحكام التشريع.

كما أن هناك تشابك جذري بين أسس الأخلاق وأسس الإيمان, فالفضيلة الخلقية التي يدركها العقل ويستحسنها, وتميل الفطر الوجدانية السليمة الى ممارستها, توجب الإعتراف بعناصر القاعدة الإيمانية في الإسلام وتوجب الإذعان لها والعمل بما تقتضيه فكما أن أسس الأخلاق هي أسس عقلية وفطرية ووجدانية وايمانية فكذلك أسس القاعدة الإيمانية في الإسلام هي أسس عقلية وفطرية ووجدانية وأخلاقية.

الضمير الأخلاقي

لقد أودع الله تبارك وتعالى في مدارك العقول ومشاعر الوجدان الفطرية ماستطيع أن تدرك به فضائل الأخلاق ورذائلها وهذا مايسمى بالضمير أو الحس الأخلاقي. وقد أرشدت النصوص من القرآن والسنة الى وجود هذا الحس عند الإنسان كما أنها بينت طريقة المسلم عند اختلاط الأمر والتباسه عليه ووضعت بعض القواعد لهداية بصيرة الإنسان الأخلاقية.

والضمير الأخلاقي قابل للتنمية وأفضل قائدوموجه له هو التزام طاعة الله وخير صيانة له صيانته بتقوى الله وخوف عقابه ورجاء ثوابه, كما أنه قابل للفساد والموت وربما تحول الى جندي من جنود إبليس بوسائل التربية المفسدة.

الغاية من السلوك الأخلاقي

عند دراسة النصوص الإسلامية يتبين أن الغاية من التزام فضائل الأخلاق تتمثل في:

1- اكتساب مرضاة الله تعالى.

2- تحقيق أقساط من السعادة المستطاعة التحقيق في ظروف الحياة الدنيا.

في حين أن الفلاسفة والباحثين في علم الأخلاق يجمعون على أن الغاية من التزام السلوك الأخلاقي هو تحقيق السعادة وبهذا يتبين سبق الإسلام حيث تجاوز العنصر الدنيوي الى ماهو أبعد وأشمل وأدعى لحياة مستقرة للفرد والمجتمع.

المسئولية عن السلوك الأخلاقي

مسئولية الإنسان عن عمله منوطة باستيفاء شروط ستة:

1- أن يكون صاحب العمل أهلا لتحمل المسئولية.

2- أن يكون العمل عملا اراديا.

3- أن تتوافر في العمل النية والقصد لما ينجم عنه فعلا من نتائج خير أو شر.

4- العلم بالعمل.

5- كون العمل مستطاع الفعل والترك.

6- عدم الإكراه.

الأنشطة المرجعية(reference materials):

كتاب الأخلاق الإسلامية وأسسها لعبدالرحمن حسن حبنكة الميداني

الفصل الثاني من الجزء الأول من صفحة 22- 25

الفصل الثالث من الجزء الأول من صفحة 72- 94

الفصل الرابع من الجزء الأول من صفحة 116- 151

مواقع ذات صلة(Relevant websites):

أخي الطالب على الرابط أدناه ستجد كتابا للشيخ عبد الرحمن السعدي رحمه الله وهو بعنوان الوسائل المفيدة للحياة السعيدة ستجد فيه إثراء لموضوع المحاضرة خصوصا فيما يتعلق بعنصر الغاية من التزام السلوك الأخلاقي:

http://www.saaid.net/book/list.php?cat=82

إختبار ذاتي(self examination):

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا. ينبغي أن تحصل على الدرجة النهائية في التمرين حتى تستطيع الإنتقال للمحاضرة التالية. في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية والمحاولة مرة أخرى.

التمرين:

ضع علامة (✔) أمام العبارة الصحيحة, وعلامة (×) أمام العبارة الخاطئة, فيما يلي:

1- الإنسان مفطور على الميل لمكارم الأخلاق والدين يدعم هذا الميل لكن الفكر العلمي قد يتعارض أحيانا مع بعض هذه الأخلاق ( ).

2- قول الرسول صلى الله عليه وسلم (الحياء من الأيمان) دليل على التشابك الجذري بين أسس الأخلاق وأسس الإيمان ( ).

3- الإيمان يستلزم كل الفضائل الإنسانية, كما أن فضائل الأخلاق توجب الإيمان ( ).

4- إرشاد النصوص الإسلامية المسلم الى إستفتاء قلبه في حكم السلوك الذي يريد فعله يدل على وجود الحس الأخلاقي في الضمائر الإنسانية ( ).

5- الضمير الأخلاقي فطري غير قابل للتنمية كما أنه لايضعف ولايضمر في النفس الإنسانية ( ).

6- يتفق الإسلام مع الفلاسفة والباحثين في علم الأخلاق على مر العصور في أن الهدف الوحيد من التزام قواعد الأخلاق هو تحقيق السعادة ( ).

7- العقل والبلوغ شرطان للمسئولية عن السلوك الأخلاقي ( ).

8- إذا خالفت النية السلوك الأخلاقي الغيت النية وجرى الحساب على السلوك ( ).

9- لايشترط عدم اتفاق الإرادة القلبية للمكره مع إرادة من استكرهه على العمل في رفع المسئولية عن المكره ( ).

ضع دائرة حول الإجابة الصحيحة فيما يلي:

أي من السلوكيات التالية يسمى حسا أخلاقيا:

أ- الثناء على فاعل الخير وذم فاعل الشر.   ب- كره فاعل الإثم أن يطلع عليه الناس.

ج- الإرتياح للعمل الحسن والنفور من العمل القبيح.   د- كل ماسبق.

و- لا شيء مما سبق.

أي من القواعد التالية أرشد اليه الإسلام عند الإلتباس في السلوك الأخلاقي:

أ- ضع نفسك في مكان الأخرين.   ب- ابتعد عن كل ما فيه شبهة.

ج- كل ما سبق.   د- لا شيء مما سبق.

قرار (Decision making).

قضية للنقاش في ساحات الحوار العامة:

يقول الرسول صلى الله عليه وسلم (إنما بعثت لأتمم مكارم الأخلاق).

- هل ضبط الأخلاق هو غاية بعثة النبي صلى الله عليه وسلم؟ إذا كانت الإجابة بنعم فأين العبادات وأيهما أهم؟

أخي الطالب مشاركتك في ساحات الحوار حول هذه القضية سيثري معرفتك ومعرفة زملائك العلمية.

المحاضرة الثالثة: شمول الأخلاق.

أهداف المحاضرة:

بعد إنتهاء المحاضرة سيكون الطالب – بإذن الله – قادرا على أن:

يمثل لدخول الأخلاق في كل القطاعات الإنسانية.

يضرب أمثلة لأخلاق تتناول السلوك الفردي.

يضرب أمثلة لأخلاق تتناول السلوك الإجتماعي.

يصنف الأخلاق باعتبار علاقاتها.

يضرب أمثلة على اختلاف الحكم الأخلاقي تبعا لاختلاف نسبة وجود الحق أو الخير فيه.

يشرح واجب المسلم عند تعارض مقتضيات الأحكام الأخلاقية.

يضرب أمثلة على تعارض مقتضيات الأحكام الأخلاقية.

محتوى المحاضرة:

دخول الأخلاق في كل القطاعات الإنسانية:

لكل قطاع من القطاعات الإنسانية المختلفة الداخلية منها والخارجية أخلاق , للفكر أخلاق, وللاعتقاد أخلاق , وللقلب أخلاق وللنفس أخلاق, وللسلوك الظاهر أخلاق.

فمن أخلاق الفكر تحري الحقيقة بإنصاف وتجرد وحياد, ومن أخلاق الاعتقاد عدم إتباع الأوهام والظنون والضلالات الشائعة واحلالها محل العقائد الراسخة الثابتة, ومن أخلاق القلب حب الحق وكراهية الباطل, ومن أخلاق النفس الصبر والعفة والترفع عن سفاسف الأمور, وأما أخلاق السلوك الظاهر فكثيرة وهي في حقيقتها تعبير عن السلوك الباطن.

تناول الأخلاق لجانبي السلوك الفردي والسلوك الاجتماعي:

الأخلاق تتناول جانب السلوك الفردي , وجانب السلوك الإجتماعي. فمن الأخلاق التي تتناول السلوك الفردي القناعة والأناة في العمل. ومن الأخلاق التي تتناول جانب السلوك الإجتماعي الحلم والصبر على أذى الأخرين. وقاعدة الأخلاق الإجتماعية تتلخص في أن تعامل الناس بما تحت أن يعاملوك به.

تقسيم الأخلاق باعتبار علاقاتها:

تنقسم الأخلاق باعتبار علاقاتها الى أربعة أقسام:

- أخلاق تتعلق بوجوه الصلة القائمة بين الإنسان وخالقه كالإيمان بالله سبحانه وتعالى والإعتراف له بكمال الصفات والأفعال.

- أخلاق تتعلق بوجوه الصلة بين الإنسان وبين الناس الأخرين كالمواساة والأمانة والعفو.

- أخلاق تتعلق بوجوه الصلة بين الإنسان ونفسه كالصبر على المصائب والنظام والإتقان في العمل.

- أخلاق تتعلق بوجوه الصلة بين الإنسان والأحياء غير العاقلة كالرحمة بالحيوان والرفق به.

وكثير من الأخلاق تتعدد ارتباطاتها فقد تدخل تحت عدة أقسام في وقت واحد.

ضرورة مكارم الأخلاق للمجتمعات الإنسانية:

لقد دلت التجارب الإنسانية على أن ارتقاء القوى المعنوية للأمم والشعوب ملازم لارتقائها في سلم الأخلاق الفاضلة, وأن انهيار القوى المعنوية للأمم والشعوب ملازم لانهيار أخلاقها, فهناك تناسب طردي بين القوى المعنوية والأخلاق.

الحكم الأخلاقي وتفاوت درجاته:

ليست مفردات الأخلاق على مستوى واحد في قوة حكمها الأخلاقي بل هي على مستويات متفاوتة الزاما وترغيبا بالفعل أو بالترك. وقد تتعارض مقتضيات الفعل والترك في القضية الأخلاقية, ويكون لبعضها رجحان على بعض, وتبعا لذلك تكون نسبة الحكم الأخلاقي ونوعه.

الأنشطة المرجعية(reference materials):

كتاب الأخلاق الإسلامية وأسسها لعبدالرحمن حسن حبنكة الميداني:

الفصل الثاني من الجزء الأول من صفحة 33- 37.

الفصل الثاني من الجزء الأول من صفحة 55- 62.

الفصل الثالث من الجزء الأول من صفحة 66- 72.

مواقع ذات صلة(Relevant websites):

أخي الطالب على الرابط التالي مقالا حول أزمة الأخلاق في الأمة

http://www.saaid.net/Doat/binbulihed/17.htm

و هذا رابط أخر عن الصلة بين الإنسان والأحياء غير العاقلة

اختبار ذاتي(self examination):

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا. ينبغي أن تحصل على الدرجة النهائية في التمرين حتى تستطيع الإنتقال للمحاضرة التالية. في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية والمحاولة مرة أخرى.

التمرين:

ضع علامة (✓) أمام العبارة الصحيحة, وعلامة (×) أمام العبارة الخاطئة, فيما يلي:

1- عند تعارض مقتضيات الأحكام الأخلاقية فإن واجب المسلم الغاء أحدهما والعمل بالآخر ( ).

2- كثير من الأخلاق لها عدد من الإرتباطات فقد يكون فعل الإنسان لخلق ما لصالح نفسه وفي الوقت ذاته يكون لفائدة الأخرين ومع ذلك يكون محققا لرضا الله تعالى ( ).

3- هناك تناسب طردي دائما بين القوى المعنوية للأمم والشعوب وبين الأخلاق ( ).

4- تدخل الأخلاق في القطاعات الإنسانية الخارجية دون الداخلية ( ).

5- نسبة الحق في إعطاء نفقة الزوجة أكثر من أخراج الزكاة ( ).

ضع دائرة حول الإجابة الصحيحة فيما يلي:

أي من الأخلاق التالية يعتبر من أخلاق الفكر:

أ- الشجاعة.   ب- الصبر.

ج- البحث عن الحقيقة.   د- العفو عن المسيء.

أي من الأخلاق التالية يتناول جانب السلوك الفردي:

أ- القرض الحسن.   ب- التضحية.

ج- لين الجانب.   د- التفاؤل.

قرار (Decision making).

قضية للنقاش في ساحات الحوار العامة:

(إذا أردت أن تتعرف على أخلاق الرجل وتضعها على المحك فلا تعتبرها في معاملته مع معارفه ممن تربطه بهم علاقة إجتماعية أو مصلحة نفعية ولكن تحسسها في تعامله مع غيرهم ممن لايعرفهم ولاتربطه بهم علاقة اجتماعية أو نفعية).

أخي الطالب إبداء رأيك حول هذه المقولة سيثري معرفتك ومعرفة زملائك العلمية.

المحاضرة الرابعة: تزكية النفس.

أهداف المحاضرة:

بعد إنتهاء المحاضرة سيكون الطالب – بإذن الله – قادرا على أن:

يبين المراد بتزكية النفس.

يوضح كيفية تأثير تزكية النفس على السلوك.

يبين كيفية توجيه الإسلام للميول والغرائز.

يدرك قيمة الخلق الحسن في الإسلام.

يوضح بالأمثلة قابلية الناس لاكتساب الأخلاق.

يعدد الوسائل التربوية لاكتساب الأخلاق.

يشرح أصول التكوين العام للناس.

يبين الأسس التربوية العامة لتقويم أخلاق الناس.

يشرح سر تأثير القدوة الحسنة في اكتساب الأخلاق.

يعدد طرق تحفيز الإنسان ذاتيا لاكتساب الأخلاق.

محتوى المحاضرة:

عناية القرآن والسنة بتزكية النفس وتهذيبها:

الأصل في السلوك الظاهر أن يكون تعبيرا عن أحوال النفس وحركاتها, لكنه قد يكون عرضة لأحوال أخرى كالعادة أو الرياء التي لا تعبر عن صدق الإتجاه النفسي, ومن هنا كانت عناية الإسلام بتزكية النفس وتهذيبها للتخلص من تلك الأحوال العارضة.

ولما كان العمل قد لايعبر حقيقة عما في النفس الأنسانية فإن تقرير الجزاء عند الله يكون على قدر نية العامل, ففي الحديث الصحيح(انما الأعمال بالنيات وإنما لكل أمرىء ما نوى).

كما أن نظر الله تبارك وتعالى موجه الى ما في قلوب الناس ونفوسهم لا الى أعمالهم ففي الحديث الصحيح(ان الله تعالى لا ينظر الى أجسامكم ولا الى صوركم, ولكن ينظر الى قلوبكم).

ولذلك كان تأكيد النصوص من القرآن والسنة على أهمية تزكية النفس وترتيب فلاح الإنسان على قدر اهتمامه بتزكية نفسه.

موقف الإسلام من الدوافع النفسية وتوجيهاته فيها:

ان الإسلام لم يحرم الإنسان المسلم من تلبية دوافعه النفسية, ولم يمنعه من أن يستجيب لغرائزه التي فطره الله عليها, ولم يعتبر الإسلام من فضائل الأخلاق ولا من تزكية النفس حرمانها الكلي من تلبية دوافعها الفطرية وغرائزها, وانما وجه لضبط تلبية هذه الدوافع والإستجابة لهذه الغرائز.

فمثلا نجد أن الإسلام حث على الزواج تلبية للغريزة الجنسية, وجعله الطريق المشروع لذلك لإنه الطريق الذي لاضرر فيه, وحرم الزنا لما فيه من ضرر على الأنساب, ولما فيه من عواقب سيئة على المجتمع ومنها نشر الأمراض الجنسية الخطيرة.

حرص الإسلام على تقويم الأخلاق:

إن ثمرات الخلق القويم عظيمة جدا وهي من أجل من الثمرات التي تحققها المبالغة في أداء كثير من العبادات المحضة, لأن الخلق الحسن ذو فوائد شخصية واجتماعية إضافة إلى تحقيق مرضاة الله تعالى. ولذلك فإنه يتحقق بحسن الخلق من رضوان الله تعالى أكثر مما يتحقق بالعبادات المحضة كالصلاة والصيام والأذكار والأدلة على ذلك كثيرة من الكتاب والسنة ومن ذلك قوله صلى الله عليه وسلم (ان المؤمن ليدرك بحسن خلقه درجة الصائم

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القائم).ولما كانت هذه هي قيمة الخلق الحسن في الإسلام كان الرسول صلى الله عليه وسلم أحسن الناس خلقا كما قال ذلك عنه اصحابه وكما قال الله تعالى (وإنك لعلى خلق عظيم).

الوسائل التربوية لاكتساب مكارم الأخلاق:

قابلية الناس لاكتساب الأخلاق

لدى كل انسان عاقل قدرة على اكتساب حد ما من الفضائل الخلقية, ولولا وجود هذا الإستعداد لما توجهت التكاليف الشرعية لسريع الغضب مثلا بأن لا يغضب وأن يكون حليما ونحو ذلك.

وهكذا نستطيع أن نقول في سائر الفضائل الخلقية, إلا أن الناس يتفاوتون فى مدى قدرتهم على السبق والارتقاء فى سلم الفضائل. ثم إن التجارب التربوية على الإنسان تشهد على قابلية الأخلاق الفطرية للتنمية والتوجيه والتعديل.

الوسائل التربوية لاكتساب الأخلاق

لقد اتخذت التربية الإسلامية عدة وسائل لتقويم وتوجيه وتهذيب الأخلاق ومن هذه الوسائل:

1- الإقناع الفكري.

2- التدريب العملي والرياضة النفسية.

3- الغمس في البيئات الصالحة.

4- القدوة الحسنة.

5- الثواب والعقاب.

6- الضغط الإجتماعي من قبل المجتمع المسلم.

الأنشطة المرجعية(reference materials):

كتاب الثقافة الإسلامية , المستوى الأول من صفحة222- 234.

كتاب الأخلاق الإسلامية وأسسها لعبدالرحمن حسن حبنكة الميداني.

الفصل الثاني من الجزء الأول من صفحة 39- 52.

الفصل الخامس من الجزء الأول من صفحة 178- 221.

مواقع ذات صلة(Relevant websites):

أخي الطالب ستجد على الرابط أدناه كتاب للدكتور عبدالله قاري الأهدل وهو بعنوان الإسلام وضرورات الحياة.

في هذا الكتاب بحث مستفيض عن كيفية ضبط الإسلام للسلوك عن طريق حفظ ضرورات الحياة الخمس وهي النفس, العقل, المال, النسل, الدين.

http://www.saaid.net/book/list.php?cat=82

كما ستجد على نفس الرابط كتاب بعنوان الأخلاق والتزكية في رحاب القرآن والسنة لعبدالكريم مطيع الحمداوي , تطرق فيه الكاتب لأهمية تزكية النفس كما تطرق لطائفة من الأخلاق من خلال نصوص من القرآن والسنة النبوية.

اختبار ذاتي(self examination):

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا. ينبغي أن تحصل على الدرجة النهائية في التمرين حتى تستطيع الإنتقال للمحاضرة التالية. في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية والمحاولة مرة أخرى.

التمرين:

ضع علامة (✓) أمام العبارة الصحيحة, وعلامة (×) أمام العبارة الخاطئة, فيما يلي:

1- من أصول التكوين العام للناس التكوين النفسي وهو يعني أن الناس جميعا خلقوا من تراب فهم متماثلون في أغلب الوجوه وإن كانت بينهم بعض الفروق البسيطة ( ).

2- إذا أراد المسلم أن يزكي نفسه فإن عليه أن يقوم سلوكه الظاهر لإن هذا ما يحاسب عليه العبد يوم القيامة ( ).

3- الإقناع الفكري أحد محفزات الإنسان ذاتيا لاكتساب الأخلاق وهو من اوائل الطرق التي سلكها القرآن

وسلكها الرسول صلى الله عليه وسلم في معظم الحقائق التي اشتمل عليها الإسلام ومنها موضوعات الأخلاق (

).

4- المراد بتزكية النفس الزامها بفعل الواجبات وترك المحرمات وتجنب المباحات وعدم الإستجابة لميول النفس

وغرائزها ( ).

5- باستطاعة الإنسان أن يعدل من طبائعه الخلقية الفطرية ويكتسب من الأخلاق ماليس في فطرته٬ ومتى كان

باستطاعة الإنسان اكتساب قدر معين من خلق ما ثم قصر في ذلك فإنه سيحاسب على إهماله وسيجني ثمرات

تقصيره ( ).

6- يتحقق بحسن الخلق من رضوان الله أكثر مما يتحقق بالإستكثار من نوافل العبادات المحضة كالصلاة

والصيام والأذكار ( ).

7- بينت السنة النبوية أن الأرواح في أصل تكوينها مختلفة الى أصناف شتى وإن كانت تشترك في صفات عامة

تدخلها تحت جنس واحد ( ).

ضع دائرة حول الإجابة الصحيحة فيما يلي:

ضبط الإسلام الميول والغرائز عن طريق:

أ- تحريم ما فيه ضرر أو أذى للفرد أو المجتمع.

ب- الترغيب بترك ما لا مصلحة فيه.

ج- التقليل من الترف المفسد للأنفس والمبطر لها.

د- كل ما سبق.

و- لاشيء مما سبق.

عدم الغاء طبائع الناس في التربية الأخلاقية والتوجه الى استغلالها وتهذيبها وتوجيهها وحسن الإستفادة منها

يعتبر من الأسس التربوية العامة لتقويم أخلاق الناس في الإسلام وهذا ما يسمى:

أ- المزاحمة والتضمير.
ب- التصعيد.

ج- التوجيه والتحويل.   د- الرعاية الشجرية.

عقاب الأفراد بالهجر والمقاطعة بسبب سلوك أخلاقي خاطئ صدر منهم يعتبر وسيلة من الوسائل التربوية

لاكتساب الأخلاق وقد استخدمه الرسول صلى الله عليه وسلم مع بعض أصحابه وهذا مايسمى:

أ- الضغط الإجتماعي.   ب- التدريب والعمل والرياضة النفسية.

ج- سلطان الدولة.

كثير من الناس يرون أنهم لايستطيعون فعل بعض الأمور لعدم ثقتهم بما لديهم من قدرات فإذا شاهدوا غيرهم

يفعلها بدؤا بالمحاكاة لهم والمحاولة والتدريب وهذه وسيلة تربوية لاكتساب الأخلاق تسمى:

أ- القدوة الحسنة.   ب- الغمس في البيئات الصالحة.

ج- التدريب العملي والرياضة النفسية.

قرار (Decision making).

قضية للنقاش في ساحات الحوار العامة:

هناك انفصال شديد بين الأخلاق والعبادات في المجتمع المسلم ونتج عن هذا الإنفصال نوعان من البشر

النوع الأول: عابد سيء الخلق.

النوع الثاني: حسن الخلق سيء العبادة.

وكلا النموذجين ليسا من الإسلام في شيء فالإسلام يدعو الى إيجاد العابد حسن الخلق.

أخي الطالب مناقشتك لهذه القضية مع زملائك من خلال:

- إيراد الأدلة التي تحذر من هذا الإنفصال.

- ذكر أمثلة من واقع الحياة المعاش على هذا الإنفصال.

كل ذلك سيثري معرفتك ومعرفة زملائك العلمية.

تمرين عام على الفصل الأول:

أخي الطالب لقد وضع هذا التمرين للتأكد من تعلم مادة الفصل الأول وتحقق أهدافه :

التمرين:

ضع علامة (✓) أمام العبارة الصحيحة, وعلامة (×) أمام العبارة الخاطئة, فيما يلي:

1- يتلخص الضبط الذي وجه إليه الإسلام لتلبية الميول والغرائز الإنسانية بتحريم مافيه ضرر أو أذى للفرد أو المجتمع, والترغيب بترك ما لا مصلحة فيه وبالتقليل من الترف المفسد للأنفس والمبطر لها (   ).

2- تزكية النفس تقوم سلوك الإنسان الداخلي دون الخارجي (   ).

3- ليس هناك ما يميز الأخلاق ويفصلها عن غيرها من الصفات المستقرة في النفس (   ).

4- أي سلوك أرادي يصدر من الإنسان فإنه لايكون إلا أثرا لخلق في النفس سواء كان هذا الخلق محمودا أو مذموما (   ).

5- عندما يشعر الإنسان بقبح العمل القبيح وينفر منه وبحسن العمل الحسن ويرتاح اليه هذا يدل على أن لديه ضمير وحس أخلاقي (   ).

6- هناك تشابك جذري بين أسس الأخلاق وأسس الإيمان (   ).

7- مفردات الأخلاق على مستوى واحد في قوة حكمها الأخلاقي (   ).

8- تدخل الأخلاق في كل القطاعات الإنسانية فكما أن للسلوك الظاهر أخلاق فكذلك للقلب أخلاق وللإعتقاد أخلاق وللفكر أخلاق (   ).

ضع دائرة حول الإجابة الصحيحة فيما يلي:

حسن المعاشرة الزوجية يتعلق ب:

أ- بوجوه الصلة القائمة بين الإنسان وخالقه.

ب- بوجوه الصلة بين الإنسان وبين الناس الأخرين.

ج- بوجوه الصلة بين الإنسان ونفسه.

د- بوجوه الصلة بين الإنسان وبين الأحياء غير العاقلة.

أي مما يلي لايعتبر من شروط مسئولية الإنسان عن سلوكه الأخلاقي:

أ- النية.   ب- عدم الجهل.   ج- عدم الإكراه.   د- التمييز.

بر الوالدين داخل تحت:

أ- دافع ذاتي في الإنسان يدفعه حتى يؤدي الحقوق التي عليه كاملة أو ينعم على الأخرين بعطاء من علمه أو قدرته أو جاهه أو ماله.

ب- دافع ذاتي في الإنسان يدفعه حتى ينظر إلى المنح التي يختص الله بها عباده ويوزعها بينهم إنما هي مظاهر حكمة الله وعدله بين العباد.

ج- دافع ذاتي في الإنسان يدفعه حتى يعترف لغيره بما له من صفات كمال أو حق ولو كان في ذلك مساس بما يشتهي الإنسان لنفسه من كمال أو مجد.

الوسائل التربوية التي يلجأ اليها الإسلام لاكتساب الأخلاق تتمثل في:

أ- الغاء أصل الطبائع وإحلال طبائع جديدة محلها.

ب- تعديل وتقويم وتوجيه الطبائع الفطرية للناس.

أنشطة تطبيقية:

لقد صممت جميع الأنشطة التطبيقية التالية من أجل مساعدتك على الإستفادة من المعلومات والمعارف التي قدمت في الأنشطة المرجعية والمواقع ذات الصلة خلال محاضرات الفصل الأول.(قم بالأنشطة التطبيقية التالية, ثم قدمها للمعلم من أجل تقييمها)

اعمل اثنين من الأنشطة التالية:

- اشتملت سورة الحجرات على ما ينبغي أن يتحلى به المؤمن من مكارم الأخلاق وفضائل العادات في علاقته

بربه ونبيه محمد صلى الله عليه وسلم, ثم مع الوالدين والعلماء وذوي السابقة في الدين, ثم مع عامة المؤمنين

في غيبتهم وحضورهم, ثم مع بني جنسه من كافة الأعراق والألوان والمعتقدات.

اكتب حول ذلك مقالا لايتجاوز الخمس صفحات.

- نظمت الشريعة الإسلامية وضبطت ما يتعلق بوجوه الصلة بين الإنسان والأحياء غير العاقلة.

اكتب مقالا من ثلاث صفحات حول حقوق الحيوان والرفق به في الشريعة الإسلامية.

- من غايات التزام السلوك الأخلاقي تحقيق السعادة للفرد والمجتمع, وقد اختلفت الآراء وتباينت في مفهوم

السعادة وكيف تتحقق.

اكتب حول ذلك مقالا من ثلاث صفحات.

- لقد عني القرآن الكريم عناية خاصة متميزة بالجانب الأخلاقي وله في ذلك منهج أصيل له خصائصه ومعالمه.

اكتب مقالا لايزيد عن ثلاث صفحات عن المنهج الأخلاقي في القرآن وخصائصه.

ملاحظة : ترسل الأنشطة عبر الموقع في ملف واحدWord.

الفصل الثاني:(طائفة من الأخلاق الإسلامية)

المحاضرة الخامسة: الصدق, الأمانة, الحلم والصفح, الصبر.

أهداف المحاضرة:

بعد إنتهاء المحاضرة سيكون الطالب – بإذن الله – قادرا على أن:

يعرف الصدق.

يورد طائفة من النصوص الإسلامية التي تأمر بالصدق وتنهى عن الكذب.

يبين أهمية الصدق في حياة المسلم.

يضرب أمثلة منافية للصدق في المجتمع المسلم.

يوضح المعنى الصحيح للأمانة في نظر الشرع.

يعدد المجالات التي تدخل فيها الأمانة.

يضرب أمثلة لنماذج منافية للأمانة في المجتمع المسلم.

يذكر بعض الأدلة التي تحث على الحلم وتحذر من ضده.

يضرب بعض الأمثلة للحلم والصفح.

يذكر الحقائق التي يعتمد عليها مبدأ الصبر.

يعدد مجالات الصبر.

يذكر بعض الأدلة على ثواب الصابرين.

يورد بعض الأمثلة للصابرين.

محتوى المحاضرة:

الصدق:

إن الصدق دعامة ركينة في خلق المسلم, وصبغة ثابتة في سلوكه, وكذلك كان بناء المجتمع في الإسلام قائما على محاربة الظنون, ونبذ الإشاعات, واطراح الريب, فإن الحقائق الراسخة وحدها هي التي يجب أن تظهر وتغلب, وأن تعتمد في اقرار العلاقات المختلفة. يقول الرسول صلى الله عليه وسلم:(اياكم والظن فان الظن اكذب الحديث).

والإسلام –لاحترامه الشديد للحق- طارد الكذابين, وشدد عليهم النكير. تقول عائشة رضي الله عنها(ما كان من خلق أبغض الى رسول الله صلى الله عليه وسلم من الكذب).

وكانت المعالم الأولى للجماعة المسلمة صدق الحديث, ودقة الأداء, وضبط الكلام. أما الكذب فإنه رذيلة تنبىء عن تغلغل الفساد في نفس صاحبها, ولاعذر النتة لمن يتخذون الكذب خلقا, ويعيشون به على خديعة الناس. يقول الرسول صلى الله عليه وسلم(يطبع المؤمن على الخلال كلها الا الخيانة والكذب).

وكلما اتسع نطاق الضرر الناتج عن الكذب كان وزره عند الله أعظم, فالصحفي الذي ينشر على الألوف خبرا باطلا, والسياسي الذي يعطي الناس صورا مقلوبة عن المسائل الكبرى, أولئك يرتكبون جرائم إثمها ووزرها عند الله عظيم.

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والإسلام يوصي أن تغرس فضيلة الصدق في نفوس الأطفال حتى يشبوا ويألفوها في أقوالهم وأحوالهم كلها. يقول الرسول صلى الله عليه وسلم(من قال لصبي: تعال, هاك, ثم لم يعطه فهي كذبة).

الأمانة:

إن الأمانة في نظر الشارع واسعة الدلالة, وهي ترمز الى معان شتى, مناطها جميعا شعور المرء بمسؤوليته في كل أمر يوكل اليه, وادراكه الجازم بأنه مسؤول عنه أمام ربه. يقول الرسول صلى الله عليه وسلم(كلكم راع وكلكم مسؤول عن رعيته, فالإمام راع ومسؤول عن رعيته, والرجل راع في أهله وهو مسؤول عن رعيته, والمرأة في بيت زوجها راعية وهي مسؤولة عن رعيتها, والخادم في مال سيده راع وهو مسؤول عن رعيته).

والعوام يقصرون الأمانة في أضيق معانيها وهو حفظ الودائع, مع أن حقيقتها في الإسلام أعم وأشمل من ذلك. فمن معانيها وضع كل شيء في المكان الجدير به واللائق له, فلا يسند منصب الا لصاحبه الذي يستحقه, ولا تملأ وظيفة الا بالرجل الذي ترفعه كفايته اليها.

ومن الأمانة أن يحرص المرء على أداء واجبه كاملا في العمل الذي يناط به. ومن الأمانة ألا يستغل الرجل منصبه الذي عين فيه لجر منفعة الى شخصه أو قرابته. ومن الأمانة حفظ حقوق المجالس التي تشارك فيها...

الحلم والصفح:

الحلم هو الأناة والتثبت في الأمر, والحليم هو ذو الأناة الذي لا يستفزه الغضب, بل يضبط نفسه ويتصرف بحكمة.

والحلم خلق فاضل يقع بين رذيلتين متباعدتين , بين التواني والكسل من جهة والتسرع في الأمور والإستعجال في الأشياء قبل أوانها, والإستجابة السريعة لمثيرات الغضب من جهة أخرى.

والذي جعل الحلم فضيلة خلقية هو عدالته ومسايرته لمقتضى العقل, وهو خلق قابل للإكتساب كسائر الأخلاق, وقد وجه الإسلام وأرشد في كثير من النصوص الى التخلق به فمن ذلك قوله صلى الله عليه وسلم لأحد أصحابه(إن فيك خصلتين يحبهما الله : الحلم والأناة). وحذر من الخلاق المنافية للحلم وفي مقدمتها الغضب فقد كانت وصية الرسول لمن استوصاه(لاتغضب) وكرر ذلك.كما ضرب الأنبياء عليهم الصلاة والسلام أروع الأمثلة في الحلم والصبر على أذى اقوامهم والقرآن والسنة تزخر بهذه الأمثلة.

الصبر:

الصبر قوة خلقية تمكن الإنسان من ضبط نفسه لتحمل المتاعب والمشقات والألام. وهو ضرورة حياتية لا غنى للإنسان عنها في هذه الحياة لأنها كما أخبر الله عنها دار ابتلاء وامتحان, كما أن طبيعة الإيمان تحتاج الى الصبر حتى يتأكد صدق العبد.

وقد أرشد الإسلام الى التحلي بفضيلة خلق الصبر عند المصائب, وعند كل ما يجلب الألام ويورث المتاعب والأكدار ووعد الصابرين بالأجر العظيم والثواب الجزيل. وأبان الرسول صلوات الله عليه ما للمصائب وإن صغرت من أثر عظيم في تكفير الذنوب والخطايا, ونهى المسلمين عن تمني الموت تخلصا من المصائب والإبتلاءات. كما بين فضل الصابرين على البلاء ومالهم من أجر عظيم عند الله.

وتزداد الحاجة الى الصبر كلما زادت مسؤوليات الإنسان لكثرة ما يعرض له من أمور تتطلب منه الصبر, ولذلك ضرب الأنبياء عليهم الصلاة والسلام روائع أمثلة الصبر على البلاء كصبر ابراهيم واسماعيل عليهما السلام وصبر أيوب عليه السلام.

الأنشطة المرجعية(reference materials):

كتاب الثقافة الإسلامية , المستوى الأول من صفحة237- 251.

كتاب الأخلاق الإسلامية وأسسها لعبدالرحمن حسن حبنكة الميداني:

الجزء الأول من صفحة 526- 561.

الجزء الأول من صفحة 645- 666.

الجزء الثاني من صفحة 305- 370.

مواقع ذات صلة(Relevant websites):

أخي الطالب ستجد على الرابط التالي كتابا للأستاذ عمرو خالد بعنوان أخلاق المؤمن, عرض فيه جملة من الأخلاق الإسلامية بأسلوب مبسط يخاطب العقل تارة ويحرك القلب تارة أخرى ويبين كيفية التطبيق العملي لهذه الأخلاق.

http://saaid.net/book/list.php?cat=82

اختبار ذاتي(self examination):

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا. ينبغي أن تحصل على الدرجة النهائية في التمرين حتى تستطيع الإنتقال للمحاضرة التالية. في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية والمحاولة مرة أخرى.

التمرين:

ضع علامة (✓) أمام العبارة الصحيحة, وعلامة (×) أمام العبارة الخاطئة, فيما يلي:

1- كما يكون الصدق والكذب في الأقوال يكونان في الأفعال ( ).

2- الكذب من الأخلاق الفطرية التي يطبع عليها الإنسان ( ).

3- لولا الثقة بصدق الكلمة لتفككت معظم الروابط الإجتماعية بين الناس ( ).

4- تعتبر الأمانة شرط أساسي لاصطفاء الرسل والأنبياء عليهم الصلاة والسلام ( ).

5- عند البحث نلاحظ أن الأمانة ذات جذور أصيلة في فطرة الإنسان والنصوص الإسلامية تدعم ذلك وتؤيده ( ).

6- الحلم فرع من فروع الصبر وهو يعني تبلد الطبع عند مثيرات الغضب ( ).

7- للصبر فروع كثيرة كحفظ الأمانة والدأب والمثابرة وحفظ السر والرفق في الأمور ( ).

8- الصبر يعتمد على حقيقتين إحداهما تتعلق بطبيعة الحياة الدنيا والأخرى تتعلق بطبيعة الإيمان ( ).

ضع دائرة حول الإجابة الصحيحة فيما يلي:

يعرف الصدق بأنه:

أ- القول المطابق للواقع والحقيقة.

ب- الكلام المطابق لاعتقاد المتكلم سواء طابق الواقع والحقيقة أو لم يطابقها.

ج- كل ماسبق.

د- لا شيء مما سبق.

تعرف الأمانة بأنها:

أ- شعور المرء بتبعيته في كل أمر يوكل اليه وإدراكه الجازم بأنه مسؤول عنه أمام ربه.

ب- خلق ثابت في النفس يعف به الإنسان عما ليس له به حق.

ج- كل ماسبق.

د- لا شيء مما سبق.

قرار (Decision making).

قضية للنقاش في ساحات الحوار العامة:

يمر الإنسان خلال معايشته للمجتمع بعشرات الأمثلة والنماذج التي تنافي الصدق الذي أمر الله به, كما يمر على عشرات الأمثلة التي تنافي ماحمله الله للإنسان من أمانه. فيما يلي مثالين لذلك وسأترك لك العنان لتشارك زملائك وتثري النقاش بأمثلة ونماذج أخرى وكيفية الحذر منها ومن أثارها السلبية:

- مما ينافي الأمانة في المجتمع استغلال المسؤول لمنصبه في الشفاعات التي تهضم حقوق الأخرين.
- مما ينافي الصدق في المجتمع الكذب السياسي والصحفي.

المحاضرة السادسة: الجود والكرم, الوفاء, الحياء, سلامة الصدر من الأحقاد.

أهداف المحاضرة:

بعد إنتهاء المحاضرة سيكون الطالب – بإذن الله – قادرا على أن:

يذكر بعض النصوص التي تحث على الكرم والجود.

يذكر بعض النصوص التي تحذر من الشح وعدم الإنفاق.

يبين حكمة الله تعالى في التوسيع على بعض العباد والتضييق على آخرين.

يعدد المجالات التي يشملها مفهوم العطاء.

يعدد فوائد العطاء وثمراته.

يضرب أمثلة للوفاء.

يذكر بعض النصوص التي تحث على الوفاء.

يعرف الوعد والعهد.

يورد بعض النصوص التي تحث على الحياء.

يعدد بعض المواضع التي يستحب فيها الحياء.

يذكر بعض الأدلة على فضل سلامة الصدر.

يذكر بعض الأدلة التي تحذر من القطيعة.

يدرك أهمية اصلاح ذات البين.

محتوى المحاضرة:

الجود والكرم

من الأسس العامة التي ترجع اليها مجموعة من الفروع والظواهر والمفردات الخلقية المحمودة خلق حب العطاء. ولهذا الخلق آثار اجتماعيةعظيمة وهو عنصر من عناصر علو الفطرة وسمو الطبع وارتقاء الإنسانية ورجاحة العقل.

ويأتي في مقابل هذا الأساس ضيق النفس وشعورها بالأنانية المفرطة التي ينجم عنها البخل والشح, وكراهية العطاء والرغبة بالأستئثار بكل شيء, والرغبة بالتسلط على كل شيء, وقبض النفس واليد عن البذل والإنفاق على الغير, ولهذا الخلق المقابل آثار اجتماعية سيئة جدا, وهو عنصر من عناصر هبوط الفطرة, ودناءة الطبع ونقص الإنسانية والحرمان من رجاحة العقل.

ومن أعظم درجات العطاء الذي لايكون ابتغاء عوض وهو من صفات الخالق سبحانه وتعالى. وتتنوع المجالات التي يشملها العطاء, وقد ورد نصوص من القرآن والسنة تحث على العطاء في كل مجالاته وتحذر من ضده وهو الشح والبخل.

كما أن العطاء يعود على الفرد والمجتمع بفوائد وثمرات عظيمة فالوحدة المجتمعية تحتاج الى التواد من جهة والتراحم من جهة أخرى والذي يتمثل في المشاركة الوجدانية والمادية كما بين ذلك الرسول صلى الله عليه وسلم.

الوفاء

اذا أبرم المسلم عقدا فيجب أن يحترمه, واذا أعطى عهدا فيجب أن يلتزمه. والوفاء بالعهدمن الإيمان, كما أن اليمين لابد من البر بها, والوفاء بالعهد لايكون الا في الحق كما أن البر باليمين لايكون الا في الخير , فلا عهد في عصيان , ولايمين في مأثم.

يقول صلى الله عليه وسلم(من حلف على يمين فراى غيرها خيرا منها فليكفر عن يمينه, وليفعل الذي خير).

والعهود التي يرتبط بها المسلم درجات, فأعلاها مكانة وأقدسها العهد الأعظم الذي بين العبد ورب العالمين, فان الله خلق الإنسان بقدرته ورباه بنعمته وطلب منه أن يعرف هذه الحقيقة ويعترف بها, وألا يجحدها ويتجاهلها.

وقد وردت نصوص كثيرة من القرآن والسنة توصي باحترام العقود, والوفاء بالعهود والمواثيق وتحذر من الغدر يقول تعالى (وأوفوا بالعهد ان العهد كان مسئولا).

الحياء

لقد وصى الله نبيه بالحياء, وجعل هذا الخلق السامي أبرز ما يتميز به الإسلام من فضائل. قال رسول الله صلى الله عليه وسلم(ان لكل دين خلقا, وخلق الإسلام الحياء).

وللحياء مواضع يستحب فيها. فالحياء في الكلام يتطلب من المسلم أن يطهر فمه من الفحش, ومن الحياء أن يخجل الإنسان من أن يؤثر عنه سوء, وأن يحرص على بقاء سمعته نقية من الشوائب.

والحياء شعبة من الإيمان كما أخبر بذلك الرسول صلى الله عليه وسلم.

سلامة الصدر من الأحقاد

لقد حث الإسلام على سلامة القلب, وأمر بالبعد عن كل ما يوغر صدور المسلمين على بعضهم كالغيبة والنميمة والتجسس. كما أمر بإصلاح ذات البين وحث على ذلك يقول الله تعالى(واصلحوا ذات بينكم).

كما نهى الإسلام عن القطيعة والهجران وبين أنه لايحل للمسلم أن يهجر أخاه المسلم أكثر من ثلاثة أيام.

إن صاحب القلب السليم من أفضل الناس عند الله تبارك وتعالى ووصفه النبي صلى الله عليه وسلم بالتقي النقي, وكل ذلك حتى تقوم الجماعة المسلمة على أساس الحب المشترك, والود الشائع, والتعاون المتبادل.

الأنشطة المرجعية(reference materials):

كتاب الثقافة الإسلامية , المستوى الأول من صفحة251- 265.

كتاب الأخلاق الإسلامية وأسسها لعبدالرحمن حسن حبنكة الميداني:

الجزء الأول من صفحة 549- 561.

الجزء الثاني من صفحة 229- 246.

الفصل السابع من الجزء الثاني من صفحة 371- 450.

الجزء الثاني من صفحة 506- 514.

مواقع ذات صلة(Relevant websites):

أخي الطالب ستجد على الرابط التالي كتابا للأستاذ عمرو خالد بعنوان أخلاق المؤمن, عرض فيه جملة من الأخلاق الإسلامية بأسلوب مبسط يخاطب العقل تارة ويحرك القلب تارة أخرى ويبين كيفية التطبيق العملي لهذه الأخلاق.

http://saaid.net/book/list.php?cat=82

كما ستجد على نفس الرابط كتابا آخر حول خلق سلامة الصدر من الأحقاد وهو للدكتور نايف بن أحمد الحمد بعنوان البدر في فضل سلامة الصدر.

اختبار ذاتي(self examination):

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا. ينبغي أن تحصل على الدرجة النهائية في التمرين حتى تستطيع الإنتقال للمحاضرة التالية. في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية والمحاولة مرة أخرى.

التمرين:

ضع علامة (✔) أمام العبارة الصحيحة, وعلامة (×) أمام العبارة الخاطئة, فيما يلي:

1- اصلاح ذات البين من عناصر التقوى وهو أفضل من درجة الصيام والصلاة والصدقة ( ).

2- سوء فهم بعض الأمور وعدم تقديرها حق قدرها قد يؤدي ببعض الناس الى الإستحياء من أمور لا نقص فيها وليس من شأنها أن يستحيا منها ( ).

3- هناك تلازم بين الإيمان والحياء فمتى رفع أحدهمارفع الأخر ( ).

4- من حلف يمين على أمر ما فإنه على نية الحالف لا المستحلف ( ).

5- أكثر الذنوب يسترها الله يوم القيامة على عباده حتى لا يفضحهم بها الا الغدر(نقض العهد) فإن الله يفضح فاعله به يوم القيامة ( ).

6- الوعد والعهد بمعنى واحد ولا فرق بينهما فهما يعنيان إخبار بأمر جزم المخبر بأن يفعله ( ).

7- مفهوم الجود والعطاء والبذل يقتصر على المال ( ).

8- من واعد أو عاهد وكان ينوي الوفاء بما وعد به أو عاهد عليه ثم عجز عن الوفاء بسبب من الأسباب فهو معذور ولا يسمى ناقضا للوعد أو ناكثا للعهد ( ).

ضع دائرة حول الإجابة الصحيحة فيما يلي:

يوسع الله تعالى في العطاء على بعض الخلق ويقبض ويضيق على آخرين:

أ- ليمتحن الناس فيرى الشاكر والقانع المسَلم بما قدر الله.

ب- ليلفت نظر الإنسان الى أنه هو الخالق الرازق فلا يطلب الرزق إلا منه.

ج- ليسخر الناس بعضهم لبعض.

د- كل ما سبق.

و- لا شيء مما سبق.

قرار (Decision making).

قضية للنقاش في ساحات الحوار العامة:

لخلق العطاء والبذل فوائد وثمرات فردية واجتماعية عظيمة فمنها على سبيل المثال أنه يزكي الأنفس ويطهرها من رذائل الأنانية المقيته والأثرة القبيحة والشح الذميم. شارك زملاءك ببعض هذه الفوائد التي تدعمها نصوص الكتاب والسنة.

تمرين عام على الفصل الثاني:

أخي الطالب لقد وضع هذا التمرين للتأكد من تعلم مادة الفصل الثاني وتحقق أهدافه :

التمرين:

ضع علامة (✔) أمام العبارة الصحيحة، وعلامة (×) أمام العبارة الخاطئة، فيما يلي:

1- إذا تحدث الإنسان بخبر ما وكان كلامه الذي قاله مطابقا لما يعتقده في الموضوع الذي تحدث به لكنه في الحقيقة مخالف للواقع فهو كاذب في حديثه غير صادق ( ).

2- الحركات التعبيرية كإشارة اليد والعين والحاجب والرأس لا يشترط أن تكون دلالتها مطابقة للواقع والحقيقة حتى يكون صاحبها صادقا ( ).

3- ذكر الله تعالى في كتابه أن الصبر أعظم خلق نفسي وضع موضع الابتلاء في ظروف هذه الحياة الدنيا ( ).

4- الوفاء باليمين أفضل من الحنث فيها حتى لو كان الحنث أفضل ( ).

ضع دائرة حول الإجابة الصحيحة فيما يلي:

وضح الرسول صلى الله عليه وسلم أمثلة لأطوار الحقد فأي هذه الأطوار أشر عند الله:

أ- من يبغض الناس ويبغضونه.

ب- من لايقبل الاعتذار ولايغفر الزلة.

ج- من لا يرجى خيره ولا يؤمن شره.

ذكر الله في كتابه أنه عرض الأمانة على السماوات والأرض والجبال فأبين أن يحملنها ومعنى ذلك:

أ- عدم وجود الإستعداد والقابلية الفطرية لتحمل الأمانة لدى هذه المخلوقات.

ب- وجود الإستعداد والقابلية الفطرية لتحمل الأمانة لدى هذه المخلوقات لكنهن رفضن حملها.

قسم الرسول صلى الله عليه وسلم الناس الى اربعة أقسام فأيهم أشد شرا:

أ- بطيء الغضب سريع الرجوع.

ب- سريع الغضب سريع الرجوع.

ج- بطيء الغضب بطيء الرجوع.

د- سريع الغضب بطيء الرجوع.

وصف الله تعالى الإنسان لما حمل الأمانة بقوله(إنه كان ظلوما جهولا) وسبب ذلك:

أ- أنه لم يكن أهلا لحملها فليس لديه الإستعداد الفطري لحملها.

ب- أنه خان الأمانة بعد حملها.

أنشطة تطبيقية:

لقد صممت جميع الأنشطة التطبيقية التالية من أجل مساعدتك على الإستفادة من المعلومات والمعارف التي قدمت في الأنشطة المرجعية والمواقع ذات الصلة خلال محاضرات الفصل الأول.(قم بالأنشطة التطبيقية التالية, ثم قدمها للمعلم من أجل تقييمها)

اعمل واحد من النشاطين التاليين:

- هناك نماذج وأمثلة منافية للصدق في المجتمع المسلم كالكذب على الله ورسوله, والكذب الصحفي, والكذب لإضحاك الناس وشهادة الزور.
  اكتب حول هذه النماذج المنافية للصدق مدعما قولك بالأدلة في حدود الخمس صفحات.
- اشتملت سورة الحجرات على النهي عن قبائح اجتماعية ست من شأنها بذر بذور الفرقة والعداوة والبغضاء وإيغار الصدور بين الناس.
  اكتب حول هذه القبائح الست في حدود ثلاث صفحات.

ملاحظة : ترسل الأنشطة عبر الموقع في ملف واحدWord.

Appendix 3

The contents of the ethics unit of the Islamic culture course

(101)

The general aims:

- The distinction between ethics and other human attributes.

- Differentiating between ethically-driven behaviours and those which are not.

- Exposing the students to the general framework for good moral values.

- The basis of ethics and how they relate to the Islamic faith.

- The definition of the ethical conscience and ways of developing it.

- Understanding the main purpose of committing oneself to good ethical behaviours in Islam.

- Understanding the conditions which make a person in Islam is responsible of his deeds.

- Understanding the comprehensiveness of ethics and its implications.

- Understanding the importance of ethics to the human societies.

- Understanding the variation in ethical values and their relevant Islamic rules.

- Showing how Islam emphasizes the purification of the human soul and the importance of reforming moral values.

- Understanding Islamic point of view towards the psychological motives and finding ways of handling these them**.**

- Understanding how to acquire and develop good ethical values.

- The identification of some of the Islamic ethical values through the following:

- realizing the right conceptualization of these ethical values in Islam

- Providing evidence that Islam urges individuals to stick to these concepts or otherwise face the consequences.

- Giving examples of how people behave with regard to these ethical values in the Islamic societies.

Chapter one: (general principles)

The first lecture:

The definition of the concept of ethics and how it relates to behaviour

Aims of the lecture:

By the end of the lecture the student should be able – in-sha-allah (God willing) - to:

- Define ethics

- Show how to judge the level of morality.

- Show how to distinguish between moral behaviour and instinctive behaviour.

- Be able to give examples of moral behaviour and instinctive behaviour.

- Identify the different types of voluntary behaviour in humans by giving examples.

- Realize that behaviour is a speculative indicator of the ethical values and not an absolute one.

- Identify the basic principles and general frameworks of good moral values.

- Give examples of good moral values that are triggered by these basic principles and general frameworks.

Contents of the lecture:

Moral behaviour and instinctive behaviour

A moral behaviour, reputable or disreputable, can either be instinctively existent or otherwise acquired.

The moral standard of a person can be evaluated by its impact on the behaviour However, not all personal characteristics are morally motivated, some may be motivated by instincts or any other motives that have nothing to do with morals. For example, controlled instincts are a requirement for every person, which can neither described as reputable or disreputable, contrary to morals which are subject to praise or dispraise.

Types of human voluntary behaviour

The human voluntary behaviour is subdivided into the following types:

1- A behaviour that is motivated by a personal trait which may be bad or good, such as generosity and greed.

2- A behaviour that is motivated by a physical or psychological instinct, such as responding to hunger and thirst instincts.

3- A behaviour that comes as a voluntary response to a dominant thought which favours specific deeds. A person will practice these deeds no matter whether he is doing the right thing or not.

4- A behaviour motivated by personal or social norms such as matters associated with the general discipline and personal hygiene.

5- A behaviour in response to commands, whether these commands are divine allowing some deeds and disallowing others, or otherwise governmental commands.

6- A behaviour which is associated with established personal habits, such behaviour could possibly be attributed to one of the above mentioned motives or could be due to a dominant unavoidable personal habit.

7- A behaviour dictated by social traditions whether good or bad.

Therefore it could be concluded that behaviour could be triggered by a moral motive or any other motive and these motives whether moral, instinctive, and ritual or social could all meet to explain a single behaviour.

How indicative is the moral behaviour of morally established values?

The moral behaviour is a speculative indicator of the ethical values and not an absolute one.

The basic principles and general frameworks of good moral values

Good moral values originate from three sources:

1- The personal motive, whether natural or acquired, that makes a person confess to others about their personal attributes even if that confession is at the expense of his personal ambitions for glory is considered one of the origins of the noble manners. Contrary to that is the origin of evil manners.

2- Any personal motive natural or acquired that makes an individual to do his full duty by helping others as far as his capabilities and knowledge would allow, is considered one of the origins of noble manners. Likewise the contrary will be an origin of evil manners.

3- Any personal motive instinctive or acquired that makes the person acknowledge the bounties of God that are fairly distributed among people (slaves) which is a sign of the absolute wisdom and justice of the providence.

Reference materials:

The Islamic culture (book) - level one (p193-199).

The Islamic morals and its basis (book) by Abdul-Alrahman Hassan Habinka Maidani.

-   The first chapter of part one (in full).

-   The second chapter of part one (p52-55).

Relevant websites:

Dear student useful information relevant to the subject of this lecture could be generated from many websites. On the following link you will find "The moral approach and the human rights in the holy Koran" which is a book written by Dr. Yahya Al-Zamzami. The first chapter of this book will provide information relevant to the subject of this lecture.

http://www.saaid.net/book/list.php?cat=82

Self examination:

This drill is designed to show you whether you have grasped the subject of this part or not. In order to move to the next lecture you must score the full mark in this drill, otherwise you have to review the subject and try again.

The drill:

Put the mark (✓) in the appropriate box if the statement is true, or the mark (x) if the statement is not true.

1- Behaviour is not always a result of ethical values ( )

2- A single behaviour could have more than one moral motive e.g. religion, tradition ( )

 3- Personal behaviour is a definite indicator of established morals and that the former is the result of the latter. ( )

4- Personal behaviour is a reflection of the moral values and proportional to it ( )

Encircle the right answer.

Morals can be defined as:

a- A natural attribute with positive impact on behaviour

b- An acquired attribute with positive impact on behaviour

c- Both a and b are correct

d- A natural or acquired attribute with a positive or negative impact on behaviour.

The distinction between morals and instincts:

a- Only instincts have positive or negative effects on behaviour.

b- Only morals have negative or positive effects on behaviour.

c- Both instincts and morals have positive or negative effects on behaviour.

Which one of the following behaviours is a result of good moral values?

a- Denying something out of arrogance   b- Being cautious expecting the worst.

c- Cowardice.   d- Showing a brave face.

Which of the following behaviour is motivated by natural instinct?

a- Drinking water when thirsty.

b- To keep away from evil deeds for the sake of self purity.

c- Greed.

d- Insatiable appetite for food.

When a student acknowledges the virtues of his teacher that can be explained as:

a- A personal attribute that motivates an individual to do his full duty by helping others as far as his capabilities and knowledge would allow.

b- A personal attribute that motivates an individual to acknowledge the bounties of God that are fairly distributed among people (slaves) which is a sign of the absolute wisdom and justice of the providence.

c- A personal attribute that motivates an individual to acknowledge to others about their personal attributes even if that confession is at the expense of his personal ambitions for glory.

Doing a favour to others can be described as:

a- A personal attribute that motivates an individual to do his full duty by helping others as far as his capabilities and knowledge would allow.

b- A personal attribute that motivates an individual to acknowledge the bounties of God that are fairly distributed among people (slaves) which is a sign of the absolute wisdom and justice of the providence.

c- A personal attribute that motivates an individual to acknowledge to others about their personal attributes even if that confession is at the expense of his personal ambitions for glory.

Having no bitter feelings or bearing no grudges against others is:

a- A personal attribute that motivates an individual to do his full duty by helping others as far as his capabilities and knowledge would allow.

b- A personal attribute that motivates an individual to acknowledge the bounties of God that are fairly distributed among people (slaves) which is a sign of the absolute wisdom and justice of the providence.

c- A personal attribute that motivates an individual to acknowledge to others about their personal attributes even if that confession is at the expense of his personal ambitions for glory.

Decision making

A case for dialogue and general discussion:

Morals are something relative rather than absolute and vary from one nation to another and from time to time depending on the prevailing culture at a particular time. For example, things which are morally acceptable to one nation may not be acceptable to another. Similarly something might have been morally unacceptable some time ago, but might become acceptable later on and vice versa. This shows that morals are something relative that varies from time to time and from nation to another.

- Verify whether or not the above statement is correct.

- In case it is correct give proof in support of your answer, otherwise point out in what way the statement is faulty and what is the point of promoting it?

Dear student your informed discussion of this statement with your colleagues will definitely add to your knowledge as well as to the knowledge of your colleagues.

The second lecture:

 The basis of morals

Aims of the lecture:

At the end of the lecture the student, in-sha-Allah (God willing), will be able to:

- Identify the basis of morals.

- Identify with evidences the fundamental overlap between the basis of morals and the basis of faith.

- Define the moral consciousness.

- Prove the existence of the moral consciousness in the mind.

- Explain the Islamic approach to sort out morally confusing matters giving evidence.

- Give some Islamic rules and guidance to sort out morally confusing matters.

- Understand the impact of the souls' purification on behaviours.

- Give example of some aspects promoting the moral conscience.

- Understand the consequences of a poor moral conscience.

- Realize the purpose of commitment moral values in Islam.

- Distinguish between the Islamic ideology and other ideologies regarding the purpose of commitment moral values.

- Understand the conditions regarding the personal responsibility of the individual of his behaviour.

The contents of the lecture

The basis of morals

Analysis will show that no matter what the basis of morals are; being mental, emotional or otherwise, in the end they feature in the rules of the Islamic faith. Hence it can be concluded that the basis of morals are divine as God is the source of everything in this universe including the power of the mind, the instinctive emotions and senses etc. So to speak God was the only source of the revelations made by the prophets who came with the principles of faith and the divine laws.

Yet, the basis of morals and the basis of faith are fundamentally interrelated. The good moral qualities that are sensibly motivated and practiced by natural instinct tend to recognise and acknowledge the principles of faith in Islam and that every believer should submit to these principles and act accordingly. Consequently, both the basis of morals and the basis faith can be related to the same origins such as the power of the mind, emotions or the natural instinct.

The moral conscience

God has provided people with senses, emotions and instincts to enable them to distinguish between what is morally good and what is morally bad, in what is known as the moral conscience or moral sense. Verses from the holy Koran and the Sunna (Prophetic tradition) all testify to the existence of moral sense in humans, and provide guidance to avoid moral confusion.

The moral conscience can be nurtured and developed, and one of the best way to do that is by observing religious teachings, this conscience is kept alive as long as one fears the punishment of God, and looks forward to his rewards. This conscience is also subject to corruption and failure through evil practice.

The purpose of moral behaviour

According to the Islamic teachings the purpose of good moral practice can be summarised in the following points:

1- To please the mighty God.

2- To achieve the maximum happiness possible in this mundane life.

Yet, philosophers and researchers unanimously agree that achieving the maximum happiness is the main target of committing oneself to good morals. In this regard

Islam overtakes modern thinking by going a step further beyond this mundane life in favour of the individual as well as the society at large.

The responsibility for moral behaviour

For a person to be responsible of his deeds the following six conditions need to be satisfied:

1- The person must be eligible to undertake the responsibility for his deeds.

2- The person should be consciously aware of what is doing.

3- Any action should be accompanied by an intention whether good or bad.

4- Must be aware of what he is doing in terms of the related Islamic rulings.

5- The person has got the capability to do the action.

6- The person must be doing it without duress or coercion.

Reference materials:

The Islamic morals and its basis (book) by Abdul-Rahman Hassan Habinka Al-Midani

Chapter two of part one, p22-25

Chapter three of part one, p72-94

Chapter four of part one, p116-151

Relevant websites

Dear student use the link shown below to find a book written by the late Sheik Adul-Rahman Alsadi entitled "Al-wasail Al-mufida Lilhayat Al-saida" (the useful means for good life). This book will further enhance your knowledge of the subject of the lecture particularly in relation to the purpose of moral behaviour.

http://www.saaid.net/book/list.php?cat=82

Self examination:

This drill is designed to make sure whether or not you have grasped this part of the subject. It is recommended that you must not move to the next lecture unless you score the full mark, or otherwise you have to review the subject of the lecture and try again.

The drill:

Put the mark (✓) where the statement is true or (x) where the statement is untrue:

1- Good morals are motivated by natural instinct, and that this instinct is further enhanced in religious personalities, and as yet modern thinking may sometimes contradict with some good morals (   ).

2- The prophet (peace be upon him) saying: shyness is a sign of faith, indicates the fundamental interrelation between the basis of morals and the basis of faith (   ).

3- All the good human attributes feature in good faith and the reverse is also true ( ).

4- The fact that Islam urges the Moslem to use his conscience to judge things before doing them proves the existence of the moral consciousness in the mind (   ).

5- The moral conscience is instinctive and neither needs to be fostered nor does fade out in humans (   ).

6- Islam agrees moral philosophers and moral researchers that the only purpose of moral commitment is the achievement of happiness (   ).

7- Mental health and maturity are two necessary conditions for being responsible for one's moral behaviour (   ).

8- When intentions and behaviour are inconsistent, then the latter rather than the former will count (   ).

9- When somebody is forced by someone to do something, he will be unaccountable of his deed regardless of his wishes (   ).

Encircle the correct answer:

Which of the following is a moral sense?

a- Paying tribute to well-doers and condemning evildoers.

b- Shying from people when doing wrong.

c- Feeling happy with good deeds and unhappy with wrongdoing.

d – All the above answers are correct.

e- None of the above is correct.

Which of the following guidelines is recommended in Islam in case of moral confusion?

a- Assume yourself in other people's situations.

b- If in doubt always keep away.

c- All the above is correct.

d- None of the above is correct.

Decision making

A case for dialogue and general discussion:

The prophet (peace be upon him) says: "I have been commissioned with the duty to perfect the good morals"

- Is it true that the perfection of morals could be the purpose of the mission of the prophet (peace be upon him)? I f the answer is yes, what about other religious obligations and which is most important?

Dear student your participation in the discussion board with regard to the above issue will definitely add to your knowledge as well as to the knowledge of your colleagues.

The third lecture:

the comprehensiveness of morals

Aims of the lecture:

At the end of the lecture the student will be able (God willing) to:

- Explain the involvement of moral values in all human activities by giving examples.
- Give examples of morals regarding individual behaviour.
- Give examples of morals with regard to social behaviour.
- Classify moral values in terms of the relationship they evolve around.
- Explain the different rules associated with moral values by giving examples.
- Explain the duty of Muslim when the rules of ethics are conflicting.
- Giving examples of the contradictory of the ethics' rules.

The contents of the lecture:

Morals feature in every human activities whether physical behaviour, or otherwise such as thinking, believing, etc**.**

The morals of thinking imply that one should always seek the truth without taking sides, whereas the morals of belief imply the avoidance of illusive thoughts and doubtful situations at the expense of the established faith. The heart and mind on the

other hand should always be morally committed to the truth at the expense of falsehood. The good personality should always feature morals of decency, patience and tolerance and should not pay attention to trivial matters. However, the morals associated with apparent behaviour are in fact a reflection what is going on in the mind.

Individual and social behaviour in a moral context:

Both individual and social behaviour should be morally motivated. For example, self satisfaction and patience at work are individual morally motivated ethics. By contrast attributes such as showing tolerance and patience when being harassed by others is a social morally motivated ethics. However, the prevailing general moralistic rule in society is that one should treat others as he would like them to treat him.

Classification of morals regarding their implications:

- Morals featuring the relationship with the creator (God), such as faith and the recognition of the absolute superiority and dominance of almighty God in every aspect.

- Morals featuring the relationship between the individual and other people such as consoling others, being honest with others and pardoning others.

- Morals featuring the relationship of an individual with himself such as showing patience in distressful situations, being disciplined, and perfection of work.

- Morals featuring the relationship between human beings and other creatures such as showing the due care and kindness for animals.

However, above classification could be flexible as some of the morals could be identified with more than one category.

The importance of moral values in the human societies:

The human experience shows that the level of good morals of a nation is always an indicator of the level of its morale, and that the collapse of one will by definition lead to the collapse of the other. Hence it could be concluded that a direct relationship exist between morals and morale.

The moral rules and its variation:

Different moral values exist which implies different levels of rules with regard to encouraging or discouraging certain practices. For example, a single moral case may feature conflicting views, some of which may weigh more than others, and that the subsequent type and level of rules will vary accordingly.

Reference materials:

The Islamic morals and its basis (book) by Abdul-Rahman Hassan Humbuka Al-Maidani Part one:

Chapter two (p33-37)

Chapter two (55-62)

Chapter three (66-72)

Relevant websites:

Dear student the following link features an article on the moral crisis in the nation

http://www.saaid.net/Doat/binbulihed/17.htm

This is another link featuring the relationship between humans and non-human creatures.

www.iu.edu.sa/Magazine/32/4.doc

Self examination:

This exercise has been designed to ensure that you have grasped the subject of the lecture. You are expected to score the full mark, otherwise you have to review the subject and try again before he moves to the next lecture.

The drill:

Put the mark (✓) if the statement is correct or the mark (**x**) if the statement is incorrect:

1- In case of conflicting moral Islamic rules the Muslim has a duty to ignore one and respond to the other ( ).

2- A moral behaviour could have a multi-purpose motivation. For example, a certain behaviour could serve one's own interests, but in the meantime that behaviour could benefit others and above all could be religiously satisfactory (   ).

3- The morals and morale of nations are always in direct proportion ( ).

4- Human morals are external rather than internal features ( ).

5- The allowance given to a spouse is morally acceptable than paying alms tax ( ).

Encircle the most correct answer:

Which of the following moral values is underlying the moral thinking?

a- bravery   b-patience   c- seeking the truth   d- pardoning a wrong

doer

Which of the following features is an individual behaviour?

a- giving an interest-free loan

b- Making a sacrifice

c- being lenient

d- being optimistic

Decision making

A case for dialogue and general discussion

If we want to test the manners of a person we should not consider his relationships with his social acquaintances or people with whom he has common interest, but rather with other people who are strangers to him.

Dear student expressing your views will definitely add to your knowledge and to the knowledge of your colleagues.

The fourth lecture:

Purification of soul

Aims of the lecture:

At the end of the lecture the student will be able in-sha-allah (God willing) to:

- Understand what is meant by self purification.

- Explain the impact of the process of self purification on behaviour.

- Explain the Islamic point of view with regard to instincts and tendencies and how to control them.

- Realize the value of morals in Islam.

- Understand by giving examples the tendency of humans to acquire morals.

- Identify the educational methods to acquire morals.

- Understand the general human nature.

- Identify the general educational basis for the reformation of human morals.

- Explain the impact of a role model in the acquisition of morals.

- Identify self motivated means for acquiring morals.

The lecture contents:

The emphasis made by the holy Koran and the Prophet (peace be upon him) regarding self purification.

The physical behaviour reflects the psychology of a person, and yet behaviour may sometimes be habitual or may be motivated things that may not reflect the real psychology such as hypocrisy. Bearing this fact in mind Islam has paid great attention to the process of self purification.

However, given the fact a person's behaviour or deeds are not always compatible with his real intentions, Islam rewards or punishes a person for his intentions. In this regard the Prophet maintains in one of his narrations (Haddith) that "Intentions justify the deeds, and that everyone is rewarded or punished for his intentions".

Moreover, the Almighty God always monitors what people are intended to do in their hearts not their deeds. This fact is further confirmed by the Hadith which maintains that "the almighty God would never look at your face or your bodies, but would rather look to your hearts". Consequently, the verses from Koran and the Hadith confirm the importance of self purification, and that the level of purification will decide the success or failure of a person.

The attitude of Islam regards psychological motives and its related advices:

Islam neither prevents individuals from responding to their psychological motives nor does it intend to suppress natural instincts. On the contrary Islam considers suppressing human instincts as an immoral act. Instead Islam always recommends the control and regulation of natural instincts for the sake of individuals and the society at large. For example, Islam has encouraged individuals to get married, as it is safer to practice sex with one person. However, in the meantime adultery is tabooed in Islam as it causes a mix up of parentage, let alone the risk of contracting sexual diseases and the dangers it causes to the society at large.

The keenness of Islam to reform morals

The benefits one can make from good morals are great, so that in many cases good morals feature devotion to almighty God at its highest level. This so because good morals have personal and social advantages and over all have the advantage of pleasing almighty God. So to speak what one can achieve through good morals for the sake of almighty God can never achieve through fasting and other prayers as indicated the holy Koran and the Prophet's narration (Hadith). For example, in one of his narrations the Prophet stated that "the one who has good moral values could be equal to the one who is ever fasting and ever praying for the sake of God". In fact the Prophet himself represents the only role model for Muslims in every aspect including his gentle moral behaviour, which almighty God refers to in the holy Koran by the verse that can be translated as "indeed, you are morally keeping a high profile".

Educational methods for the acquisition of good morals:

The tendency of people to acquire morals.

Every adult person has more or less the ability to acquire good morals to some level, otherwise the religious commands wouldn't have emphasised restraint and control over oneself for those who easily get provoked and outrageous. Eventually all religions recommend patience and tolerance in such situations. In fact this always the case for every moral behaviour, and yet people differ regarding the level of moralistic attributes. But nonetheless the human practice indicates these moralistic attributes are always subject to reform.

Educational methods for acquiring good morals

As far as Islam is concerned a number of methods are developed for this purpose:

1- Intellectual reasoning

2- Physical and spiritual training

3- Choosing the right environment

4- Role models

5- Reward and punishment

6- The Muslim society constitutes a lobby in its own right in favour of good moral behaviour.

Reference materials:

The Islamic culture (book), level one (p222-234)

The Islamic morals and its basis (book) by Abdul-Rahman Hassan Humbuka Al-Maidani. Part one, Chapters two (p39-52) and Chapter five (p178-221)

Relevant websites:

Dear student the link shown below features a book written by Dr. Abdullah Gari Al-Ahdal entitled "Islam and the necessities of life. This book involves a

comprehensive research showing how Islam regulates moral behaviour by paying great attention to protecting the five necessities of life which include oneself, the mind, the wealth, the offspring and religion.

http://www.saaid.net/book/list.php?cat=82

The same link also features another book written by Abdul-Karim Muti Al-Hamdawi with the title "morals and purification in the holy Koran and Sunaa". In this book the author emphasises the importance of self purification giving examples from Koran and Sunaa (Prophet's narration).

Self examination:

This drill id designed to make sure that you have grasped the subject of the lecture. you must score the full mark, before you move to the next lecture, otherwise you have to review the subject of the lecture and try again.

The drill:

Put (✓) if the answer is correct or (x) if the answer is incorrect:

1- Humans are basically psychologically the same as they are all created from earth, and yet minor differences between humans are always there. ( )

2- Self purification in Islam implies the perfection of the physical behaviour. It is the physical behaviour that counts in the hereafter. ( )

3- Intellectual reasoning is one of the self motivated factors for the acquisition of morals, which is the most preferred approach to Koran and the Prophet (peace be upon him) in relation issues featuring the Islamic faith such as morals.

4- The idea of self purification is committing oneself to religious obligations by commanding the good deeds and refraining from evil deeds and one's instincts and desires. ( )

5- Moral habits can be reformed and the acquisition of new moral habits is possible. Hence it follows that a person who fails to change to the better as long as he is able to do so will be accountable for his failure and has to bear the consequences. ( )

6- A morally committed person could be more pleasing to almighty God than a person who observes superogatory performances of religious obligations such as praying and fasting. ( )

7- The Prophet's (peace be upon him) tradition (Sunna) refers to the spiritual variation in humans and yet they have common features that make them unique as one type. ( )

Encircle the correct answer in the following:

Islam regulates instincts and desires by:

a- Banning anything that harms individuals or the society at large

b- Encouraging people to refrain from unnecessary deeds.

c- To keep luxury life under control in order to avoid self-corruptive practices.

d- All the above is true.

e- None of the above is true.

Regulating and developing habits rather than blocking them is a basic educational principle in Islam for the regulation of moral behaviour which known as:

a- Emulation and attenuation   b- aggravation

c- Guidance and transformation   d- Treelike care

Boycotting or abandoning individuals as a punishment for a wrong behaviour is educationally accepted as a means for moral reform, a method used by the Prophet (peace be upon him) with some of his companions, better known as:

a- Social pressure   b- Training and spiritual practice

c- The power of the state

Many people fail to do some tasks as they lack confidence in their abilities, and yet they try to imitate others to do things by training, a method of moral acquisition known as:

a- A role model   b- Choosing a good environment

c- Practical training and spiritual practice

Decision making

A case for debate in the discussion board:

In the Muslim communities individuals seem to be not morally committed to the religious doctrine. Eventually this phenomenon has led to two types of people:

The first type: religiously committed but morally corrupt person.

The second type: morally committed but religiously indifferent.

However, both models are not compatible with Islam, as it calls Muslims to be both morally and religiously committed.

Dear student discussion of this case by:

- Giving evidence that a person has to be morally and religiously committed otherwise he has to bear the consequences.

- Giving examples from daily life of the disengagement between moral and religious commitments.

All that will add to your knowledge as well as the knowledge of your colleagues.

A general exercise on chapter one:

Dear student the purpose of this exercise is to make sure that you have understood the subject and the aims have been achieved:

The drill:

Put (✓) if the answer is correct or (**x**) if the answer is incorrect in the appropriate box:

1- By allowing good practices and disallowing bad practices Islam would be able to control instincts and desires for the sake of individuals and the Muslim community at large. Moreover by doing so Islam tends to persuade individuals to avoid useless self corruptive luxury practices (   ).

 2- Self purification features intentions rather than physical behaviour (   )

3- Morals are part and parcel of the established personal attributes (**)**

4- A personal voluntary behaviour reflects a moral attribute regardless of the nature of this attribute being good or bad. (   )

5- Refraining and condemning bad deeds and feeling happy with good deeds are a sign of conscience and a moral sense (   )

6- Faith and morals are basically interrelated. (   )

7- All moral value can be equally rated regarding their moral rule.

 8- Morals feature all aspects of human behaviour whether physical or otherwise such as heart and the mind, the thinking etc. (   )

Encircle the correct answer to the following:

A good marital life features:

a- The relationship between a person and his creator

b- The relationship between a person and other people

c- The relationship between a person and himself

d- The relationship between a person and non-human creatures

Which of the following does not feature in the conditions of accountability of personal moral behaviour?

a- intention   b- knowing the relevant Islamic guidance c- not being forced   d- awareness

Filial piety can be described as:

a- A self motivated behaviour that urges a person to undertake his full duties and provide whatever help he can to other people.

b- A self motivated behaviour that urges a person to ponder the bounties of God on people (God's slaves), and that fair and just distribution of these bounties indicates the absolute wisdom and justice of the providence.

c- A self motivated behaviour that urges a person to acknowledge other peoples attributes and rights even though that might offend his own ambitions for glory.

The educational methods adopted by Islam for the acquisition of morals are:

a- Blocking the natural habits and replacing them with new habits.

b- Reforming and rectifying the natural habits.

Practical activities:

The following practical activities have been designed to help you to make full use of the knowledge provided in the main subject and the related websites in relation to the lectures in chapter one (you are required to do the following activities and present them to the teacher for assessment)

Chose two of the following activities:

- Al-Hujurat sura (chapter of Holly Koran) advices the Muslim to be morally committed and establish good relationship with God, the Prophet, his parents, the scholars and the antecedent believers and the Muslim community at large in their presence and absence, and with the humanity in general irrespective of race, colour or belief.

Write an essay on the above statement not exceeding five pages.

- The Sharia Law (Islamic Law) has organised and regulated all aspects regarding the relationship between humans and non-humans.

Write a three-page essay featuring animal rights and animal welfare in Islamic Sharia.

- One of the main purpose of moral commitment is achieving happiness for individuals and the society at large, and yet various views exist as to the concept of happiness and the methods of achieving it.

Write a three-page essay featuring the above statement.

- Koran has paid great attention to the moral aspects with its unique and genuine approach.

Write an essay featuring the characteristics of the moral approach in Koran. Your account should not exceed three pages.

N.B: All essays must be sent in single file via the website in WORD format.

Chapter two: (some examples of Islamic morals)

The fifth lecture:

 Truthfulness, honesty, tolerance and permissiveness, patience.

The aims of the lecture:

At the end of this lecture the student in-sha-allsh (God willing) will be able to:

- Understand what is meant by truthfulness

- Give written evidence that Islam favours truthfulness and discourages untruthfulness.

- Understand the significance of truthful in a Muslim's life.

- Give examples of untruthful behaviours in the Islamic society.

- Understand what is meant by honesty in Sharia Law.

- Identify the different aspects of honesty.

- Give examples of dishonesty in the Muslim society.

- Give evidence from Islam that urges people to be tolerant and not otherwise.

- Give examples of tolerance and permissiveness in Islam.

- Understand the principles that constitute the basis for patience

- Identify the different aspects of patience

- Give evidence from Islam that patient people will be rewarded.

- Give examples of patient people.

The contents of the lecture:

Truthfulness:

Truthfulness is one of the moral principles in Islam which must feature in his behaviour. For this reason Islam urges individuals not to be doubtful, avoid rumours and must totally rely on established facts in their judgement. In this respect the Prophet (peace be upon him) warns people by saying "don't be doubtful as speaking with uncertainty carries the most lies"

Given the fact that Islam is always in favour of the absolute truth, condemn liars considering untruthfulness as the most punishable sin. Aisha (may God be pleased

with her) says "there has never been an attribute hated and condemned by the Prophet –peace be upon him- more than telling lies"

However, the features of the early Islamic society include truthfulness in speech, perfection of duty and accuracy of narration. By contrast falsehood or untruthfulness is an evil habit that indicates a corrupt personality, as a person has got no excuse whatsoever for deception and telling lies. In this respect the Prophet (peace be upon him) says "All attributes are natural in a believer except cheating and telling lies"

The more harmful to others one's lies are the more sinful he is to almighty God. For example the news reporter who reports false information and the politician who lies to his people by twisting the facts both will be committing crimes punishable by almighty God.

Islam recommends educating children to be honest and candid, so that they become committed to truthful behaviour in every aspect of their life when they grow up. The Prophet (peace be upon him) says "whenever promises a boy to give him something and he fails to so then it is a lie"

Honesty:

From the Sharia view point honesty signifies many things all of which involve the person being responsible regarding his various duties, and his absolute awareness that he is will be held accountable for that by almighty God. In this regard the Prophet (peace be upon him) says "every one of you is a carer in his own right, and everyone is responsible of his subjects, a man is a carer of his family and he is responsible for that, and the wife is a carer in her husband's house and she is

responsible for that, and the servant is a carer of his master's assets and he is responsible for that".

The lay people always limit honesty to keeping other people's deposits, whereby the fact of the matter is that honesty in Islam has a more general and comprehensive meaning. It could mean putting the right person in the right place, so that no one is be designated to a position that he does not deserve, and people should promoted on the basis of competence and efficiency and nothing else.

Also honesty implies that a person should undertake his full duties regarding his work, and that a person should not abuse his position to achieve personal benefits or benefit his relatives.

Tolerance and forgiveness:

Tolerance can be defined as endurance and weighing things before taking action. So to speak a tolerant and restraint person is not easily provoked or made angry, but instead keeps his emotions under controls and behaves wisely.

However, tolerance is a reputable attribute which lies between two extremes, which are being indifferent and lazy from the one hand and taking hasty premature decisions and being easily provoked on the other hand. What makes tolerance morally reputable is its fairness and sensibility and yet like any other moral it can be acquired. Numerous Islamic texts exist that recommend the individuals to observe being tolerant such as in the speech of the Prophet (peace be upon him) addressing one of his companions by saying "you have two attributed favoured by God, tolerance and endurance". By contrast the Prophet condemned all kinds of behaviour

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that feature intolerance such as anger, as he advised one his companions "not to get angry" and repeated that so many times. All the Prophets (peace upon them) represent role models of tolerance and patience to the abuse and harassment of their people, and that examples are abundant in Koran and sunna.

Patience:

Patience is a moral attribute that enables a person of self control to withstand troubles and hardships. In fact patience is indispensable in this mundane life described by almighty God as "the place of affliction and real test". Moreover, the nature of faith implies a person to be tolerant to verify his loyalty to almighty God.

Islam always recommends its followers to be patient when disaster strikes, or when he gets in trouble and hardship, and that the patient alone are promised to be generously rewarded. Also, the Prophet (peace be upon him) tells that disasters regardless of their extent have great impact on mitigating sins, and in the meantime disallows committing suicide or even preferring death as a means of escaping troubles and hardships. He also points out the many attributes of those who are patiently stand troubles, and the great rewards given to them by the almighty God.

As a person become more and more involved in life he needs to be more patient as he will face more and more situations that require him to be patient. For this reason the Prophets (peace be upon them) provide excellent examples of patience during affliction and calamities such as the cases of Ibrahim, his son Isamil and Ayoub (peace be upon them).

Reference materials:

The Islamic culture (book), level one (p273-251)

The Islamic morals and its basis (book) by Abdul-Rahman Hassan Humbuka Al-Maidani.: Part one (p526-561, p645-666), Part two (p305-370).

Relevant websites:

Dear student the following link features a book written by Amru Khalid under the title "the morals of the faithful". In this book the author discusses a number of Islamic morals, with a simple style that sometimes appeals to the heart and sometimes to the mind explaining how these morals could be applicable.

http://saaid.net/book/list.php?cat=82

Self examination:

This exercise id designed to ensure that you have grasped the subject of the lecture you must score the full mark before you move to the next lecture, otherwise you have to review the subject of the lecture and try again.

The drill:

Put (✓) if the answer is correct or (x) if the answer is incorrect in the appropriate box:

1- Truthfulness and untruthfulness can feature in both speech and deeds. ( )

2- Being untruthful is a moral attribute motivated by natural instinct. ( )

3- Without the truthful word the community will lose its social integrity. ( )

4- Honesty is a basic condition for the selection of Prophet and Messengers (peace upon them) ( ).

5- Investigation will show that honesty is deeply rooted in the human instinct, which is confirmed by Islamic tenets. ( )

6- Tolerance relates to patience meaning that remain inactive and stupid when provoked. ( )

7- Patience comes in many forms such as taking care of other people's deposits, hard work, observing confidentiality, and taking matters easy. (   )

8- Patience depends on two facts featuring the nature of life and the nature of faith ( )

Encircle the right answer:

Truthfulness is defined as;

a- When what has been said is consistent with the given facts and reality

b- When what has been said is consistent with what the speaker believes regardless of the given facts and reality

c- Either of the above is true

d- None of the above is true

Honesty is defined as:

a- The feeling of a person that he has to do whatever duty entrusted to him, and his absolute awareness that he will be responsible for that duty before his Lord.

b- An established personal moral attribute that brings satisfaction when a person has no right to fulfil it otherwise.

c- Either of the above is right

d- None of the above is true.

Decision making

A case for debate in the discussion board:

A person during his social experience will come across tens of examples that contradict with the model of truthfulness as commanded by almighty God, and the same is true about honesty. You are given the freedom to discuss the following two examples with your colleagues, and enhance the debate by giving more examples suggesting ways of avoiding their negative impacts.

- One aspect of social dishonesty is the abuse of the government office by favouring some people over others.

- One aspect of social untruthfulness is the lies made by politicians and journalists.

The sixth lecture:

 Generosity, loyalty, shyness, bearing no grudges to others

The aims of the lecture:

At the end of the lecture the student will be able in-sha-Allah (God willing) to:

- Give examples from Koran and Sunna (Prophet's tradition) that urge generosity.

- Give examples from Koran and Sunna that condemn greed.

- Understand the Devine wisdom behind the distribution of wealth so that some people are well off and some are destitute.

- Identify all aspects of the concept of Generosity.

- Identify the benefits of Generosity.

- Give examples of loyalty.

- Give examples from Koran and Sunna that urge faithfulness.

- Define promise and covenant.

- Give some texts from Koran and Sunaa that urge shyness.

- Identify situations where shyness is preferable.

- Give some evidence of the merits of being sweet-hearted.

- Give evidence that admonish severing relationships.

- Understand the significance of solving problems that arise among people.

The contents of the lecture:

Generosity

Loving to spend on good causes or generosity is a one of the morally commendable phenomena. Generosity makes a huge impact on the society as it indicates a highly sophisticated social attitude and prudence. Contrary to that is greed and selfishness, and the absolute desire to possess everything with no intention to spend the needy and frustrated, which is a moral phenomenon that has unfavourable social impact which indicates a low profile human nature, bad manners and imprudence.

When somebody spends on good causes without expecting a return is generosity at its highest level which one of the attributes of almighty God. However, there are different aspects of generosity and spending and texts from holly Koran and the Sunna urge all aspects of spending and in the meantime warn people from the unfavourable consequences of greed and miserliness.

As spending and generosity has great benefits to individuals as well as to the society at large, it implies that social harmony on the one hand and being merciful to one another on the other hand tends to promote social unity as the prophet (peace be upon him) refers to that.

Faithfulness

A Muslim should always live up to his promises and honour his agreements. Fulfilling one's commitments is a sign of good faith. So one should make good one's oath and live up to his word provided that by doing so he is not offending any social or religious principles, as the promise or the oath will not be binding if it leads to an offence or a sinful practice.

The Prophet (peace be upon him) says "if somebody committed himself on oath, and later discovered that he was not doing the right thing he should abandon his oath by pardoning and by doing the right thing".

A Muslim has different levels of commitments. At the top and the most sacred and greatest of all is the covenant between the person (slave) and his Lord. God has created man by his own power, blessing him with his many bounties. Man has the duty to acknowledge and recognise this fact, rather than ignore it or otherwise deny it altogether.

Many text in the holy Koran and Sunaa recommend Muslim to honour his agreements and live up to his word, warning against breach of contract without good reason, as God says in Koran "honour agreement as its always a responsibility"

Shyness:

God has asked the Prophet (peace be upon him) to be shy, and considered shyness as unique moral characteristic in Islam. For example the Prophet (peace be upon him) says "every faith has a unique moral characteristic, and for Islam it is shyness".

There are some situations where shyness is preferable. For instance shyness implies that a Muslim keeps away from obscene words when talking and not swear at others. Also shyness requires a Muslim to keep away from malpractices for the sake of his own reputation. So to speak shyness is part and parcel of faith as the Prophet (peace be upon him) tells.

Bearing no grudges

Islam also urges his followers to be nice and friendly to one another, disallowing all practices that may cause disagreement and disputes among the Muslim community such as backbiting, gossip, and spying on others. Islam also, encourages mediation between people to bring them together as the holy Koran says "reconcile when in discord" In fact a Muslim is not allowed to abandon a Muslim for more than three days. A sweet-hearted person is always preferred most by the almighty God and the Prophet (peace be upon him) describe such a person as being pious and pure. All that would encourage and promote friendliness, and Mutual cooperation among the Muslim community.

Reference materials:

Islamic Culture (book), Part one (p251-265)

The Islamic morals and its basis (book) by Abdul-Rahman Hassan Habanka Al-Maidani:

Part one: (p549-561)

Part two: (p229-246, 506-514)

Part two, chapter seven (p371-450)

Relevant websites:

Dear student on the following link you will find a book written by Amru Khalid under the title "The morals of the faithful". In this book the author discusses a number of Islamic morals with a simple style that sometimes appeals to the mind and sometimes to heart explaining as to how these morals are practically applicable.

http://saaid.net/book/list.php?cat=82

Also the same link features another book about being sweet-hearted written by Dr. Naief Bin Ahmed Alhamad.

Self examination:

This exercise id designed to ensure that you have grasped the subject of the lecture you must score the full mark before you move to the next lecture, otherwise you have to review the subject of the lecture and try again.

The drill:

Put (✓) if the answer is correct or (x) if the answer is incorrect in the appropriate box:

1- Settling down disputes is one of the elements of piety it even overtakes other devotion such as prayers, fasting and giving charity. (   )

2- Misunderstanding and under estimation of some matters may cause some people to become unnecessarily shy in normal situations. ( )

3- Faithfulness and shyness are two faces of one coin; abandoning one is abandoning the other. ( )

4- When somebody commits himself on oath, that oath is binding to his intentions rather than anybody else. ( )

5- God will keep all sins confidential in the hereafter so that the person who has committed them will not be embarrassed except breaching agreements which will be revealed by God to embarrass the wrong doer in the hereafter. (   )

6- Promise and pledge are the same meaning that the person has committed himself to do something. (   )

7- The concept of generosity and spending involves money only. (   )

8- Those who promise with the intention to live up to their promises, but fail to do so for one reason or another will not be described as dishonouring his promise, and will be pardoned. (   )

Encircle the correct answer:

The almighty God give some people generously and frustrate others:

a- To test both the wealthy and the needy are satisfied with their fates.

b- To draw the attention of humans that he (God) is the creator and the provider and no one else should be asked for blessing.

c- To make people exchange benefits amongst them.

d- All the above is true.

e- None of the above is true.

Decision making

A case for debate in the discussion board:

Many benefits are associated with the moral of spending and being generous both at the individual as well as the social level. For example, spending purifies the soul from evil attributes such as being selfish and self-centred and being miser

and greedy which are all condemned features. Discuss this statement with your colleagues giving examples from the holy Koran and Sunna.

General drill on chapter two:

Dear student the purpose of this drill is to make sure that you have grasped the subject and that all the aims have been achieved:

The drill:

Put (✓) if the answer is correct or (x) if the answer is incorrect in the appropriate box:

1- If somebody inaccurately reports something, and that his report is inconsistent with the established facts, then he is a liar. ( )

2- The body language is not necessarily an indicator of truthfulness.

3- According to the holy Koran patience is a morally appreciated characteristic in cases of affliction and trouble in this mundane life. ( )

4- Honouring oath is better than dishonouring it even in situations when the latter is better for the person involved. ( )

Encircle the right answer in the following:

According to the Prophet (peace be upon him) malice is different types, which of these types is the most condemned by almighty God.

a- The one practices mutual hatred with the community.

b- The one who neither accepts apologies from people nor does he pardons them.

c- A person who is neither helpful nor is willing to keep off harming others.

God mentions in his holly Koran that "honesty has been offered to the heavens and the earth including the mountains, but they rejected the offer", which means:

a- These subjects are naturally unprepared to be entrusted with burden of honesty.

b- These subjects are naturally prepared to bear the responsibility but they refused to do so.

The Prophet (peace be upon him) put people in three categories which is the most evil group:

a- The one who cannot be easily provoked, but if so quickly calms down.

b- The one who can easily get angry, but calms down very quickly.

c- The one who is neither easily provoked, nor does he easily calms down.

d- The one who is easily provoked, but not calm down easily.

The almighty God in the holy Koran describes man when he accepted the offer concerning honesty that "he was the most unjust and the most ignorant" and the reason for that is:

a- That man is neither qualified nor is he naturally prepared to carry out the job.

b- He did not live up to his promises to do the job.

Practical activities:

All the following practical activities are designed for the purpose of helping you to make the maximum use of information and knowledge featuring in the original activities and in the relevant websites associated with lectures of the second chapter (After finishing the practical activities, present them to the teacher for assessment).

You can choose one of the following activities:

- Some examples of untruthfulness exist in the Muslim community such lying to God and his Prophet (peace be upon him), false reporting by journalists, and telling lies in order to entertain people, perjury.

In not more than five pages write an essay featuring this phenomenon giving evidence in support of your argument.

- Al-Hujuray Surat (a chapter from holly Koran) incorporated six socially condemned phenomena, which could cause discord and hatred among the Muslim community.

Write an account featuring these six hideous phenomena. The text should not exceed three pages.

NB: All activities must be sent in single file via the website in WORD format.

Appendix 4

Invoice

Fasthosts Internet Ltd
Discovery House
154 Southgate Street
Gloucester
GL1 2EX

Reg. No: 3656438
VAT No: 720821857
Tel No: 0870 888 3700
email: billing@fasthosts.co.uk

Awadh Alqahtani
AwadhAlqahtani
The White House

Newcastle upon Tyne
NE4 8RQ
Account: n1291356

Invoice #17105498
Package: Windows Developer Account (1291359)
Domain: islamicmorals.com
Due: 29-Aug-2008

Description	Cost
150MB MYSQL Database Yearly - Server=mysql-200-51 MYSQL Database=moodle1	£25
Net total:	£25
VAT:	£4.38
Total:	£29.38

Paid from Credit Card

Appendix 5

Invoice

Fasthosts Internet Ltd
Discovery House
154 Southgate Street
Gloucester
GL1 2EX

Reg. No: 3656438
VAT No: 720821857
Tel No: 0870 888 3700
email: billing@fasthosts.co.uk

Awadh Alqahtani
AwadhAlqahtani
The White House

Newcastle upon Tyne
NE4 8RQ
Account: n1291356

Invoice #17080803
Package: Windows Developer Account (1291359)
Domain: islamicmorals.com
Due: 27-Aug-2008

Description	Cost
Professional Windows Hosting Package Yearly - islamicmorals.com	£87.89
Domain (gTld) - islamicmorals.com (3 years)	£26.67
Net total:	£114.56
VAT:	£20.05
Total:	£134.61

Paid from Credit Card

Appendix 6

Initial draft of the achievement test of the Ethics Unit of the (101) Islamic culture course (Arabic)

أسئلة الاختبار التحصيلي لوحدة الاخلاق من مقرر الثقافة الاسلامية(101)

عزيزي الطالب/

السلام عليكم ورحمة الله وبركاته   **وبعد**

فإن الهدف من هذا الاختبار هو قياس تحصيلك العلمي حول القسم الثالث من مقرر الثقافة الاسلامية المستوى الأول(101) وهو قسم الاخلاق حيث يتكون الاختبار من:

1- خمس عشرة فقرة بطريقة الصواب والخطأ.

2- خمس عشرة فقرة بطريقة الاختيار من متعدد, حيث يوجد لكل سؤال بدائل محتملة إحداها صائبة والبقية خاطئة.

تنبيهات:

1- الإجابة سوف تكون على ورقة منفصلة.

2- عند الإجابة ضع علامة ضع علامة(×) في المستطيل المناسب تحت رمز البديل الذي ترى أنه يمثل الإجابة الصحيحة وأمام رقم السؤال.

مثال لتوضيح كيفية الإجابة:

ضع علامة (✔) أمام العبارة الصحيحة, وعلامة (×) أمام العبارة الخاطئة, فيما يلي:

1- أعظم أركان الإسلام بعد الشهادتين إقامة الصلاة ( ).

ضع دائرة حول الإجابة الصحيحة فيما يلي:

1- عدد أركان الإيمان هو: أ- 8   ب- 6   ج- 5   د- 3

نموذج الإجابة

رقم الفقرة	الإجابة		
	صح	خطأ	
1	×		

الإجابات				رقم الفقرة
د	ج	ب	أ	
		×		1

الجزء الأول/ ضع علامة (✓) أمام العبارة الصحيحة, وعلامة (×) أمام العبارة الخاطئة, فيما يلي:

1- أي سلوك أرادي يصدر من الإنسان فإنه لايكون إلا لخلق أثرا في النفس سواء كان هذا الخلق محمودا أو مذموما ( ).

2- مستوى الخلق النفسي يقاس بقياس آثاره في سلوك الإنسان فعلى قدر قيمة الخلق في النفس تكون آثاره في السلوك ( ).

3- الحس الأخلاقي هو ما أودعه الله في الفطر البشرية مما تدرك به فضائل الأخلاق ورذائلها ( ).

4- الإنسان مفطور على الميل لمكارم الأخلاق والدين يدعم هذا الميل كما أن الفكر العلمي يؤيد ذلك ( ).

5- يتفق الإسلام مع الفلاسفة والباحثين في علم الأخلاق على مر العصور على أن الهدف الوحيد من التزام قواعد الأخلاق هو تحقيق السعادة ( ).

6- تقتصر الأخلاق على السلوك الظاهر ولاتدخل فيما يتعلق بالقلب والإعتقاد ( ).

7- يتلخص الضبط الذي وجه إليه الإسلام لتلبية الميول والغرائز الإنسانية بتحريم مافيه ضرر أو أذى للفرد أو المجتمع, والترغيب بترك ما لا مصلحة فيه وبالتقليل من الترف المفسد للأنفس والمبطر لها ( ).

8- المراد بتزكية النفس تطهيرها من نزعات الشر والإثم, وإزالة حظ الشيطان منها, وتنمية فطرة الخير فيها ( ).

9- ذكر الله تعالى في كتابه أن الصبر أعظم خلق نفسي وضع موضع الإبتلاء في ظروف هذه الحياة الدنيا ( ).

10- يدخل خلق الصبر في حفظ الأمانة وحفظ السر والرفق في الأمور ( ).

11- الوفاء باليمين أفضل من الحنث فيها حتى لو كان الحنث أفضل ( ).

12- اصلاح ذات البين من عناصر التقوى وهو أفضل من درجة الصيام والصلاة والصدقة ( ).

13- هناك تلازم بين الإيمان والحياء فمتى رفع أحدهمارفع الأخر ( ).

14- الوعد والعهد بمعنى واحد ولا فرق بينهما فهما يعنيان إخبار بأمر جزم المخبر بأن يفعله ( ).

15- مفهوم الجود والعطاء والبذل يقتصر على المال ( ).

الجزء الثاني/ ضع دائرة حول الإجابة الصحيحة فيما يلي:

16- للتفريق بين الأخلاق والغرائز فإن:

أ- الأخلاق والغرائز لهما آثار في السلوك قابلة للحمد أو الذم.

ب- الأخلاق فقط لها آثار في السلوك قابلة للحمد أو الذم.

ج- الغرائز فقط لها آثار في السلوك قابلة للحمد أو الذم.

17- أي من السلوكيات التالية أثر لخلق محمود في النفس:

أ- الإقدام عن شجاعة.   ب- الخوف.

ج- الإنكار عن كبر.   د- الحذر من وقوع مكروه.

18- طهارة القلب من الحسد والحقد داخل تحت:

أ- دافع ذاتي في الإنسان يدفعه حتى يؤدي الحقوق التي عليه كاملة أو ينعم على الأخرين بعطاء من علمه أو قدرته أو جاهه أو ماله.

ب- دافع ذاتي في الإنسان يدفعه حتى ينظر إلى المنح التي يختص الله بها عباده ويوزعها بينهم إنما هي مظاهر حكمة الله وعدله بين العباد.

ج- دافع ذاتي في الإنسان يدفعه حتى يعترف لغيره بما له من صفات كمال أو حق ولو كان في ذلك مساس بما يشتهي الإنسان لنفسه من كمال أو مجد.

19- أي مما يلي لا يعتبر من شروط مسئولية الإنسان عن سلوكه الأخلاقي:

أ- النية.   ب- عدم الجهل.   ج- عدم الإكراه.   د- التمييز.

20- النظام والإتقان في العمل متعلق:

أ- بوجوه الصلة القائمة بين الإنسان والأخرين.   ب- بوجوه الصلة بين الإنسان ونفسه.

ج- كل ماسبق.   د- لا شيء مما سبق.

21- أي من الأخلاق التالية يتناول جانب السلوك الإجتماعي:

أ- الوفاء.   ب- التفأول.   ج- القناعة.   د- الحزم

22- عند تعارض مقتضيات الأحكام الأخلاقية فإن واجب المسلم:

أ- التوفيق بينها.   ب- العمل بأحدها والغاء الأخر.   ج- لا شيء مما سبق.

23-   عدم الغاء طبائع الناس في التربية الأخلاقية والتوجه الى استغلالها وتهذيبها وتوجيهها وحسن الإستفادة منها
يعتبر من الأسس التربوية العامة لتقويم أخلاق الناس في الإسلام وهذا ما يسمى:

أ- الرعاية الشجرية.   ب- التصعيد.

ج- التوجيه والتحويل.   د- المزاحمة والتضمير.

24- عقاب الأفراد بالهجر والمقاطعة بسبب سلوك أخلاقي خاطئ صدر منهم يعتبر وسيلة من الوسائل التربوية لاكتساب
الأخلاق وقد استخدمه الرسول صلى الله عليه وسلم مع بعض أصحابه وهذا مايسمى:

أ- سلطان الدولة.   ب- التدريب والعمل والرياضة النفسية.   ج- الضغط الإجتماعي.

25- صاحب الخلق الحسن يدرك بحسن خلقه درجة الصائم الذي لا يفطر ودرجة القائم الذي لا يفتر لإن:

أ- حسن الخلق عبادة دائمة في كل الأوقات.   ب- حسن الخلق عبادة ذات آثار اجتماعية.

ج- كل ما سبق.   د — لا شيء مما سبق.

26- تعريف الصدق هو:

أ- القول المطابق للواقع والحقيقة.   ب- الكلام المطابق لاعتقاد المتكلم سواء طابق الواقع والحقيقة أو لم
يطابقها.

27- تعرف الأمانة بأنها:

أ- شعور المرء بتبعيته في كل أمر يوكل اليه وإدراكه الجازم بأنه مسؤول عنه أمام ربه.

ب- خلق ثابت في النفس يعف به الإنسان عما ليس له به حق.

ج- كل ماسبق.

د- لا شيء مما سبق.

28- ذكر الله تعالى في كتابه أنه عرض الأمانة على السموات والأرض والجبال فأبين أن يحملنها وسبب ذلك:

أ- عدم وجود الإستعداد والقابلية الفطرية لتحمل الأمانة لدى هذه المخلوقات.

ب- وجود الإستعداد والقابلية الفطرية لتحمل الأمانة لدى هذه المخلوقات لكنهن رفضن حملها.

29- وضح الرسول صلى الله عليه وسلم أمثلة لأطوار الحقد فأي هذه الأطوار أشر عند الله:

أ- من يبغض الناس ويبغضونه.

ب- من لا يرجى خيره ولا يؤمن شره.

ج- من لايقبل الإعتذار ولايغفر الزلة.

30- تحريك محوري الطمع والخوف في النفس الإنسانية حافز ذاتي اعتمده الإسلام في الهداية للأخلاق الحسنة وهو يسمى:

أـ الترغيب والترهيب.   بـ تربية الوجدان الأخلاقي.   جـ الإقناع الفكري.

.

ورقة الإجابة

الاسم: الرقم الجامعي: رقم الشعبة:

حل الجزء الأول: حل الجزء الثاني:

الإجابات				رقم الفقرة	الإجابة		رقم الفقرة
د	ج	ب	ا		خاطئة	صحيحة	
				16			1
				17			2
				18			3
				19			4
				20			5
				21			6
				22			7
				23			8
				24			9
				25			10
				26			11
				27			12
				28			13
				29			14
				30			15

مفتاح تصحيح الإختبار التحصيلي

الإسم:	الرقم الجامعي:	رقم الشعبة:

حل الجزء الأول:

	الإجابات			رقم الفقرة	الإجابة		رقم الفقرة
د	ج	ب	ا		خاطئة	صحيحة	
		X		**16**	x		**1**
		x		**17**		x	**2**
		x		**18**		x	**3**
x				**19**		x	**4**
		x		**20**	x		**5**
			x	**21**	x		**6**
			x	**22**		x	**7**
			x	**23**		x	**8**
	x			**24**		x	**9**
	x			**25**		x	**10**
			x	**26**	x		**11**
	x			**27**		x	**12**
			x	**28**		x	**13**
		x		**29**	x		**14**
			x	**30**	x		**15**

Appendix 7

Initial draft of the achievement test of the Ethics Unit of the (101) Islamic culture course

Dear student:

Al-salam Alaikum (peace upon you)

The aim of this test is to measure your achievement with regard to the third part of the (101) Islamic culture course, the Ethics section. The test consists of:

- True/False questions (15 questions).

- Multiple choice questions (15 questions).

Notice:

1- All answers will be on separate sheet.

2- When answering questions always put (x) in the appropriate box opposite to the number of the answer of your choice.

Example:

Put (✓) in the appropriate box or (x) if the answer is incorrect of the following;

1- Doing the five prayers comes next in priority two witness statements ( ).

Encircle the right answer of the following:

1- The pillars of faith are: A- 8   B- 6   C- 5   D- 3

A model of the answer

Question no	Answer	
	correct	incorrect
1	x	

Question no	Answers			
	A	B	C	D
1		x		

Exam Papers

Part one / put (✓) in the appropriate box if the answer is correct otherwise put (x) if the answer is incorrect of the following:

1- Psychologically a voluntary behavior always reflects an established moral value being good or bad.   (   )

2- The level of a moral value is measured by its influence on behavior, so the latter is always proportional to the former.   (   )

3- The moral sense is what God has incorporated in the human instinct so that one can distinguish between good and bad moral values.   (   )

4- Humans have natural tendency for good morals and this tendency is encouraged by Islam as well as the modern scientific ideology. (   )

5- Islam always agreed with moral philosophers and researchers of all ages that the only purpose of being morally committed is to achieve happiness.   (   )

6- Morals are always associated with physical behavior and have nothing to do with the heart and mind.   (   )

7- The main control of Islam with respect to human instincts and desires is by banning practices that cause harm to individuals and the society at large, and in the meantime persuading people to refrain from useless practices by keeping luxuries which corrupt individuals to the minimum. (   )

8- Self purification refers to purifying the soul from its evil tendencies, by removing any satanic influence, and developing its tendencies for good practices.   (   )

9- The almighty God mentions in the holy Koran that patience is a great attribute which matches affliction in this mundane life. (   )

10- Patience features in faithfulness and trust, keeping the secret and taking matters easy. (   )

11- Keeping one's oath is better than breaking it even if the latter is favorable. (   )

12- Reconciliation one of the elements of piety it ranks higher than other religious obligation such as praying, fasting and giving zakat (mandatory charity).   (   )

13- Faith and shyness are inseparable the lifting of one means the lifting of the other. (   )

14- Promise and covenant are synonymous meaning informing of a matter which the informant is has insisted to do. (   )

15- The concept of generosity and spending is limited to money. (   )

The second part / encircle the correct answer in the following:

16- The distinction between morals and instincts is that:

A- Both influence behavior positively or negatively

B- Only morals have influence on behavior positive or negative

C- Only instincts have influence on behavior negative or positive

17- Which of the following types of behavior is a result of good moral values?

A- Showing a brave face.   B- Cowardice

C- Denying out of arrogance   D- Acting with caution expecting the worst.

18- Having no bitter feelings or bearing no grudges against others is:

A- A personal attribute that motivates an individual to do his full duty by helping others as far as his capabilities and knowledge would allow.

B- A personal attribute that motivates an individual to acknowledge the bounties of God that are fairly distributed among people (slaves) which is a sign of the absolute wisdom and justice of the providence.

C- A personal attribute that motivates an individual to acknowledge to others about their personal attributes even if that confession is at the expense of his personal ambitions for glory.

19- Which of the following is not included in the conditions that make one responsible of his own behavior?

A- Intention   B- knowing the relevant Islamic guidance   C- not being forced
D- awareness

20- Organisation and perfection of work is related to:

A- The relationship between a person and other people

B- The relationship between the person and himself

C- All the above are true

D- None of the above is correct.

21- Which of the following morals is related to social behavior?

A- Faithfulness   B- optimism   C- Satisfaction   D- Decisiveness

22- In case of conflicting moral rules, a Muslim has a duty to:

A- Reconcile between them

B- Consider one and reject the other

C-None of the above is true

23- Regulating and developing habits rather than blocking them is a basic educational principle in Islam for the regulation of moral behaviour which known as:

A- Treelike care   B- aggravation

C- Guidance and transformation   D- emulation and attenuation

24- Punishment of people by estrangement for a morally wrong behavior is one of the educational methods for the acquisition of morals. This method had been used by the Prophet (peace be upon him) to deal with some of his companions, which is known as:

A- The power of the state

B- Training, work and psychological practice

C- Social pressure

25- A person who is morally good is always aware of the high rank of the individual who is ever praying and fasting for God's sake because:

A- Being morally good is a continuous devotion to God

B- Being morally good is a devotion to God which is socially effective.

C- All the above are right

D- None of the above is right

26- Truthfulness is defined as

A- The consistency of words with reality

B- The consistency between the words of the speaker and what he believes no matter what he is saying is compatible with reality or not.

27- Honesty is defined as:

A- Undertaking one's duties with full awareness of that he will be responsible for that before God

B- An established moral value that makes a person uninterested in claiming something without having the right to do so.

C- All the above are right

D- None of the above is right

28- The almighty God has mentioned in the holy Koran that he (God) made an offer with regard to "honesty" to the heavens, earth and the mountains but they all rejected the offer. The reason for that is:

A- These subjects were naturally unprepared to bear the burden of honesty

B- These subjects were naturally prepared for the burden and yet they refused to carry it.

29- The Prophet (peace be upon him) explained the different phases of malice. Which phase is the most condemned by the almighty God?

A- The one who exchanges mutual hatred with people

B- The one who is useless and not trustworthy

C- The one who neither accepts apologies nor does he forgive others for their mistakes.

30- Encouraging the sense of fear and greed in human soul is one of self motivated factors for acquisition of morals which known as:

A- Encouragement and intimidation

B- Moral sense education

C- Intellectual reasoning

The answering sheet

Answering sheet (part one):   **Answering sheet (part two):**

Question	Answers		Question	Answers			
No.	incorrect	correct	No.	A	B	C	D
1			16				
2			17				
3			18				
4			19				
5			20				
6			21				
7			22				
8			23				
9			24				
10			25				
11			26				
12			27				
13			28				
14			29				
15			30				

Correction guide for the achievement test

Name:	Student no.:	Group:

Correction sheet (part one):   Correction sheet (part two):

Question no.	Answers		Question no.	Answers			
	correct	incorrect		A	B	C	D
1		x	16		x		
2	x		17	x			
3	x		18		x		
4	x		19				x
5		x	20		x		
6		x	21	x			
7	x		22	x			
8	x		23	x			
9	x		24			x	
10	x		25			x	
11		x	26	x			
12	x		27			x	
13	x		28	x			
14		x	29		x		
15		x	30	x			

Appendix 8

Final draft of the achievement test of the Ethics Unit of the (101) Islamic culture course (Arabic)

أسئلة الاختبار التحصيلي البعدي لوحدة الاخلاق من مقرر الثقافة الاسلامية(101)

أولا: البيانات الأولية:

اسم الطالب : .... الرقم المسلسل

....

المجموعة : .... تاريخ الإختبار: / / 14

الهدف من الاختبار:

قياس التحصيل العلمي للطالب حول القسم الثالث من مقرر الثقافة الاسلامية المستوى الأول(101) وهو قسم الاخلاق.

ثانيا: تعليمات الإختبار:

أخي الطالب يحتوي هذا الإختبار على (23) سؤالا من أسئلة الإختيار من متعدد وقبل البدء في الإجابة على الأسئلة أرجو أن تراعي ما يلي:

1- قراءة فقرات الإختبار قراءة متأنية.

3- يوجد لكل سؤال أربع بدائل محتملة إحداها صائبة والباقي خاطئة, وتأخذ البدائل الرموز أ , ب , ج , د.

2- وضع دائرة حول الإجابة الصحيحة.

3- اختيار إجابة واحدة فقط لكل فقرة.

4- الإجابة على جميع فقرات الإختبار.

5- الدرجة المستحقة للاختبار هي(23) درجة, حيث يعطى لكل سؤال درجة واحدة.

ثالثا: اختر الإجابة الصحيحة مما يلي بوضع دائرة حولها:

1- الخلق هو:

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أ- صفة فطرية أو مكتسبة لها تأثير محمود على السلوك.

ب- صفة فطرية أو مكتسبة قد تؤثر سلبا أو إيجابا على السلوك.

ج- صفة فطرية لها تأثير محمود على السلوك.

د- صفة مكتسبة لها تأثير محمود على السلوك.

2- الذي يميّز الأخلاق عن الغرائز المعتدلة:

أ- أن الأخلاق لها آثار في السلوك قابلة للحمد أو الذم.

ب- أن الغرائز المعتدلة لها آثار في السلوك قابلة للحمد أو الذم.

ج- أن الأخلاق ليس لها آثار في السلوك قابلة للحمد أو الذم.

د- لا شيء مما سبق.

3- دلالة السلوك الأخلاقي على الخلق الأصيل الثابت في النفس :

أ- دلالة قطعية.   ب- دلالة ظنية.

ج- أحيانا دلالة قطعية وأحيانا أخرى دلالة ظنية.   د- لا شيء مما سبق.

4- أي من السلوكيات التالية ناتج عن خلق محمود في النفس:

أ- الإقدام عن شجاعة.   ب- الخوف.

ج- الإنكار عن كبر.   د- الحذر من وقوع مكروه.

5- أي من السلوكيات التالية ناتج عن غريزة فطرية:

أ- الشرب المباح عن ظمأ.   ب- الكف عن عفة.

ج- الإمساك عن شح.   د- الشره في الأكل.

6- طهارة القلب من الحسد والحقد داخل تحت:

أ- دافع ذاتي في الإنسان يدفعه حتى يؤدي الحقوق التي عليه كاملة أو ينعم على الأخرين بعطاء من علمه أو قدرته أو جاهه أو ماله.

ب- دافع ذاتي في الإنسان يدفعه حتى ينظر إلى المنح التي يختص الله بها عباده ويوزعها بينهم إنما هي مظاهر حكمة الله وعدله بين العباد.

ج- دافع ذاتي في الإنسان يدفعه حتى يعترف لغيره بما له من صفات كمال أو حق ولو كان في ذلك مساس بما يشتهي الإنسان لنفسه من كمال أو مجد.

د- لا شيء مما سبق.

7- أي من القواعد التالية أرشد اليها الإسلام عند الإلتباس في السلوك الأخلاقي:

أ- ضع نفسك في مكان الآخرين.   ب- ابتعد عن كل ما فيه شبهة.

ج- حفت النار بالشهوات وحفت الجنة بالمكاره.   د- كل ما سبق.

8- يتلخص الضبط الذي وجه إليه الإسلام لتلبية الميول والغرائز في:

أ- تحريم مافيه ضرر أو أذى للفرد أو المجتمع   ب- الترغيب بترك مالا مصلحة فيه.

ج- التقليل من الترف المفسد للأنفس والمبطر لها.   د- كل ما سبق.

9- أي مما يلي لا يعتبر من شروط مسؤولية الإنسان عن سلوكه الأخلاقي:

أ- النية.   ب- عدم الجهل.   ج- عدم الإكراه.   د- التمييز.

10- النظام والإتقان في العمل متعلق:

أ- بوجوه الصلة القائمة بين الإنسان والأخرين.   ب- بوجوه الصلة بين الإنسان ونفسه.

ج- بوجوه الصلة القائمة بين الإنسان وخالقه.   د- لا شيء مما سبق.

11- أي من الأخلاق التالية يتناول جانب السلوك الإجتماعي:

أ- الوفاء.   ب- التفاؤل.   ج- القناعة.   د- الحزم.

12- أي من الأخلاق التالية يتناول جانب السلوك الفردي:

أ- القرض الحسن.　　　　　ب- التضحية.　　　　　ج- لين الجانب.　　　　　د- التفاؤل.

13- عند تعارض مقتضيات الأحكام الأخلاقية فإن واجب المسلم:

أ- التوفيق بينها.　　　　　ب- العمل بأحدها وإلغاء الآخر عند الضرورة.

ج- أ و ب.　　　　　د- لا شيء مما سبق.

14- أي من القضايا الأخلاقية التالية يعتبر الحق الأخلاقي فيها أعلى:

أ- شكر المنعم بالوجود والحياة والعقل.　　　　　ب- الصبر على المصيبة.

ج- الصدقة العامة.　　　　　د- الهدية.

15- عدم الغاء طبائع الناس في التربية الأخلاقية والتوجه الى استغلالها وتهذيبها وتوجيهها وحسن الإستفادة منها يعد من الأسس التربوية العامة لتقويم أخلاق الناس في الإسلام وهذا ما يسمى:

أ- الرعاية الشجرية.　　　　　ب- التصعيد.

ج- التوجيه والتحويل.　　　　　د- المزاحمة والتضمير.

16- المراد بتزكية النفس:

أ- تنمية الخير فيها.

ب- إلزامها بتجنب المباحات وعدم الإستجابة لميول النفس وغرائزها.

ج- تطهيرها من نزعات الشر والإثم وإزالة حظ الشيطان منها.

د- أ و ج

17- عقاب الأفراد بالهجر والمقاطعة بسبب سلوك أخلاقي خاطئ صدر منهم يعد وسيلة من الوسائل التربوية لاكتساب الأخلاق وقد استخدمه الرسول صلى الله عليه وسلم مع بعض أصحابه وهذا ما يسمى:

أ- سلطان الدولة.　　　　　ب- التدريب والعمل والرياضة النفسية.

ج- الضغط الإجتماعي. د- لا شيء مما سبق

18- الوسائل التربوية التي يلجأ اليها الإسلام لاكتساب الأخلاق تقوم على:

أ- التقويم والتعديل. ب- التوجيه والتهذيب.

ج- إلغاء الخلق الذميم وإحلال الحسن محله. د- أ و ب.

19- صاحب الخلق الحسن يدرك بحسن خلقه درجة الصائم الذي لا يفطر ودرجة القائم الذي لا يفتر لأن:

أ- حسن الخلق عبادة دائمة في كل الأوقات. ب- حسن الخلق عبادة ذات آثار

اجتماعية.

ج- لأن سلامة السلوك الباطن أهم من سلامة السلوك الظاهر. د — كل ما سبق.

20- تعريف الصدق هو:

أ- القول المطابق للواقع والحقيقة.

ب- الكلام المطابق لاعتقاد المتكلم سواء طابق الواقع والحقيقة أو لم يطابقها.

ج- كل ما سبق.

د- لا شيء مما سبق.

21- تعرف الأمانة بأنها:

أ- عفة الأمين عما ليس له به حق.

ب- تأدية الأمين ما يجب عليه من حق لغيره.

ج- اهتمام الأمين بحفظ ما استؤمن عليه من حقوق غيره, وعدم التفريط بها والتهاون بشأنها.

د- كل ما سبق

22- تحريك محوري الطمع والخوف في النفس الإنسانية حافز ذاتي اعتمده الإسلام في الهداية للأخلاق الحسنة وهو يسمى:

أ- الترغيب والترهيب.   ب- تربية الوجدان الأخلاقي.

ج- الإقناع الفكري.   د- الإيمان بالله واليوم الآخر وبقضاء الله وقدره.

23- يرجع سر تأثير القدوة الحسنة في اكتساب الأخلاق إلى:

أ- المثال الحي الذي يثير الإعجاب والتقدير وبالتالي الرغبة في التقليد.

ب- القناعة بأن بلوغ هذه الفضائل من الأمور الممكنة.

ج- المرتبة التي تحتلها القدوة الحسنة في المجتمعات الإنسانية.

د- كل ما سبق.

الإجابة النموذجية

الدرجة	الإجابة الصحيحة	رقم السؤال	الدرجة	الإجابة الصحيحة	رقم السؤال
1	ج	13	1	ب	1
1	أ	14	1	أ	2
1	أ	15	1	ب	3
1	د	16	1	أ	4
1	ج	17	1	أ	5
1	د	18	1	ب	6
1	د	19	1	د	7
1	أ	20	1	د	8
1	د	21	1	د	9
1	أ	22	1	ب	10
1	د	23	1	أ	11
23	المجموع		1	د	12

Appendix 9

Final draft of the achievement test of the Ethics Unit of the (101) Islamic culture course

Part one: general information

Student name: …………………………………… Serial number: ……………..

Group number: ………………………. Test date: …………………..

Achievement test aim:

The aim of this test is to measure your achievement with regard to the third part of the (101) Islamic culture course, the Ethics section.

Part two: test instructions

The test consists (23) multiple choice questions, please take into account the following notices before you begin to answer the questions:

1- Read the questions carefully before you begin to answer them.
2- There is four options for every question (A, B, C, D), one of them is correct and the rest are not.
3- Put a circle around the correct answer.
4- Select only one answer for each question.
5- Answer all the test questions.
6- The final mark for the test is (23), one mark for every question.
7- You have (37) minutes to read the instructions and to answer all test questions.

Part three: encircle the correct answer in the following:

1- A morals can be defined as:

A- An attribute, natural or acquired, that positively influences behavior.

B- An attribute, natural or acquired, that might positively or negatively influence behavior.

C- A natural attribute that positively influence behavior.

D- An acquired attribute that positively influence behavior.

2- The distinction between morals and instincts is that:

A- Both influence behavior positively or negatively.

B- Only morals have influence on behavior positive or negative.

C- Only instincts have influence on behavior negative or positive.

D- None of the above is correct.

3- The behavior indication of the moral is:

A-Absolute indication   B- Speculative indication

C- Sometimes absolute and sometimes speculative. D- None of the above

4- Which of the following types of behavior is a result of good moral values?

A- Showing a brave face.   B- Cowardice

C- Denying out of arrogance   D- Acting with caution expecting the worst.

5- Which of the following behaviour is motivated by natural instinct?

A- Drinking water when thirsty

B- To keep away from evil deeds for the sake of self purity.

C- Greed.

D- Insatiable appetite for food.

6- Having no bitter feelings or bearing no grudges against others is:

A- A personal attribute that motivates an individual to do his full duty by helping others as far as his capabilities and knowledge would allow.

B- A personal attribute that motivates an individual to acknowledge the bounties of God that are fairly distributed among people (slaves) which is a sign of the absolute wisdom and justice of the providence.

C- A personal attribute that motivates an individual to acknowledge to others about their personal attributes even if that confession is at the expense of his personal ambitions for glory.

D- None of the above is correct.

7- Which of the following principles constitutes a guideline recommended by Islam in case of moral confusion?

 A- Consider yourself in other people's position
 B-   Always keep away when in doubt
C- The fire surrounding by desires and the paradise surrounding by difficulties.
D- All the above are correct.

8-Islam regulates instincts and desires by:

A- Banning anything that harms individuals or the society at large

B- Encouraging people to refrain from unnecessary deeds.

C- To keep luxury life under control in order to avoid self-corruptive practices.

D- All the above is true.

9- Which of the following is not included in the conditions that make one responsible of his own behavior?

A- Intention   B- knowing the relevant Islamic guidance   C- not being forced
D- awareness

10- Organisation and perfection of work is related to:

A- The relationship between a person and other people

B- The relationship between the person and himself

C- The relationship between the person and his creator.

D- None of the above is correct.

11- Which of the following morals is related to social behavior?

A- Faithfulness   B- optimism   C- Satisfaction   D- Decisiveness

12-Which of the following features is an individual behaviour?

A- Giving an interest-free loan

B- Making a sacrifice

C- being lenient

D- being optimistic

13- In case of conflicting moral rules, a Muslim has a duty to:

A- Reconcile between them

B- Consider one and reject the other

C- A and B.

D-None of the above is true

14- Which of the below cases is morally more reputable?

A- Being grateful to God for his creation and other bounties.

B- Being patient when disaster strikes.

C- Public charity.

D- Gift.

15- Regulating and developing habits rather than blocking them is a basic educational principle in Islam for the regulation of moral behaviour which known as:

A- Treelike care

B- aggravation

C- Guidance and transformation

D- emulation and attenuation

16- The meaning of self's purification is:

A-development of kindness in our selves

B-not responding to self's instincts and desires

C-controlling one's instincts and desires to religious obligations

D- A and C.

17- Punishment of people by estrangement for a morally wrong behavior is one of the educational methods for the acquisition of morals. This method had been used by the Prophet (peace be upon him) to deal with some of his companions, which is known as:

A- The power of the state

B- Training, work and psychological practice

C- Social pressure

D- None of the above is correct.

18- The educational methods for the acquisition of moral in Islam are based on:

A- Reform.

B- Supervision and refinement.

C- Cancellation of evil moral and bringing good place.

D- A and B.

19- A person who is morally good is always aware of the high rank of the individual who is ever praying and fasting for God's sake because:

A- Being morally good is a continuous devotion to God

B- Being morally good is a devotion to God which is socially effective.

C- All the above are right

D-Heart action is more important than the action of limb.

20- Truthfulness is defined as

A- The consistency of words with reality

B- The consistency between the words of the speaker and what he believes no matter what he is saying is compatible with reality or not.

C- All the above are correct.

D- None of the above is correct.

21- Honesty is defined as:

A- Undertaking one's duties with full awareness of that he will be responsible for that before God

B- An established moral value that makes a person uninterested in claiming something without having the right to do so.

C- Not compromising the rights of others.

D-All the above are right.

22- Encouraging the sense of fear and greed in human soul is one of self motivated factors for acquisition of morals which known as:

A- Encouragement and intimidation

B- Moral sense education

C- Intellectual reasoning

D-Faith in god and the Day of Judgment

23- The influence of a role model regarding the acquisition of morals is due to:

A- The fact that it gives a practical example that wins the admiration of others persuading them to follow suit

B- The satisfaction that attaining a morally high ground is possible

C- The high ranking status of a role model in human communities

D- All the above statements are true.

Correction guide for the achievement test

Question No.	The correct answer	Mark	Question No.	The correct answer	Mark
1	B	1	13	C	1
2	A	1	14	A	1
3	B	1	15	A	1
4	A	1	16	D	1
5	A	1	17	C	1
6	B	1	18	D	1
7	D	1	19	D	1
8	D	1	20	A	1
9	D	1	21	D	1
10	B	1	22	A	1
11	A	1	23	D	1
12	D	1	Total		23

Appendix 10

A letter to the assessors of the achievement test (Arabic)

الخطاب الموجه لمحكمي الإختبار التحصيلي

المكرم سعادة الدكتور/ سلمه الله

السلام عليكم ورحمة الله وبركاته وبعد:

يقوم الباحث بإعداد أطروحة الدكتوراه في كلية التربية بجامعة درم بالمملكة المتحدة(بريطانيا) وهي بعنوان:
أثر استخدام التعليم الإلكتروني, التعليم المدمج, التعليم التقليدي على تحصيل طلاب كلية الدعوة وأصول الدين
في مقرر الثقافة الإسلامية(101) بجامعة أم القرى واتجاهاتهم نحو التعلم.

ونظرا لما تتمتعون به من خبرة تعليمية ودراية في مجال التربية والتعليم, ولما لرأيكم من أهمية في مجال
البحث, فإنني أرغب الاستنارة برأيكم السديد والاستفادة من خبرتكم في هذا المجال, حيث أضع بين أيديكم
أهداف ومحتوى وحدة الأخلاق من مقرر الثقافة الإسلامية(101) إضافة إلى الإختبار التحصيلي المراد تطبيقه
قبل وبعد الدراسة, علما بأن هذا الإختبار تم إعداده بناء على الأهداف السلوكية للوحدة.

آمل من سعادتكم التكرم بإبداء الرأي والمشورة حول صحة الأهداف والإختبار ومدى مناسبتها ووضوح
صياغتها, وتدوين ملاحظاتكم بالجدول المرفق.

والله أسأل أن يجزل لكم المثوبة والأجروينفع بعلمكم.

الباحث
عوض بن علي بن يحيى السريعي

أهداف ومحتوى وحدة الأخلاق من مقرر الثقافة الإسلامية(101

	اسم المقرر/ الثقافة الإسلامية
الساعات المعتمدة: ساعتين في الأسبوع	رمز المقرر: 101

أولا: زمن دراسة الوحدة موزعا على الأسابيع الدراسية:

الفصل	الفترة الزمنية	عدد الساعات
الفصل الأول:(مبادئ وأسس عامة)	أربعة أسابيع	8 ساعات
الفصل الثاني:(طائفة من الأخلاق الإسلامية)	أسبوعان	4 ساعات

ثانيا: الأهداف العامة للوحدة التي سوف يتم دراستها:

تمييز الأخلاق عن غيرها من الصفات الإنسانية.

تمييز أنواع السلوك التي هي آثار خلقية عن أنواع السلوك التي ليست آثارا خلقية.

تعريف الطالب بالكليات العامة التي تنضوي تحتها مفردات مكارم الأخلاق.

تبيين أسس الأخلاق وعلاقتها بالقاعدة الإيمانية في الإسلام.

التعريف بالضمير الأخلاقي وكيفية تربيته.

توضيح الغاية من التزام السلوك الأخلاقي في الإسلام.

تبيين شروط مسئوولية الإنسان الحقيقية عن عمله في الإسلام.

شرح شمول الأخلاق وتعدد إرتباطاتها.

توضيح أهمية الأخلاق للمجتمعات الإنسانية.

توضيح تفاوت مراتب مفردات الأخلاق واختلاف أحكامها.

توضيح عناية الإسلام بتزكية النفس وتهذيبها وحرصه على تقثيم الأخلاق.

توضيح موقف الإسلام من الدوافع النفسية وتوجيهاته فيها.

بيان كيفية اكتساب مكارم الأخلاق.

التعريف بطائفة من الأخلاق الإسلامية من خلال مايلي:

إدراك المفاهيم الصحيحة لها في الإسلام.

إيراد الأدلة التي تحث عليها وتحذر من أضدادها.

ضرب نماذج وأمثلة توافق أو تنافي هذه الأخلاق في المجتمع المسلم.

ثالثا: الأهداف السلوكية للوحدة التي سوف يتم دراستها:

بعد الإنتهاء من دراسة هذه الوحدة سيكون الطالب ـ إن شاء الله ــ قادرا على أن :

يعرف الخلق.

يبين كيف يمكن قياس مستوى الخلق.

يوضح كيف يمكن أن نفرق بين الخلق والغريزة.

يضرب أمثلة على الأخلاق والغرائز.

يعدد أنواع السلوك الإرادي للإنسان.

يضرب أمثلة على أنواع السلوك الإرادي للإنسان.

يشرح كيف أن دلالة السلوك الأخلاقي على الخلق الثابت في النفس دلالة ظنية وليست قطعية.

يعدد الأصول والكليات العامة التي ترجع إليها مفردات مكارم الأخلاق.

يضرب أمثلة لأخلاق تندرج تحت الأصول والكليات العامة

يبين أسس الأخلاق.

يوضح التشابك الجذري بين أسس الأخلاق وأسس الإيمان بالأدلة.

يعرف الحس الأخلاقي.

يدلل على وجود الحس الأخلاقي في الضمائر الإنسانية.

يشرح بالأدلة طريقة المسلم عند اختلاط الأمر والتباسه على الحس الأخلاقي.

يورد بعض القواعد النبوية لهداية البصيرة الأخلاقية عند التباس الأمور.

يدرك أهمية اصلاح القلب في تقويم السلوك.

يذكر عددا من الأمور التي تربي الضمير الأخلاقي.

يبين عاقبة إهمال تربية الضمير الأخلاقي.

يوضح الغاية من التزام فضائل الأخلاق والإبتعاد عن رذائلها في الإسلام.

يبين الفرق بين نظرة الإسلام للغاية من التزام قواعد الأخلاق ونظرات الفلاسفة والباحثين في علم الأخلاق.

يشرح شروط مسئولية الإنسان عن سلوكه الأخلاقي.

يمثل لدخول الأخلاق في كل القطاعات الإنسانية.

يضرب أمثلة لأخلاق تتناول السلوك الفردي.

يضرب أمثلة لأخلاق تتناول السلوك الإجتماعي.

يصنف الأخلاق باعتبار علاقاتها.

يضرب أمثلة على اختلاف الحكم الأخلاقي تبعا لاختلاف نسبة وجود الحق أو الخير فيه.

يشرح واجب المسلم عند تعارض مقتضيات الأحكام الأخلاقية.

يضرب أمثلة على تعارض مقتضيات الأحكام الأخلاقية.

يبين المراد بتزكية النفس.

يوضح كيفية تأثير تزكية النفس على السلوك.

يبين كيفية توجيه الإسلام للميول والغرائز.

يدرك قيمة الخلق الحسن في الإسلام.

يوضح بالأمثلة قابلية الناس لاكتساب الأخلاق.

يعدد الوسائل التربوية لاكتساب الأخلاق.

يشرح أصول التكوين العام للناس.

يبين الأسس التربوية العامة لتقويم أخلاق الناس.

يشرح سر تأثير القدوة الحسنة في اكتساب الأخلاق.

يعدد طرق تحفيز الإنسان ذاتيا لاكتساب الأخلاق.

يعرف الصدق.

يورد طائفة من النصوص الإسلامية التي تأمر بالصدق وتنهى عن الكذب.

يبين أهمية الصدق في حياة المسلم.

يضرب أمثلة منافية للصدق في المجتمع المسلم.

يوضح المعنى الصحيح للأمانة في نظر الشرع.

يعدد المجالات التي تدخل فيها الأمانة.

يضرب أمثلة لنماذج منافية للأمانة في المجتمع المسلم.

يذكر بعض الأدلة التي تحث على الحلم وتحذر من ضده.

يضرب بعض الأمثلة للحلم والصفح.

يذكر الحقائق التي يعتمد عليها مبدأ الصبر.

يعدد مجالات الصبر.

يذكر بعض الأدلة على ثواب الصابرين.

يورد بعض الأمثلة للصابرين.

يذكر بعض النصوص التي تحث على الكرم والجود.

يذكر بعض النصوص التي تحذر من الشح وعدم الإنفاق.

يبين حكمة الله تعالى في التوسيع على بعض العباد والتضييق على آخرين.

يعدد المجالات التي يشملها مفهوم العطاء.

يعدد فوائد العطاء وثمراته.

يضرب أمثلة للوفاء.

يذكر بعض النصوص التي تحث على الوفاء.

يعرف الوعد والعهد.

يورد بعض النصوص التي تحث على الحياء.

يعدد بعض المواضع التي يستحب فيها الحياء.

يذكر بعض الأدلة على فضل سلامة الصدر.

يذكر بعض الأدلة التي تحذر من القطيعة.

يدرك أهمية اصلاح ذات البين.

رابعا: محتوى الوحدة التي سوف يتم دراستها:

فيما يلي بيان بمحتويات المقرر ومفرداته, موزعة على الأسابيع التي سوف يتم فيها إجراء الدراسة:

الأسبوع	مفردات المقرر
الأول	**الفصل الأول (مبادىء وأسس عامة)** **تحديد مفهوم الأخلاق وبيان مواقعها في السلوك** - تعريف الخلق - أنواع السلوك الإرادي للإنسان - دلالة السلوك الأخلاقي على الخلق الثابت في النفس. - مواقع الأخلاق في السلوك. - الكليات العامة التي تنضوي تحتها مفردات مكارم الأخلاق.
الثاني	**أسس الأخلاق** - الأسس العامة للأخلاق. - الضمير الأخلاقي وكيفية تربيته. - الغاية من السلوك الأخلاقي. - المسئولية عن السلوك الأخلاقي.

الثالث	**شمول الأخلاق** - دخول الأخلاق في كل القطاعات الإنسانية. - تناول الأخلاق لجانبي السلوك الفردي والسلوك الإجتماعي. - تقسيم الأخلاق باعتبار علاقاتها. - ضرورة الأخلاق للمجتمعات الإنسانية. - الحكم الأخلاقي وتفاوت درجاته. - مصدر اكتساب الحق.
الرابع	**تزكية النفس** - عناية القرآن والسنة بتزكية النفس وتهذيبها. - موقف الإسلام من الدوافع النفسية وتوجيهاته فيها. - حرص الإسلام على تقويم الأخلاق. - الوسائل التربوية لاكتساب مكارم الأخلاق.
الخامس	**الفصل الثاني(طائفة من الأخلاق الإسلامية)** - الصدق. - الأمانة. - الحلم والصفح. - الصبر.
السادس	- الجود والكرم. - الوفاء. - الحياء. - سلامة الصدر من الأحقاد.

التعديل المطلوب إذا كان السؤال غير واضح	مناسبة السؤال ومدى وضوحه		رقم السؤال
	غير واضح	واضح	
			1
			2
			3
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			7
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			24

التعديل المطلوب إذا كان السؤال غير واضح	مناسبة السؤال ومدى وضوحه		رقم السؤال
	غير واضح	واضح	
			25
			26
			27
			28
			29
			30

ملاحظات أخرى:

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Appendix 11

A letter to the assessors of the achievement test

His Excellency /

Asalam Alikum (peace upon you)

The researcher is studying for PhD degree at the Faculty of Education, Durham University, UK. The title of his thesis is *"The Effectiveness of Delivering A Unit of an Islamic Course Using E-learning, Blended Learning, and Traditional Learning on the Students' Achievement and Attitudes: an Experimental Study"*.

Given your unchallenged knowledge and expertise in the area of education, I am submitting to you the aims and the contents of the Ethics Unit featuring the Islamic Culture course (101), together with the achievement test which I intend to use before and after the study, given that this test has been prepared in accordance with the aims of the unit.

Your advice and comments regarding the suitability and clarity of achievement test questions will be of great benefit to me in my research. Please use the attached form to write down your comments as appropriate.

Thank you for your cooperation.

The Researcher

Awadh Ali Alqahtani.

The aims and contents of the Ethics Unit of the (101) Islamic culture course

name of course/ Islamic culture
Ref. no: 101   number of approved hours: two hours per week

First: the learning schedule of the unit featuring the number of weeks and hours:

chapter	Time duration	Number of hours
Chapter one: (general principles)	Four weeks	8 hours
Chapter two: Examples of Islamic morals	Two weeks	4hours

Secondly: the general aims of the unit:

- The distinction between ethics and other human attributes.

- Differentiating between ethically-driven behaviours and those which are not.

- Exposing the students to the general framework for good moral values.

- The basis of ethics and how they relate to the Islamic faith.

- The definition of the ethical conscience and ways of developing it.

- Understanding the main purpose of committing oneself to good ethical behaviours in Islam.

- Understanding the conditions which make a person in Islam is responsible of his deeds.

- Understanding the comprehensiveness of ethics and its implications.

- Understanding the importance of ethics to the human societies.

- Understanding the variation in ethical values and their relevant Islamic rules.

- Showing how Islam emphasizes the purification of the human soul and the importance of reforming moral values.

- Understanding Islamic point of view towards the psychological motives and finding ways of handling these them.

- Understanding how to acquire and develop good ethical values.

- The identification of some of the Islamic ethical values through the following:

- realizing the right conceptualization of these ethical values in Islam

- Providing evidence that Islam urges individuals to stick to these concepts or otherwise face the consequences.

- Giving examples of how people behave with regard to these ethical values in the Islamic societies.

Thirdly: behavioural objectives of the unit:

By the end of this unit the student will be able in-sha-Allah (God willing) to:

- Define ethics

- Show how to judge the level of morality.

- Show how to distinguish between moral behaviour and instinctive behaviour.

- Be able to give examples of moral behaviour and instinctive behaviour.

- Identify the different types of voluntary behaviour in humans by giving examples.

- Realize that behaviour is a speculative indicator of the ethical values and not an absolute one.

- Identify the basic principles and general frameworks of good moral values.

- Give examples of good moral values that are triggered by these basic principles and general frameworks.

- Identify the basis of morals.

- Identify with evidences the fundamental overlap between the basis of morals and the basis of faith.

- Define the moral consciousness.

- Prove the existence of the moral consciousness in the mind.

- Explain the Islamic approach to sort out morally confusing matters giving evidence.

- Give some Islamic rules and guidance to sort out morally confusing matters.

- Understand the impact of the souls' purification on behaviours.

- Give example of some aspects promoting the moral conscience.

- Understand the consequences of a poor moral conscience.

- Realize the purpose of commitment moral values in Islam.

- Distinguish between the Islamic ideology and other ideologies regarding the purpose of commitment moral values.

- Understand the conditions regarding the personal responsibility of the individual of his behaviour.

- Explain the involvement of moral values in all human activities by giving examples.

- Give examples of morals regarding individual behaviour.

- Give examples of morals with regard to social behaviour.

- Classify moral values in terms of the relationship they evolve around.

- Explain the different rules associated with moral values by giving examples.

- Explain the duty of Muslim when the rules of ethics are conflicting.

- Giving examples of the contradictory of the ethics' rules.

- Understand what is meant by self purification.

- Explain the impact of the process of self purification on behaviour.

- Explain the Islamic point of view with regard to instincts and tendencies and how to control them.

- Realize the value of morals in Islam.

- Understand by giving examples the tendency of humans to acquire morals.

- Identify the educational methods to acquire morals.

- Understand the general human nature.

- Identify the general educational basis for the reformation of human morals.

- Explain the impact of a role model in the acquisition of morals.

- Identify self motivated means for acquiring morals.

- Understand what is meant by truthfulness

- Give written evidence that Islam favours truthfulness and discourages untruthfulness.

- Understand the significance of truthful in a Muslim's life.

- Give examples of untruthful behaviours in the Islamic society.

- Understand what is meant by honesty in Sharia Law.

- Identify the different aspects of honesty.

- Give examples of dishonesty in the Muslim society.

- Give evidence from Islam that urges people to be tolerant and not otherwise.

- Give examples of tolerance and permissiveness in Islam.

- Understand the principles that constitute the basis for patience

- Identify the different aspects of patience

- Give evidence from Islam that patient people will be rewarded.

- Give examples of patient people.

- Give examples from Koran and Sunna (Prophet's tradition) that urge generosity.

- Give examples from Koran and Sunna that condemn greed.

- Understand the Devine wisdom behind the distribution of wealth so that some people are well off and some are destitute.

- Identify all aspects of the concept of Generosity.

- Identify the benefits of Generosity.

- Give examples of loyalty.

- Give examples from Koran and Sunna that urge faithfulness.

- Define promise and covenant.

- Give some texts from Koran and Sunaa that urge shyness.

- Identify situations where shyness is preferable.

- Give some evidence of the merits of being sweet-hearted.

- Give evidence that admonish severing relationships.

- Understand the significance of solving problems that arise among people.

Fourthly: contents of the unit

The following table the contents and elements of the syllabus and their distribution over the learning weeks

week	Items of the syllabus
one	Chapter one (general principles) The moral concept and how it relates to behaviour - Definition of morals - Types of voluntary behaviour in Humans - Moral behaviour as an indicator of established moral values - How morals relate to behaviour - The basic principles and general framework of good moral values
two	The basis of morals - The general basis for morals

week	Items of the syllabus
	- The moral conscience and methods of developing it - The purpose of moral behaviour - The responsibility for moral behaviour
three	The comprehensiveness of morals - The involvement of moral values in all human activities - Individual and social behaviour in a moral context - The classification of morals regarding their implications - The importance of moral values in the human societies - The moral rules and its variation - The origin of acquisition of right
Four	Purification of soul - The concern shown by Koran and Sunna regarding self purification and politeness - The attitude of Islam regards the psychological motives and the related advices - The keenness of Islam to reform morals - The educational methods for the acquisition of good morals
Five	Chapter two (some examples of Islamic morals) - Truthfulness - Honesty - Tolerance and forgiveness - Patience
Six	- Generosity - faithfulness - Shyness - Bearing no grudges

A form for assessors to make their comments regarding the compatibility and clarity of achievement test

Question No.	Compatibility and clarity of the question		The recommended amendment in case the question is not clear
	Clear	Not clear	
1			
2			
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Question No.	Compatibility and clarity of the question		The recommended amendment in case the question is not clear
	Clear	Not clear	
18			
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Other comments:

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Appendix 12

Initial draft of a scale to determine the attitudes of students towards learning

Dear student,

The teaching methods constitute one of the most important components of learning, which has great influence on the students' attitudes towards learning. This questionnaire features a number of statements aiming at determining your attitude towards learning as you have completed the Ethics Unit of the (101) Islamic culture course.

You are kindly required to put (✓) in the box opposite to the statement which most suits your personal opinion. However, it is worth mentioning that this questionnaire is not a test, and that all the statements bear equal weight, and that your honest response to these statements will have positive impact on the final outcome of this study.

Finally, I would like to give my assurances that all information will be dealt with confidentially and will not be used for any purpose other than this research. Please make sure that you have answered all parts of the questionnaire.

Thank you for your co-operation.

Yours' faithfully

Researcher

Awadh Ali Alqahtani

Part one: Personal information

Name: Student no: Group:

Part two: Please after carefully reading the following statements put (✓) in the appropriate box under the option which most suits your personal opinion regards the relevant statement.

No	Statements	Strongly agree	Agree	Don't know	Disagree	Strongly disagree
1	This method of teaching encourages interaction between the subject teacher and the students					
2	This method of teaching increases the achievement					
3	I don't fancy learning with this method					
4	This method enhances both teaching and learning.					
5	This method of teaching promotes social interaction among students.					
6	Using this method for teaching at the university level is a waste of time					
7	This method of teaching takes into account the individual differences among students.					

No	Statements	Strongly agree	Agree	Don't know	Disagree	Strongly disagree
8	Using this method for learning is very exciting and interesting for me.					
9	The disadvantages of this method outweigh the advantages					
10	I would love to use this method to communicate with my students should I become a teacher after graduation.					
11	This method gives me more room to express myself.					
12	I would like other subjects to be taught using this method.					
13	This method helps me overcome the barriers that prevent me from participating in the different activities and class discussions.					
14	This method makes me feel self confident					
15	This method helps me exchange ideas and expertise with my colleagues.					
16	This method of teaching makes the subject matter easier to learn.					
17	This method creates an enjoyable and relaxed learning environment.					
18	This method makes the student keen and enthusiastic to learn					
19	This type of teaching provides me with various and rich sources.					

No	Statements	Strongly agree	Agree	Don't know	Disagree	Strongly disagree
20	Using this method makes me feel isolated.					
21	This method of teaching is demanding and exhausting.					
22	This method is indispensable for teaching at the university level.					
23	This teaching method suits introvert students					
24	I would like to spend more time using this method of learning.					
25	Learning by this method saves me plenty of time					
26	This method is flexible with respect to time and place.					
27	This type of learning boosts the interaction among students.					

Appendix 13

Final draft of a scale to determine the attitudes of students towards learning

Dear student,

The teaching methods constitute one of the most important components of learning, which has great influence on the students' attitudes towards learning. This scale features a number of statements aiming at determining your attitude towards learning as you have completed the Ethics Unit of the (101) Islamic culture course.

You are kindly required to put (✓) in the box opposite to the statement which most suits your personal opinion. However, it is worth mentioning that this scale is not a test, and that all the statements bear equal weight, and that your honest response to these statements will have positive impact on the final outcome of this study.

Finally, I would like to give my assurances that all information will be dealt with confidentially and will not be used for any purpose other than this research. Please make sure that you have answered all parts of the scale.

Thank you for your co-operation.

Awadh Ali Alqahtani

Part one: Personal information

Name: Student no: Group:

Part two: Please after carefully reading the following statements put (✓) in the appropriate box under the option which most suits your personal opinion regards the relevant statement.

No	Statements	Strongly agree	Agree	undecided	Disagree	Strongly disagree
1	This method of teaching encourages interaction between the subject teacher and the students					
2	This method of teaching increases the achievement					
3	I would like to learning using this method					
4	This method enhances both teaching and learning.					
5	This method of teaching promotes social interaction among students.					
6	Using this method for teaching at the university level is not a waste of time					
7	This method of teaching takes into account the individual differences					

No	Statements	Strongly agree	Agree	undecided	Disagree	Strongly disagree
	among students.					
8	Using this method for learning is very exciting and interesting for me.					
9	The advantages of this method outweigh the disadvantages					
10	I would like to use this method to communicate with my students should I become a teacher after graduation.					
11	This method gives me more room to express myself.					
12	I would like other subjects to be taught using this method.					
13	This method helps me overcome the barriers that prevent me from participating in the different activities and class discussions.					
14	This method makes me feel self confident					
15	This method helps me exchange ideas and expertise with my colleagues.					
16	This method of teaching makes the subject matter easier to learn.					
17	This method creates an enjoyable and relaxed learning environment.					

No	Statements	Strongly agree	Agree	undecided	Disagree	Strongly disagree
18	This method makes the student keen and enthusiastic to learn					
19	This type of teaching provides me with various and rich sources.					
20	Using this method does not make me feel isolated.					
21	This method of teaching is not demanding and exhausting.					
22	This method is indispensable for teaching at the university level.					
23	This teaching method suits introvert students					
24	I would like to spend more time using this method of learning.					
25	Learning by this method saves me plenty of time					
26	This method is flexible with respect to time and place.					
27	This type of learning boosts the interaction among students.					

Appendix 14

Final draft of a scale to determine the attitudes of students towards learning (Arabic)

<div dir="rtl">

مقياس للتعرف على اتجاهات الطلاب نحو التعلم

أخي الطالب:

تعتبر طريقة التدريس أحد أهم أركان العملية التعليمية, والتي لها تأثير بالغ على اتجاه الطالب نحو التعلم والتحصيل.في هذا المقياس مجموعة من العبارات التي تهدف إلى التعرف على اتجاهك نحو التعلم من خلال دراستك لوحدة الأخلاق.

المطلوب منك أن تعبر عن رأيك الشخصي نحو كل عبارة من هذه العبارات, وذلك بوضع علامة(✓) في الخانة التي تتفق مع رأيك .

لاحظ أن هذا المقياس ليس اختبارا, ولذلك لا توجد عبارات صحيحة أو خاطئة ولكل طالب رأيه الشخصي في الطريقة التي درس بها ولذلك فإن تعبيرك عن رأيك بصراحة سيكون له مردود إيجابي على نتائج هذه الدراسة.

المعلومات التي ستقدمها في هذه الأداة ستحاطبسرية تامة ولن تستخدم إلا للأغراض البحثية فقط.

بعد الإنتهاء من الإجابة على المقياس, يرجى التأكد من استيفاء الإجابة على جميع فقراته.

ولكم مني خالص الشكر والتقدير

الباحث

عوض بن علي يحي السريعي

</div>

الجزء الأول: بيانات شخصية

الاسم: الرقم المسلسل: المجموعة:

الجزء الثاني: الرجاء وضع علامة(✓) تحت الخيار الذي يعبرعن رأيك بعد قراءة العبارة جيدا.

غير موافق بشدة	غير موافق	غير مقرر	موافق	موافق بشدة	العبارات	م
					هذه الطريقة التعليمية تساعد على التفاعل بين أستاذ المادة والطلاب.	1
					هذه الطريقة التعليمية تزيد من درجة التحصيل الدراسي.	2
					أشعر بالرغبة في التعلم بهذه الطريقة.	3
					هذه الطريقة التعليمية تثري عمليتي التعليم والتعلم.	4
					هذه الطريقة التعليمية تقوي الترابط الإجتماعي بين الطلاب.	5
					استخدام هذه الطريقة في التدريس الجامعي لايعد مضيعة للوقت.	6
					في التدريس بهذه الطريقة مراعاة للفروق الفردية بين الطلاب.	7
					التعلم بهذه الطريقة يثير انتباهي ويجذبه.	8
					إيجابيات هذه الطريقة التعليمية أكثر من سلبياتها.	9
					أرغب بعد تخرجي إذا كنت معلما أن أتواصل مع طلابي بهذه الطريقة التعليمية.	10
					هذه الطريقة التعليمية تجعلني أكثر حرية في التعبير عن ذاتي.	11
					التعلم بهذه الطريقة يوفر علي الكثير من الوقت.	12
					هذه الطريقة التعليمية تساعد في التغلب على المشكلات التي تمنعني من المشاركة مع زملائي في الأنشطة التعليمية والمناقشات.	13

م	العبارات	موافق بشدة	موافق	غير مقرر	غير موافق	غير موافق بشدة
14	التعلم بهذه الطريقة يشعرني بالثقة بالنفس.					
15	هذه الطريقة التعليمية تساعدني أكثر في تبادل الأفكار والخبرات مع زملائي.					
16	هذه الطريقة التعليمية تجعل المواد الدراسية أسهل.					
17	هذه الطريقة تخلق بيئة تعليمية هادئة وممتعة.					
18	هذه الطريقة التعليمية تجعل الطالب أكثر اهتماما وتحمسا تجاه المواد الدراسية.					
19	هذا النوع من التعليم يقدم لي مصادر تعليمية غنية ومتنوعة.					
20	استخدام هذه الطريقة التعليمية لا يشعرني بالعزلة.					
21	هذه الطريقة التعليمية غير متعبة ومجهدة.					
22	استخدام هذه الطريقة في التدريس الجامعي ضرورة.					
23	هذه الطريقة التعليمية مناسبة للطلاب الإنطوائيين.					
24	بهذه الطريقة التعليمية أرغب في قضاء وقت أطول في عملية التعلم.					
25	أرغب في دراسة مواد أخرى بهذه الطريقة التعليمية.					
26	التعلم بهذه الطريقة يوفر لي مرونة في الوقت والمكان.					
27	هذا النوع من التعليم يعزز تفاعل الطلاب مع بعضهم البعض.					

Appendix 15

Interview Schedule: students' attitudes toward learning

These interview questions have been designed for the purpose of understanding your attitude toward learning with regard to the Ethics Unit of the (101) Islamic culture course.

Your candid and explicit answers will be of great value to this research as it will influence the final outcome. I reassure you that all information will be treated as confidential and no one other than the researcher will have access to it.

Part one: personal information.

1- Name: Student number: Group:

Part two: attitudes toward learning.

2- What are the main advantages and disadvantages of using this method?

3- To what extent has this method of learning changed your enthusiasm toward

   learning?

4- How would you describe the learning environment when using this method?

5- How confident are you whilst learning through this method?

6- How does this method affect your achievement?

7- What is the effect of this type of learning on learning resources?

8- Do you think that this method will help overcome (personal, psychological)

problems that could prevent you from participating effectively in the activities and

discussions with your colleagues?

9- Did you face new challenges when you use this type of method?

10- To what extent does this method of learning improve the learners' performance

and provide them with better educational experiences?

11- What is the effect of this method of learning on the interaction between the

teacher and the students as well as among the students themselves?

12- What do you think of using this method of teaching at the university level?

Appendix 16

Interview Schedule: students' attitudes toward learning

(Arabic)

مقابلة شخصية للتعرف على اتجاهات الطلاب نحو التعلم

لقد صممت أسئلة هذه المقابلة للتعرف على اتجاهك نحو التعلم من خلال دراستك لوحدة الأخلاق من مقرر الثقافة الإسلامية للمستوى الأول(101).

تعبيرك عن رأيك بصراحة حول هذا الموضوع مهم جدا لهذه الدراسة وسيكون له مردود إيجابي على نتائجها, كما أن مشاركتك في هذه الدراسة وإجاباتك على أسئلتها ستحاط بسرية تامة, ولن يطلع عليها أحد سوى الباحث.

القسم الأول: معلومات شخصية

1- (الإسم, الرقم الجامعي, الشعبة).

القسم الثاني: الإتجاه نحو التعلم

2- ماهي المزايا الرئيسية لاستخدام هذه الطريقة التعليمية, وما مساوىء ذلك؟

3- الى أي مستوى تؤثر هذه الطريقة التعليمية على حماسك نحو التعلم؟

4- كيف تصف الجو التعليمي باستخدام هذه الطريقة؟

5- ما مدى شعورك بالثقة بالنفس أثناء التعلم؟

6- ما هو تأثير هذه الطريقة التعليمية على التحصيل الدراسي؟

7- ما هو تأثير هذا النوع من التعليم على المصادر التعليمية؟

8- هل تشعر أن هذه الطريقة التعليمية تساعد في التغلب على بعض المشاكل(النفسية , الشخصية) التي قد تمنعك من أن يكون لك دور فاعل مع زملائك في الأنشطة والمناقشات؟

9- هل واجهت تحديات جديدة عند استخدام هذه الطريقة التعليمية؟

10- إلى أي حد تساهم هذه الطريقة التعليمية في تحسين أداء الطالب وتزويده بخبرات تعليمية أفضل؟

11- ما هو تأثير هذه الطريقة التعليمية على التفاعل بين الاستاذ والطالب وبين الطلاب أنفسهم؟

12- ما رأيك حول استخدام هذه الطريقة التعليمية في التدريس بالجامعات؟

Appendix 17

Initial draft of a questionnaire for students' computer and internet literacy

Dear student

Al-Salam Alaikum (peace upon you)

The following questionnaire aims at assessing your knowledge and skills regarding the use of computers and the Internet. Would you please answer all parts of the questionnaire, bearing in mind the following:

- The sole purpose of gathering this data is for scientific research.

- Your accurate and honest answers to the questions will positively influence the final outcome of the research.

- Your answers will be treated with full anonymity and confidentiality, as they will not be used for your evaluation.

Thank you for your cooperation.

The researcher

Awadh Ali Alqahtani

Part one: General information

1- Name: Student no:

2- Qualifications   General Secondary Certificate   (   )   other (   )

specify…………………………………………….

3- General Secondary   Science (   )   Religious (   )   other (   )

specify…………………………………………….

4- What are you currently studying at university?

....

5- How long have you been at college?

……………………………………………...

6- E- mail address (if applicable)…………………………………………………

Part two: computer literacy

7- Do you have a personal computer?   Yes   (   )   No   (   )

8- If you have a computer, how long have you been using it for?

8- 1(   ) Less than a year.

8- 2(   ) From one year to two years.

8- 3(   ) More than two years.

9- Have you received any computer training?   Yes   (   )   No   (   )

10- If you have done any computer courses specify in what area?

10-1 (   ) Data entry and processing.

10-2 (   ) Word processing.

10-3(   ) Maintenance.

10-4(   ) Programming.

11- If you use a computer, specify the applications you work with most often?

11-1(   ) Microsoft Word program.

11-2 (   ) PowerPoint program.

11-3 (   ) Excel program.

11-4(   ) Databases program.

Part three: the student's Internet skills

12- Do you use the Internet?   Yes   (   )   No   (   )

13- Do you have an e-mail address?   Yes   (   )   No   (   )

14- Have you ever done any training on Internet applications?

                                            Yes   (   )   No   (   )

15- If you have done any training on the use of the Internet, specify in what area?

15-1 (   ) Browsing.

15-2 (   ) Electronic mail.

15-3 (   ) Page design.

16- Are you able to access your e-mail and read it?

Yes   (   )   No   (   )

17- Do you know how to write a message and send it via your e-mail?

Yes   (   )   No   (   )

18- Do you know how to attach files from Microsoft Word and send them by e-mail?

Yes   (   )   No   (   )

With many thanks

The Researcher

Awadh Ali Alqahtani

Appendix 18

Final draft of a questionnaire for students' computer and internet literacy

Dear student

ASalam Alaikum (peace upon you)

The following questionnaire aims at assessing your knowledge and skills regarding the use of computers and the Internet. Would you please answer all parts of the questionnaire, bearing in mind the following:

- The sole purpose of gathering this data is for scientific research.

- Your accurate and honest answers to the questions will positively influence the final outcome of the research.

- Your answers will be treated with full anonymity and confidentiality, as they will not be used for your evaluation.

Thank you for your cooperation.

The researcher

Awadh Ali Alqahtani

Part one: General information

1- Name:

2- Students no:

3- Group:

4- E- mail address (if applicable)……………………………………………

5- Qualifications   General Secondary Certificate (   )   other (   )

specify…………………………………………….

6- General Secondary   Science (   )   Religious (   )   other (   )

specify…………………………………………….

7- What are you currently studying at university?

....

Part two: computer literacy

8- Do you have a personal computer?   Yes   (   )   No (   )

9- If you have a computer, how long have you been using it for?

9- 1(   ) Less than a year.

9- 2(   ) From one year to two years.

9- 3(   ) More than two years.

10- Have you received any computer training?   Yes   (   )   No   (   )

11- If you have done any computer courses specify in what area?

11-1 (   ) Data entry and processing.

11-2 (   ) Word processing.

11-3(   ) Maintenance.

11-4(   ) Programming.

12- If you use a computer, specify the applications you work with most often?

12-1 (   ) Microsoft Word program.

12-2 (   ) PowerPoint program.

12-3 (   ) Excel program.

12-4 (   ) Databases program.

Part three: the student's Internet skills

13- Do you use the Internet?   Yes   (   )   No   (   )

14- Do you have an e-mail address?   Yes   (   )   No   (   )

15- Have you ever done any training on Internet applications?

                                    Yes   (   )   No   (   )

16- If you have done any training on the use of the Internet, specify in what area?

16-1 (   ) Browsing.

16-2 (   ) Electronic mail.

16-3 (   ) Page design.

17- Are you able to access your e-mail and read it?

Yes   (   )   No   (   )

18- Do you know how to write a message and send it via your e-mail?

Yes   (   )   No   (   )

19- Do you know how to attach files from Microsoft Word and send them by e-mail?

Yes   (   )   No   (   )

With many thanks

The Researcher

Awadh Ali Alqahtani

Appendix 19

Final draft of a questionnaire for students' computer and internet literacy (Arabic)

استبانة للتعرف على خبرات الطلاب حول استخدام الحاسب الألي والشبكة العالمية (الأنترنت)

عزيزي الطالب/

السلام عليكم ورحمة الله وبركاته   وبعد

فيما يلي عدد من الفقرات تهدف إلى الكشف عن معلوماتك وخبراتك السابقة حول استخدام الحاسب والإنترنت. آمل منك التكرم بالإجابة على فقرات الإستبانة, مع ملاحظة مايلي:

- الهدف من جمع هذه البيانات هو البحث العلمي فقط ,وسوف تحاط بسرية تامة ولن تستخدم لأي غرض آخر.

- تحري الدقة والأمانة العلمية في الإجابة على فقرات الإستبانة سيكون له مردود إيجابي على هذا البحث.

- لن تستخدم المعلومات التي تقدم في تقويمك في المادة.

وشكرا لكم على حسن تعاونكم

الباحث

عوض بن علي يحى السريعي

الجزء الأول: معلومات عامة.

1- الإسم: ....

2- الرقم الجامعي: ....

3- الشعبة: ....

4- عنوان بريدك الإلكتروني (إن وجد): ....

5- المؤهل العلمي: (   ) ثانوية عامة.   (   ) مؤهل آخر,
أذكره..............................

6- الثانوية العامة: (   ) علمي.   (   ) شرعي.   (   ) آخر ,
أذكره..............................

7- التخصص الحالي بالجامعة: ....

الجزء الثاني: خبرات الطلاب حول استخدام الحاسب الآلي.

8- هل تملك جهاز حاسب آلي؟   (   ) نعم.   (   ) لا.

9- إذا كنت تملك حاسب الآلي فحدد المدة الزمنية لاستخدامك له؟

9-1(   ) أقل من سنة.

9-2(   ) سنة إلى أقل من سنتين.

9-3(   ) أكثر من سنتين.

10- هل سبق لك أن التحقت بدورات تدريبية في مجال الحاسب؟   (   ) نعم.   (   ) لا.

11- إذا سبق لك وأن التحقت بدورات تدريبية في مجال الحاسب, فحدد مجال تلك الدورات؟

11-1 (   )إدخال البيانات ومعالجتها.

11-2 (   ) الوورد.

11-3 (   )الصيانة.

11- 4 (   )البرمجة.

12- إذا كنت تستخدم الحاسب فحدد البرامج التي تستخدمها غالبا؟

12-1 (   ) برنامج الوورد.

12-2 (   ) برنامج البور بوينت.

12-3 (   ) برنامج الإكسل.

12-4 (   ) برنامج قواعد البيانات.

الجزء الثالث: خبرات الطلاب حول الشبكة العالمية (الإنترنت).

13 ـ هل أنت من مستخدمي الشبكة العالمية (الإنترنت)؟   (   ) نعم.   (   ) لا.

14- هل لديك بريد إلكتروني؟   (   ) نعم.   (   ) لا.

15- هل سبق لك وأن التحقت بدورات تدريبية في مجال تطبيقات الشبكة العالمية (الإنترنت) ؟
(   ) نعم.   (   ) لا.

16- إذا سبق لك وأن التحقت بدورات تدريبية في مجال تطبيقات الشبكة العالمية (الإنترنت), فحدد مجال تلك الدورات؟

16-1 (   ) التصفح.

16-2 (   ) البريد الإلكتروني.

16-3 (   ) تصميم الصفحات.

17- هل تستطيع الوصول إلى الرسائل عبر بريدك الإلكتروني وقراءتها؟

نعم ( )   لا ( ).

18- هل تستطيع كتابة الرسائل وإرسالها عبر بريدك الإلكتروني؟

نعم ( )   لا ( ).

19- هل تستطيع إرفاق ملفات الورد وإرسالها عبر البريد الإلكتروني؟

نعم ( )   لا ( ).

مع خالص شكري وتقديري

الباحث

عوض بن علي يحى السريعي

Appendix 20

A letter from research supervisor to Saudi Arabia Cultural Bureau in United Kingdom

Durham University
School of Education

Shaped by the past, creating the future

20th May 2008

Dear Professor Gazi Makki

As the Saudi Cultural Attaché in the United Kingdom, I believe that you may be able to offer some help to one of my students and ask that you might kindly consider my request. I am the supervisor for Mr. Awadh Ali Y. Alqahtani of Umm Al-Qura University for his PhD studies here at Durham University.

He is going conduct his field research on "The Effectiveness of Delivering A Unit of an Islamic Course Using E-learning, Blended Learning, and Traditional Learning on the Students' Achievement and Attitudes: an Experimental Study" He intends to undertake the experimental aspect of his studies in the first semester next year in Saudi Arabia starting from 11th of October until 7th of Feb. 2009 at College of Dawah - Umm Al-Qura University. He would like to undertake his study by researching the learning of year two students who will be taking the course 'The Ethics of Islamic Culture'.

It would be very much appreciated if you could help him in his contact with Umm Al-Qura University, perhaps with a letter of support, to make this study possible and to facilitate any steps necessary to make this happen. The study is potentially valuable to the use of e-learning and blended learning more widely in Saudi Arabia and could inform strategic development of more effective e-learning approaches in higher education.

Should you require any further information, please do not hesitate to contact me.

Yours sincerely,

Professor Steven Higgins
School of Education
Durham University
s.e.higgins@durham.ac.uk

Appendix 21

A letter from Saudi Arabia Cultural Bureau in United Kingdom to Umm Al-Qura University (Arabic)

بسم الله الرحمن الرحيم
وفوق كل ذي علم عليم

Kingdom of saudi Arabia

Ministry of Higher Education

Cultural Bureau
United Kingdom / Ireland

المملكة العربية السعودية
وزارة التعليم العالي
الملحقية الثقافية
بالمملكة المتحدة وايرلندا

فاكس 00966724910403

الاكاديمية رقم الملف : U226

اف ـــــــــ ادة

يفيد المكتب الثقافي السعودي في بريطانيا بأن المبتعث /عوض بن علـــي الـــسريعي القحطـــاني مبتعث من جامعة ام القرى للدراسة في بريطانيا لتحضير درجة الدكتوراه في تخصص المنـــاهج وطرق التدريس بجامعة " درم " وهو يقوم الآن برحلة علمية الى المملكة لجمع المادة الخاصـــة باطروحته وتطبيق بحثه في قسم الدراسات الاسلامية بجامعة الملك عبد العزيز ، فنرجو التكـــرم بتقديم المساعدة الممكنة له.

وقد صدرت هذه الافادة بناء على طلبه لتقديمها الى من يهمه الامر.

والله ولي التوفيق ،،،،

الملحق الثقافي في بريطانيا

أ.د. غازي بن عبد الرحمن المكي

ل ا/ س ز

الرقم: ٥٥-٦-٢ التاريخ: ٦-١/١/١٤٢٧ المرفقات:

29 BELGRAVE SQUARE, LONDON SW1X 8QB TEL: 020 7245 9944 FAX: 020 7245 9895/ 020 7235 1883/4
E-MAIL: sacbuk@uksacb.org   WEBSITE: www.uksacb.org

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Appendix 22

A letter from the director of Umm Al-Qura University to the Dawah and the Principles of Religion College then to the Dawah and Islamic culture department (Arabic)

بسم الله الرحمن الرحيم

معالي مدير جامعة أم القرى   سلمه الله

السلام عليكم ورحمة الله وبركاته   وبعد

فأفيد معاليكم بأنني مبتعث من جامعة أم القرى لتحضير درجة الدكتوراه في تخصص المناهج وطرق التدريس بجامعة درم بالمملكة المتحدة – بريطانيا ، وأنا الآن أقوم برحلة علمية في المملكة لتطبيق دراستي التجريبية والتي هي بعنوان " تأثير استخدام التعليم الإلكتروني، التعليم المدمج والتعليم التقليدي على تحصيل الطلاب واتجاهاتهم نحو التعلم.

وسوف يتم تطبيق هذه الدراسة – إن شاء الله – على ثلاث مجموعات من طلاب مقرر الثقافة الإسلامية(١٠١) في كلية الدعوة بجامعة أم القرى خلال هذا الفصل الدراسي ولمدة ستة أسابيع.

آمل من معاليكم مخاطبة عميد كلية الدعوة بجامعة أم القرى لتسهيل تطبيق هذه الدراسة.

والله يحفظكم ويرعاكم

مقدمه

عوض بن علي بن يحيى السريعي

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Appendix 23

A letter to the head of computer department to use the

computer laboratories (Arabic)

اململكة العربيـة السعوديـة

وزارة التعلـيـم العـالـى

جامعةأمرالقرى

الرقـــــم : ....

التـــاريخ : ....

المشفوعات : ....

سعادة رئيس قسم الحاسب الألي بجامعة أم القرى   سلمه الله

السلام عليكم ورحمة الله وبركاته   وبعد

فأفيد سعادتكم بأنني مبتعث من جامعة أم القرى لتحضير درجة الدكتوراه في تخصص المناهج وطرق التدريس بجامعة درم بالمملكة المتحدة ــ بريطانيا ، وأنا الآن أقوم برحلة علمية في المملكة لتطبيق دراستي التجريبية والتي هي بعنوان " تأثير استخدام التعليم الإلكتروني، التعليم المدمج والتعليم التقليدي على تحصيل الطلاب واتجاهاتهم نحو التعلم.

وسوف يتم تطبيق هذه الدراسة ــ إن شاء الله ــ على ثلاث مجموعات من طلاب كلية الطب في مقرر الثقافة الإسلامية(١٠١) خلال هذا الفصل الدراسي. وبما أن الدراسة حول استخدام التعليم الإلكتروني، فإني في حاجة إلى استخدام معامل الحاسب الألي في قسم الحاسب الألي لتدريب الطلاب على الدراسة من خلال الموقع التعليمي المصمم لهذه الدراسة، حيث سأقوم بتدريب المجموعة التجريبية الأولى والبالغ عددهم(٦٦) طالبا المحاضرة الثالثة والرابعة(٤/٣) يوم السبت٢٩/١٢/٢٢،وكذلك(٤/٣) يوم السبت ١٤٢٩/١٢/٢٩. أما المجموعة التجريبية الثانية والبالغ عددهم(٥٢) طالبا فسيتم تدريبهم المحاضرة الخامسة والسادسة(٦/٥) يوم الثلاثاء١٤٢٩/١٢/٢٥،وكذلك(٦/٥) يوم الثلاثاء ١٤٢٩/١/٢.

آمل من سعادتكم مساعدتي في تطبيق هذه الدراسة ومخاطبة من يلزم لتسهيل إجراءات التطبيق.

والله يحفظكم ويرعاكم

مقدمه

عوض بن علي بن يحيى السريعي

Umm AL - Qura University	جامعة أم القرى
Makkah Al Mukarramah P.O. Box 715	مكة المكرمة ص . ب : ٧١٥
Cable Gameat Umm AI - Qura, Makkah	برقيا : جامعة أم القرى ـ مكة
Faxemely 02 - 5564560 / 02 - 5593997	فاكسميلي : ٥٥٦٤٥٦٠ / ٠٢ ـ ٥٥٩٣٩٩٧ / ٠٢
Tel Aziziyah 02 - 5501000 - Abdiyah 02 - 5270000	تليفون سنترال العزيزية ٥٥٠١٠٠٠ ـ ٠٢ ـ العابدية ٥٢٧٠٠٠٠ ـ ٠٢

Appendix 24

A guide for students clarifying the method of taking part in the asynchronous virtual classroom (Arabic)

دليل إرشادي لطريقة الدخول إلى الفصل الإفتراضي الغير تزامني لوحدة الأخلاق من مقرر الثقافة الإسلامية(101)

1- بعد الإتصال الهاتفي بشبكة الإنترنت, قم بالدخول إلى المتصفح وكتابة العنوان التالي:

http://www.islamicmorals.com/

سيظهر لك الموقع كما في الشكل الآتي:

إضغط هنا للدخول

2- قم بالنقر على كلمة (دخول) كما هو مبين في الشكل أعلاه, وسيظهر لك الشكل التالي:

ادخل اسم المستخدم

أدخل كلمة المرور من هنا

3- قم بتسجيل اسم المستخدم وكلمة المرور, التي أعطيت لك من قبل أستاذ المادة, ثم قم بالنقر على (دخول),

وستظهر لك الشاشة التالية مبينا فيها أنه قد تم دخولك للفصل الإفتراضي:

4- بذلك تكون أخي الطالب قد تمكنت من الدخول إلى الفصل الإفتراضي الخاص بوحدة الأخلاق من مقرر

الثقافة الإسلامية(101) كما تستطيع التحكم في اللغة إذا كانت باللغة الإنجليزية عن طريق تغييرها إلى اللغة

العربية كما في الشكل أدناه:

6- لا تنسى بعد الإنتهاء من الدراسة في كل مرة تدخل فيها الفصل الإفتراضي أن تقوم بالضغط على (خروج) في أعلى الموقع كما في الشكل أدناه وذلك للخروج من حسابك حتى لا يتمكن أي شخص آخر يستخدم جهازك من الدخول للموقع باسمك:

Appendix 25

A letter of username and password for students to access

the asynchronous virtual classroom (Arabic)

بسم الله الرحمن الرحيم

أخي الطالب: وفقه الله

السلام عليكم ورحمة الله وبركاته   وبعد:

فهذه بياناتك الشخصية للدخول إلى الفصل الإفتراضي الخاص بمقرر الثقافة الإسلامية(101)- وحدة الأخلاق. آمل المحافظة على سرية البيانات وعدم وصولها للغير حتى لا تتعرض معلوماتك في الموقع إلى التلف والضياع.

اسم المستخدم(username):user2580

كلمة المرور(password): ....

Appendix 26

A letter from the head of Dawah and Islamic Culture department to prove the completion of the application of the study (Arabic)

المملكة العربيـة السعوديـة
وزارة التعلـيم العـالي

جامعةأمالقرى

الرقـــــــــم : ....
التــــاريخ : ....
المشفوعات : ....

سعادة الملحق الثقافي في بريطانيا   سلمه الله

السلام عليكم ورحمة الله وبركاته   وبعد

فأحيطكم علما بأن الأستاذ/ عوض بن علي بن يحيى السريعي القحطاني- والمبتعث من جامعة أم القرى إلى جامعة درم لتحضير درجة الدكتوراه في التربية- قد أتم رحلته العلمية والتي هي عبارة عن دراسة تجريبية طبقها في جامعة أم القرى- كلية الدعوة وأصول الدين- قسم الدعوة والثقافة الإسلامية ؛ حيث طُبقت الدراسة في جزء من مقرر الثقافة الإسلامية (١٠١) على ثلاث مجموعات من طلاب الجامعة.

وقد بدأت دراسته التجريبية بتاريخ ١٤٢٩/١٠/١١ الموافق ٢٠٠٨/١٠/١١ وانتهت بتاريخ١٤٣٠/٢/٢٧ الموافق ٢٠٠٩/٢/٢٢ ، وقد أعطي هذه الإفادة بناء على طلبه.

وتقبلوا فائق التقدير والإحترام

رئيس قسم الدعوة والثقافة الإسلامية
بجامعة أم القرى

د/ ناصر بن محمد الغريبي

Appendix 27

The interaction between students in the discussion issue at the end of the first lecture

قضية للنقاش

بواسطة Awadh Alqahtani - Saturday, 16 August 2008, 06:58 PM

الأخلاق أمور اعتبارية نسبية لاثبات لها, فهي تختلف من شعب الى شعب, ومن أمة الى أمة, ومن زمان الى زمان. فبعض الأمور تعتبر منافية لمكارم الأخلاق عند شعب من الشعوب أو أمة من الأمم في حين أنها غير منافية لمكارم الأخلاق عند شعب آخر أو أمة أخرى, وبعض الأمور كانت في زمان مضى أمورا منافية لمكارم الأخلاق, ثم صارت بعد ذلك أمورا غير منافية لها, وهذا يدل على أن الأخلاق مفاهيم اعتبارية تتواضع عليها الأمم والشعوب وليس لها ثبات في حقيقتها وليس لمقاييسها ثبات.

- **هل هذه القولة صحيحة أم لا؟**
- **إذا كانت صحيحة فبرهن على ذلك وإذا كان العكس فإين منشأ الغلط فيها وماهو الهدف من الترويج لها؟**

أخي الطالب مناقشتك لهذه القضية مع زملائك بعد القراءة حولها سيعود بالتأثير الإيجابي في إثراء معرفتك ومعرفة زملائك العلمية.

ملاحظة: إذا أردت العودة إلى المحاضرة الأولى فاضغط على جملة الفصل الأول أدناه.

حرر | حذف | رد

إعادة: قضية للنقاش بواسطة ahmad almaghrabi - Wednesday, 24 December 2008, 02:06 PM

إعادة: قضية للنقاش بواسطة Awadh Alqahtani - Friday, 26 December 2008, 04:02 AM

إعادة: قضية للنقاش بواسطة ahmad almaghrabi - Friday, 26 December 2008, 09:18 AM

إعادة: قضية للنقاش بواسطة Abdallah shafai - Saturday, 3 January 2009, 06:18 PM

Re: إعادة: قضية للنقاش بواسطة Ramzi Mashi - Thursday, 1 January 2009, 12:52 PM

Re: قضية للنقاش بواسطة Seaid Ashehri - Wednesday, 24 December 2008, 07:44 PM

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إعادة: Re: قضية للنقاش بواسطة Awadh Alqahtani - Friday, 26 December 2008, 04:05 AM

إعادة: Re: قضية للنقاش بواسطة Faisal Maglyh - Sunday, 28 December 2008, 04:40 PM

Re: قضية للنقاش بواسطة Ahmed Bangar - Sunday, 28 December 2008, 05:50 PM

Re: قضية للنقاش بواسطة Moaeed Mnabari - Sunday, 28 December 2008, 10:08 PM

إعادة: Re: قضية للنقاش بواسطة Abdallrahman - Monday, 29 December 2008, 09:18 PM
Qutub

Re: قضية للنقاش بواسطة Abdallrhman Athagafi - Tuesday, 30 December 2008, 03:52 PM

Re: قضية للنقاش بواسطة Abdallah Alkameesi - Wednesday, 31 December 2008, 09:16 AM

إعادة: قضية للنقاش بواسطة Waleed Ashareef - Wednesday, 31 December 2008, 02:26 PM

Re: قضية للنقاش بواسطة kosai Bahwal - Wednesday, 31 December 2008, 03:24 PM

Re: قضية للنقاش بواسطة Mohammed Alfahadi - Wednesday, 31 December 2008, 08:53 PM

إعادة: قضية للنقاش بواسطة Abdalleelah Fall - Wednesday, 31 December 2008, 10:05 PM

Re: قضية للنقاش بواسطة Marwan Almajnony - Thursday, 1 January 2009, 06:59 AM

Re: قضية للنقاش بواسطة Ammar Albokari - Thursday, 1 January 2009, 10:18 AM

إعادة: قضية للنقاش بواسطة Mohammed Baateeh - Thursday, 1 January 2009, 11:10 AM

إعادة: قضية للنقاش بواسطة Hisham Bin Siddeq - Thursday, 1 January 2009, 11:38 AM

Re: قضية للنقاش بواسطة Mohammed Saad - Thursday, 1 January 2009, 12:06 PM

Re: قضية للنقاش بواسطة Ramzi Mashi - Thursday, 1 January 2009, 12:10 PM

إعادة: قضية للنقاش بواسطة Awadh Alqahtani - Thursday, 1 January 2009, 12:11 PM

إعادة: قضية للنقاش بواسطة Fahed Alkuzai - Thursday, 1 January 2009, 12:42 PM

إعادة: قضية للنقاش بواسطة Abdallh Alqahtani - Thursday, 1 January 2009, 01:17 PM

Re: إعادة: قضية للنقاش بواسطة Seaid Ashehri - Thursday, 1 January 2009, 02:02 PM

Re: قضية للنقاش بواسطة Mohammed Almalki - Thursday, 1 January 2009, 03:04 PM

Re: قضية للنقاش بواسطة Basel Dahlawi - Thursday, 1 January 2009, 05:31 PM

~| حَقِيْقَةُ الخُلُق وعَدَمُ ثُبُوتِهْا |~ بواسطة Abdallrahman - Thursday, 1 January 2009, 06:06 PM
Aljead

إعادة: ~| حَقِيْقَةُ الخُلُق وعَدَمُ ثُبُوتِهْا |~ بواسطة Mohammed - Thursday, 1 January 2009, 07:38 PM
Alkarhi

إعادة: قضية للنقاش بواسطة Abdallh Algamdi - Thursday, 1 January 2009, 06:09 PM

Re: قضية للنقاش بواسطة Fahad Aljead - Thursday, 1 January 2009, 07:26 PM

إعادة: قضية للنقاش بواسطة Mohammed Mansor - Thursday, 1 January 2009, 07:42 PM

Re: قضية للنقاش بواسطة Mousa Alkarni - Thursday, 1 January 2009, 07:55 PM

Re: قضية للنقاش بواسطة Mousa Alkarni - Thursday, 1 January 2009, 07:57 PM

إعادة: قضية للنقاش بواسطة Hashim Albanjabi - Thursday, 1 January 2009, 08:24 PM

Re: قضية للنقاش بواسطة Hassan Barneh - Thursday, 1 January 2009, 08:57 PM

Re: قضية للنقاش بواسطة Mohammed Almaleki - Thursday, 1 January 2009, 09:35 PM

Re: قضية للنقاش بواسطة Abdallh Ashehri - Thursday, 1 January 2009, 09:52 PM

إعادة: قضية للنقاش بواسطة Hammam Ba-armah - Thursday, 1 January 2009, 10:43 PM

Re: قضية للنقاش بواسطة Ibrahim Alomari - Friday, 2 January 2009, 08:19 AM

Re: قضية للنقاش بواسطة Abdallrahman Albradai - Friday, 2 January 2009, 10:42 AM

إعادة: قضية للنقاش بواسطة Husen Azahrani - Friday, 2 January 2009, 11:36 AM

إعادة: قضية للنقاش بواسطة Khaled Aloryani - Friday, 2 January 2009, 12:08 PM

Re : إعادة: قضية للنقاش بواسطة Abdallbakhi Sweedi - Friday, 2 January 2009, 02:25 PM

Re: قضية للنقاش بواسطة Mohammed Elyas - Friday, 2 January 2009, 03:34 PM

Re: قضية للنقاش بواسطة Hamed Alyahya - Friday, 2 January 2009, 04:02 PM

Re: قضية للنقاش بواسطة Ahmed Mirza - Friday, 2 January 2009, 04:23 PM

Re: قضية للنقاش بواسطة Ali Azahrani - Friday, 2 January 2009, 04:54 PM

Re: قضية للنقاش بواسطة Fares zafarani - Friday, 2 January 2009, 06:47 PM

Re: قضية للنقاش بواسطة Mohammed Albehari - Friday, 2 January 2009, 08:00 PM

Re: قضية للنقاش بواسطة Jihad Balebed - Friday, 2 January 2009, 09:01 PM

Re: قضية للنقاش بواسطة Marwan Almohamdi - Sunday, 4 January 2009, 07:33 PM

Re: قضية للنقاش بواسطة Sameer Albuge - Monday, 5 January 2009, 08:20 AM

إعادة: قضية للنقاش بواسطة Mohammed Robyya - Monday, 5 January 2009, 06:51 PM

إعادة: قضية للنقاش بواسطة Mohammed Almasodi - Monday, 5 January 2009, 07:42 PM

إعادة: قضية للنقاش بواسطة Mohammed Malibary - Monday, 5 January 2009, 08:52 PM

إعادة: قضية للنقاش بواسطة Ahmed Almadni - Monday, 5 January 2009, 09:23 PM

إعادة: قضية للنقاش بواسطة Mohannad Anomari - Tuesday, 6 January 2009, 03:24 PM

Re: قضية للنقاش بواسطة Ahmed Alabasi - Wednesday, 7 January 2009, 06:57 AM

إعادة: قضية للنقاش بواسطة Faris Hakeem - Wednesday, 7 January 2009, 03:51 PM

Re: قضية للنقاش بواسطة Abdallwahab Neyazi - Wednesday, 7 January 2009, 09:12 PM

Re: قضية للنقاش بواسطة Rayan Albarakati - Thursday, 8 January 2009, 09:41 AM

إعادة: قضية للنقاش بواسطة Amraan Jann - Thursday, 8 January 2009, 12:59 PM

إعادة: قضية للنقاش بواسطة Rayan Alharthi - Thursday, 8 January 2009, 06:36 PM

Re: قضية للنقاش بواسطة Abdallmonem Ajohani - Thursday, 8 January 2009, 07:16 PM

Re: قضية للنقاش بواسطة Ahmed Hommedi - Thursday, 8 January 2009, 07:55 PM

Re: قضية للنقاش بواسطة Ahmed Alkarni - Friday, 9 January 2009, 01:44 PM

إعادة: قضية للنقاش بواسطة Yaser Alsulami - Friday, 9 January 2009, 02:00 PM

Re: قضية للنقاش بواسطة Fahed Aljohani - Friday, 9 January 2009, 04:44 PM

إعادة: قضية للنقاش بواسطة Abdallh Azyabi - Friday, 9 January 2009, 05:09 PM

Re : إعادة: قضية للنقاش بواسطة Saad Algamdi - Friday, 9 January 2009, 06:20 PM

Re: قضية للنقاش بواسطة Mustafa Fiteeh - Friday, 9 January 2009, 11:52 PM

Re: قضية للنقاش بواسطة Kally Kasem - Sunday, 11 January 2009, 06:58 PM

إعادة: Re: قضية للنقاش بواسطة Mohammed Alamodi - Saturday, 24 January 2009, 05:00 AM

إعادة: قضية للنقاش بواسطة Sultan Alurfi - Tuesday, 13 January 2009, 09:04 PM

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Re :قضية للنقاش بواسطة Friday, 16 January 2009, 09:38 PM - Hosam Seenan

Re :قضية للنقاش بواسطة Tuesday, 27 January 2009, 04:01 PM - Ahmed Alderwish

Re :قضية للنقاش بواسطة Wednesday, 28 January 2009, 10:51 PM - Sameer Albuge

Re :قضية للنقاش بواسطة Saturday, 31 January 2009, 09:01 PM - Ahmed Alhazmi

Appendix 28

The interaction between students in the discussion issue at the end of the second lecture

قضية للنقاش

بواسطة <u>Awadh Alqahtani</u> - Thursday, 17 July 2008, 02:42 PM

يقول الرسول صلى الله عليه وسلم(إنما بعثت لأتمم مكارم الأخلاق).

ـ هل ضبط الأخلاق هو غاية بعثة النبي صلى الله عليه وسلم؟ إذا كانت الإجابة بنعم فأين العبادات وأيهما أهم؟

أخي الطالب حاول أن تشارك مع زملائك في هذا المنتدى حول هذه القضية.

ملاحظة: للعودة إلى محتويات المحاضرة فضلا اضغط على جملة الفصل الأول أدناه.

<u>حرر</u> | <u>حذف</u> | <u>رد</u>

<u>إعادة: قضية للنقاش</u> بواسطة Friday, 26 December 2008, 11:42 AM - ahmad almaghrabi

<u>إعادة: قضية للنقاش</u> بواسطة Sunday, 28 December 2008, 04:05 AM - Awadh Alqahtani

<u>إعادة: قضية للنقاش</u> بواسطة Sunday, 28 December 2008, 04:33 PM - Faisal Maglyh

<u>إعادة: قضية للنقاش</u> بواسطة Monday, 29 December 2008, 07:49 PM - ahmad almaghrabi

<u>Re: إعادة: قضية للنقاش</u> بواسطة Thursday, 1 January 2009, 08:58 PM - Ramzi Mashi

<u>Re: قضية للنقاش</u> بواسطة Sunday, 28 December 2008, 04:59 PM - Moaeed Mnabari

<u>Re: قضية للنقاش</u> بواسطة Monday, 29 December 2008, 02:11 PM - Ammar Albokari

<u>Re: قضية للنقاش</u> بواسطة Monday, 29 December 2008, 03:36 PM - Ammar Albokari

<u>إعادة: Re: قضية للنقاش</u> بواسطة Monday, 29 December 2008, 09:26 PM - Abdallrahman Qutub

<u>إعادة: Re: قضية للنقاش</u> بواسطة Wednesday, 7 January 2009, 07:21 PM - Mohammed Alkarhi

<u>Re: قضية للنقاش</u> بواسطة Thursday, 1 January 2009, 07:34 AM - Marwan Almajnony

<u>إعادة: قضية للنقاش</u> بواسطة Thursday, 1 January 2009, 11:49 AM - Hisham Bin Siddeq

<u>Re: قضية للنقاش</u> بواسطة Thursday, 1 January 2009, 02:33 PM - Seaid Ashehri

<u>Re: قضية للنقاش</u> بواسطة Thursday, 1 January 2009, 05:45 PM - Basel Dahlawi

<u>Re: قضية للنقاش</u> بواسطة Thursday, 1 January 2009, 06:12 PM - Mohammed Baateeh

Re :قضية للنقاش بواسطة kosai Bahwal - Thursday, 1 January 2009, 06:25 PM

Re :قضية للنقاش بواسطة Thursday, 1 January 2009, 07:35 PM - Fahad Aljead

Re :قضية للنقاش بواسطة Thursday, 1 January 2009, 07:44 PM - Abdallrahman Aljead

Re :قضية للنقاش بواسطة Thursday, 1 January 2009, 08:54 PM - Ramzi Mashi

إعادة :قضية للنقاش بواسطة Thursday, 1 January 2009, 08:59 PM - Mohammed Mansor

Re :قضية للنقاش بواسطة Thursday, 1 January 2009, 10:21 PM - Fahed Alkuzai

Re :قضية للنقاش بواسطة Thursday, 1 January 2009, 10:23 PM - Mohammed Almaleki

إعادة :قضية للنقاش بواسطة Thursday, 1 January 2009, 11:37 PM - Hashim Albanjabi

Re :قضية للنقاش بواسطة Friday, 2 January 2009, 11:20 AM - Abdallrahman Albradai

إعادة :قضية للنقاش بواسطة Friday, 2 January 2009, 12:15 PM - Khaled Aloryani

Re :قضية للنقاش بواسطة Friday, 2 January 2009, 01:59 PM - Hassan Barneh

Re :قضية للنقاش بواسطة Friday, 2 January 2009, 05:04 PM - Ali Azahrani

Re :قضية للنقاش بواسطة Friday, 2 January 2009, 07:02 PM - Mohammed Elyas

Re :قضية للنقاش بواسطة Friday, 2 January 2009, 07:47 PM - Abdallh Ashehri

إعادة :قضية للنقاش بواسطة Monday, 5 January 2009, 05:30 AM - Abdallh Algamdi

Re :قضية للنقاش بواسطة Friday, 2 January 2009, 08:23 PM - Mohammed Albehari

Re :قضية للنقاش بواسطة Friday, 2 January 2009, 08:53 PM - Jihad Balebed

Re :قضية للنقاش بواسطة Saturday, 3 January 2009, 12:35 PM - Abdallah Bamajbor

Re :قضية للنقاش بواسطة Saturday, 3 January 2009, 12:37 PM - Abdallah Bamajbor

إعادة :قضية للنقاش بواسطة Saturday, 3 January 2009, 12:48 PM - Husen Azahrani

Re :قضية للنقاش بواسطة Monday, 5 January 2009, 02:18 PM - Abdallah shafai

إعادة :قضية للنقاش بواسطة Monday, 5 January 2009, 09:00 PM - Mohammed Robyya

Re :قضية للنقاش بواسطة Monday, 5 January 2009, 09:34 PM - Naif Bafakeh

إعادة :قضية للنقاش بواسطة Monday, 5 January 2009, 10:37 PM - Hammam Ba-armah

إعادة :قضية للنقاش بواسطة Tuesday, 6 January 2009, 08:49 PM - Ahmed Alhazmi

Re :قضية للنقاش بواسطة Wednesday, 7 January 2009, 07:11 PM - Mohammed Alfahadi

Re :قضية للنقاش بواسطة Wednesday, 7 January 2009, 08:46 PM - Tarek Almalki

Re :قضية للنقاش بواسطة Wednesday, 7 January 2009, 09:26 PM - Abdallwahab Neyazi

إعادة :قضية للنقاش بواسطة Thursday, 8 January 2009, 11:07 AM - Abdallrhman Athagafi

إعادة :قضية للنقاش بواسطة Thursday, 8 January 2009, 11:14 AM - Faris Hakeem

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 11:24 AM - Moaeed Mnabari

إعادة :قضية للنقاش بواسطة Thursday, 8 January 2009, 02:29 PM - Marwan Almohamdi

إعادة :قضية للنقاش بواسطة Thursday, 8 January 2009, 03:41 PM - Ahmed Bangar

إعادة :قضية للنقاش بواسطة Thursday, 8 January 2009, 03:53 PM - Abdalleelah Fall

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 04:24 PM - Mohammed Saad

إعادة :قضية للنقاش بواسطة Thursday, 8 January 2009, 05:28 PM - Ibrahim Alomari

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 07:29 PM - Abdallmonem Ajohani

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 08:12 PM - Ahmed Hommedi

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 08:19 PM - Rayan Albarakati

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 08:39 AM - Mohannad Anomari

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 01:58 PM - Ahmed Alkarni

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 02:07 PM - Ahmed Alabasi

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 02:09 PM - Yaser Alsulami

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 02:19 PM - Fares zafarani

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 05:00 PM - Fahed Aljohani

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 05:02 PM - Abdallh Azyabi

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 05:30 PM - Ahmed Bangar

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 06:40 PM - Saad Algamdi

إعادة: قضية للنقاش بواسطة Tuesday, 13 January 2009, 09:17 PM - Sultan Alurfi

Re :قضية للنقاش بواسطة Thursday, 15 January 2009, 06:47 PM - Hamed Alyahya

إعادة: قضية للنقاش بواسطة Friday, 16 January 2009, 07:02 PM - Ahmed Mirza

Re : إعادة: قضية للنقاش بواسطة Sunday, 25 January 2009, 11:16 AM - Ahmed Almadni

إعادة: قضية للنقاش بواسطة Sunday, 25 January 2009, 11:17 AM - Mohammed Malibary

Re :قضية للنقاش بواسطة Tuesday, 27 January 2009, 04:12 PM - Ahmed Alderwish

Re :قضية للنقاش بواسطة Wednesday, 28 January 2009, 09:49 PM - Sameer Albuge

Re :قضية للنقاش بواسطة Thursday, 29 January 2009, 11:32 PM - Hatim Aseri

Appendix 29

The interaction between students in the discussion issue at the end of the third lecture

اشترك في هذا المنتدى

قضية للنقاش

بواسطة Awadh Alqahtani - Friday, 18 July 2008, 02:52 PM

(إذا أردت أن تتعرف على أخلاق الرجل وتضعها على المحك فلا تعتبرها في معاملته مع معارفه ممن تربطه بهم علاقة إجتماعية أو مصلحة نفعية ولكن تحسسها في تعامله مع غيرهم ممن لا يعرفهم ولا تربطه بهم علاقة إجتماعية أو نفعية).

أخي الطالب : شارك مع زملائك من خلال إبداء رأيك حول هذه المقولة, وثق تماما بأن هذا سيثري معرفتك ومعرفة زملائك العلمية.

ملاحظة: للعودة إلى محتويات المحاضرة فضلا اضغط على جملة الفصل الأول أدناه.

حرر | حذف | رد

Re: قضية للنقاش بواسطة Abdallah Bamajbor - Saturday, 3 January 2009, 12:58 PM

إعادة: قضية للنقاش بواسطة Jihad Balebed - Saturday, 3 January 2009, 07:14 PM

Re: إعادة: قضية للنقاش بواسطة Anas Albeshi - Sunday, 4 January 2009, 05:36 PM

إعادة: قضية للنقاش بواسطة Mohammed Baateeh - Friday, 9 January 2009, 12:06 PM

إعادة: قضية للنقاش بواسطة Abdallah shafai - Tuesday, 6 January 2009, 10:27 AM

إعادة: قضية للنقاش بواسطة Mohammed Alkarhi - Wednesday, 7 January 2009, 06:44 PM

إعادة: قضية للنقاش بواسطة ahmad almaghrabi - Tuesday, 6 January 2009, 05:32 PM

Re: قضية للنقاش بواسطة Mohammed Alfahadi - Wednesday, 7 January 2009, 07:19 PM

إعادة: قضية للنقاش بواسطة kosai Bahwal - Wednesday, 7 January 2009, 10:10 PM

Re: إعادة: قضية للنقاش بواسطة Mohammed Elyas - Friday, 9 January 2009, 08:31 AM

Re: قضية للنقاش بواسطة Abdallrahman Albradai - Thursday, 8 January 2009, 12:54 AM

إعادة: قضية للنقاش بواسطة Waleed Ashareef - Thursday, 8 January 2009, 08:03 AM

إعادة: قضية للنقاش بواسطة Hisham Bin Siddeq - Thursday, 8 January 2009, 11:10 AM

Re: إعادة: قضية للنقاش بواسطة Amraan Jann - Thursday, 8 January 2009, 01:48 PM

Re: قضية للنقاش بواسطة Amraan Jann - Thursday, 8 January 2009, 01:43 PM

إعادة: قضية للنقاش بواسطة Thursday, 8 January 2009, 02:36 PM - Marwan Almohamdi

إعادة: قضية للنقاش بواسطة Thursday, 8 January 2009, 03:48 PM - Ahmed Bangar

إعادة: قضية للنقاش بواسطة Thursday, 8 January 2009, 03:59 PM - Abdalleelah Fall

إعادة: قضية للنقاش بواسطة Thursday, 8 January 2009, 06:13 PM - Ibrahim Alomari

Re: قضية للنقاش بواسطة Thursday, 8 January 2009, 06:38 PM - Mohammed Mansor

إعادة: قضية للنقاش بواسطة Thursday, 8 January 2009, 06:58 PM - Rayan Alharthi

Re: قضية للنقاش بواسطة Thursday, 8 January 2009, 07:42 PM - Abdallmonem Ajohani

Re: قضية للنقاش بواسطة Thursday, 8 January 2009, 07:59 PM - Fahed Alkuzai

Re: قضية للنقاش بواسطة Thursday, 8 January 2009, 08:40 PM - Rayan Albarakati

Re: قضية للنقاش بواسطة Thursday, 8 January 2009, 09:05 PM - Abdallh Ashehri

إعادة: قضية للنقاش بواسطة Thursday, 8 January 2009, 09:23 PM - Abdallh Algamdi

Re: قضية للنقاش بواسطة Thursday, 8 January 2009, 09:53 PM - Hassan Barneh

Re: قضية للنقاش بواسطة Thursday, 8 January 2009, 10:03 PM - Mohammed Saad

إعادة: قضية للنقاش بواسطة Thursday, 8 January 2009, 10:24 PM - Hammam Ba-armah

إعادة: قضية للنقاش بواسطة Thursday, 8 January 2009, 10:55 PM - Khaled Aloryani

Re: إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 12:39 AM - Tarek Almalki

إعادة: Re: إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 11:35 AM - Abdallrahman Qutub

Re: إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 02:14 PM - Ramzi Mashi

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 01:42 PM - Abdallwahab Neyazi

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 02:06 PM - Faisal Maglyh

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 02:02 PM - Mohammed Albehari

Re: قضية للنقاش بواسطة Friday, 9 January 2009, 02:09 PM - Ahmed Alkarni

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 02:18 PM - Yaser Alsulami

Re: قضية للنقاش بواسطة Friday, 9 January 2009, 04:18 PM - Ahmed Alabasi

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 04:55 PM - Abdallh Azyabi

Re: قضية للنقاش بواسطة Friday, 9 January 2009, 05:08 PM - Fahed Aljohani

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 05:31 PM - Mohannad Anomari

Re: إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 05:44 PM - Mohammed Adnan

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 06:07 PM - Faris Hakeem

Re: إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 06:49 PM - Saad Algamdi

Re: قضية للنقاش بواسطة Friday, 9 January 2009, 07:06 PM - Abdallrhman Athagafi

Re: قضية للنقاش بواسطة Friday, 9 January 2009, 07:17 PM - Basel Dahlawi

Re: قضية للنقاش بواسطة Friday, 9 January 2009, 07:43 PM - Mohammed Felmban

Re: قضية للنقاش بواسطة Friday, 9 January 2009, 08:26 PM - Ali Azahrani

Re: قضية للنقاش بواسطة Friday, 9 January 2009, 11:35 PM - Ahmed Hommedi

إعادة: قضية للنقاش بواسطة Tuesday, 13 January 2009, 09:27 PM - Sultan Alurfi

Re: قضية للنقاش بواسطة Thursday, 15 January 2009, 10:21 PM - Hamed Alyahya

[Re: قضية للنقاش](#) بواسطة January 16 ,Friday, 2009 03:01 Abdallbakhi Sweedi - PM

[إعادة: قضية للنقاش](#) بواسطة Friday, 16 January 2009, 07:07 PM - Ahmed Mirza

[Re: إعادة: قضية للنقاش](#) بواسطة Sunday, 25 January 2009, 11:19 AM - Ahmed Almadni

[إعادة: قضية للنقاش](#) بواسطة Sunday, 25 January 2009, 11:35 AM - Mohammed Malibary

[Re: قضية للنقاش](#) بواسطة Tuesday, 27 January 2009, 04:18 PM - Ahmed Alderwish

[إعادة: Re: قضية للنقاش](#) بواسطة Wednesday, 28 January 2009, 07:25 PM - Mohammed Alamodi

[Re: قضية للنقاش](#) بواسطة Wednesday, 28 January 2009, 10:09 PM - Sameer Albuge

[إعادة: قضية للنقاش](#) بواسطة Saturday, 31 January 2009, 09:15 PM - Ahmed Alhazmi

Appendix 30

The interaction between students in the discussion issue at the end of the fourth lecture

قضية للنقاش

بواسطة [Awadh Alqahtani](#) - Friday, 18 July 2008, 09:24 PM

هناك انفصال شديد بين الأخلاق والعبادات في المجتمع المسلم ونتج عن هذا الإنفصال صنفان من المسلمين.

الصنف الأول: عابد سيء الخلق.

الصنف الثاني: حسن الخلق سيء العبادة.

وكلا النموذجين ليسا من الإسلام في شيء, فالإسلام يدعو إلى إيجاد العابد حسن الخلق.

أخي الطالب أبد رأيك حول هذه القضية مع زملائك من خلال:

ـ إيراد الأدلة التي تحذر من هذا الإنفصال.

ـ ذكر أمثلة من واقع الحياة المعاش على هذا الإنفصال.

كل ذلك سيثري معرفتك ومعرفة زملائك العلمية.

ملاحظة: للعودة إلى محتويات المحاضرة اضغط على جملة الفصل الأول أدناه.

[حرر](#) | [حذف](#) | [رد](#)

[إعادة: قضية للنقاش](#) بواسطة ahmad almaghrabi - Tuesday, 6 January 2009, 06:39 PM
[إعادة: قضية للنقاش](#) بواسطة Mohammed Alkarhi - Wednesday, 7 January 2009, 08:57 PM
[Re: إعادة: قضية للنقاش](#) بواسطة Abdalleelah Fall - Thursday, 8 January 2009, 04:23 PM
[Re: قضية للنقاش](#) بواسطة Mohammed Alfahadi - Wednesday, 7 January 2009, 07:24 PM
[إعادة: قضية للنقاش](#) بواسطة kosai Bahwal - Wednesday, 7 January 2009, 11:22 PM
[إعادة: قضية للنقاش](#) بواسطة Hisham Bin Siddeq - Thursday, 8 January 2009, 11:25 AM
[إعادة: قضية للنقاش](#) بواسطة Abdallrahman Qutub - Friday, 9 January 2009, 11:56 AM

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 11:37 AM - Moaeed Mnabari

إعادة: قضية للنقاش بواسطة Thursday, 8 January 2009, 12:34 PM - Abdallah shafai

Re :إعادة: قضية للنقاش بواسطة Thursday, 8 January 2009, 01:49 PM - Tarek Almalki

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 04:15 PM - Abdallrahman Albradai

إعادة: Re :قضية للنقاش بواسطة Friday, 9 January 2009, 05:47 PM - Faris Hakeem

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 08:08 PM - Abdallmonem Ajohani

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 08:12 PM - Fahed Alkuzai

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 08:40 PM - Mohammed Mansor

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Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 09:02 PM - Rayan Albarakati

Re :قضية للنقاش بواسطة Thursday, 8 January 2009, 10:59 PM - Abdallh Ashehri

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 01:45 PM - Hammam Ba-armah

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 02:02 PM - Mohammed Baateeh

Re :إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 02:25 PM - Ramzi Mashi

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 02:21 PM - Ahmed Alkarni

إعادة: Re :قضية للنقاش بواسطة Friday, 9 January 2009, 02:47 PM - Faisal Maglyh

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 02:41 PM - Yaser Alsulami

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 03:32 PM - Mohammed Elyas

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 04:02 PM - Abdallh Azyabi

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 04:09 PM - Amraan Jann

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 04:21 PM - Hassan Barneh

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 05:40 PM - Fahed Aljohani

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 05:41 PM - Ahmed Bangar

إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 05:44 PM - Mohannad Anomari

Re :إعادة: قضية للنقاش بواسطة Friday, 9 January 2009, 06:05 PM - Mohammed Adnan

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 06:18 PM - Ahmed Alabasi

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 06:58 PM - Saad Algamdi

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 07:10 PM - Abdallrhman Athagafi

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 07:45 PM - Basel Dahlawi

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 08:00 PM - Mohammed Felmban

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 08:52 PM - Ali Azahrani

مهم بواسطة Friday, 9 January 2009, 09:30 PM - Jihad Balebed

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 11:11 PM - Abdallwahab Neyazi

Re :قضية للنقاش بواسطة Friday, 9 January 2009, 11:51 PM - Ahmed Hommedi

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Re :قضية للنقاش بواسطة Thursday, 15 January 2009, 11:06 PM - Hamed Alyahya

إعادة: قضية للنقاش بواسطة Friday, 16 January 2009, 07:29 PM - Ahmed Mirza

424

إعادة: قضية للنقاش بواسطة Friday, 23 January 2009, 01:39 PM - Fares zafarani

Re قضية للنقاش بواسطة :Friday, 23 January 2009, 08:21 PM - Mohammed Saad

Re قضية للنقاش بواسطة :Friday, 23 January 2009, 08:33 PM - Mohammed Albehari

Re قضية للنقاش بواسطة :Sunday, 25 January 2009, 11:22 AM - Ahmed Almadni

إعادة: قضية للنقاش بواسطة Sunday, 25 January 2009, 11:59 AM - Mohammed Malibary

Re قضية للنقاش بواسطة :Tuesday, 27 January 2009, 04:40 PM - Ahmed Alderwish

Re قضية للنقاش بواسطة :Wednesday, 28 January 2009, 08:09 PM - Marwan Almohamdi

Re قضية للنقاش بواسطة :Wednesday, 28 January 2009, 10:24 PM - Sameer Albuge

إعادة: قضية للنقاش بواسطة Thursday, 29 January 2009, 12:09 PM - Ibrahim Alomari

Re قضية للنقاش بواسطة :Friday, 30 January 2009, 07:48 PM - Abdallrhman Aldeshan

إعادة: قضية للنقاش بواسطة Saturday, 31 January 2009, 09:32 PM - Ahmed Alhazmi

Appendix 31

The interaction between students in the discussion issue at the end of the fifth lecture

قضية للنقاش

بواسطة Awadh Alqahtani - Monday, 21 July 2008, 11:03 PM

يمر الإنسان خلال معايشته للمجتمع بعشرات الأمثلة والنماذج التي تنافي الصدق الذي أمر الله به, كما يمر على عشرات الأمثلة التي تنافي ما حمله الله للإنسان من أمانة. فيما يلي مثالين لذلك وسأترك لك العنان لتشارك زملائك وتثري النقاش بأمثلة ونماذج أخرى وكيفية الحذر منها ومن آثارها السلبية:

ـ مما ينافي الأمانة في المجتمع استغلال المسؤول لمنصبه في الشفاعات التي تهضم حقوق الأخرين.

ـ مما ينافي الصدق في المجتمع الكذب السياسي والصحفي.

ملاحظة: للعودة إلى محتويات المحاضرة فضلا اضغط على جملة الفصل الثاني أدناه.

حرر | حذف | رد

Re: قضية للنقاش بواسطة Abdalleelah Fall - Wednesday, 21 January 2009, 12:27 PM

إعادة: قضية للنقاش بواسطة ahmad almaghrabi - Friday, 23 January 2009, 11:50 AM

إعادة: قضية للنقاش بواسطة Ali Azahrani - Wednesday, 21 January 2009, 06:25 PM

Re: قضية للنقاش بواسطة Rayan Albarakati - Thursday, 22 January 2009, 06:03 AM

إعادة: قضية للنقاش بواسطة Husen Azahrani - Thursday, 22 January 2009, 07:19 AM

Re: قضية للنقاش بواسطة Mohammed Baateeh - Thursday, 22 January 2009, 02:24 PM

Re: قضية للنقاش بواسطة Basel Dahlawi - Thursday, 22 January 2009, 02:40 PM

إعادة: قضية للنقاش بواسطة kosai Bahwal - Thursday, 22 January 2009, 02:46 PM

إعادة: قضية للنقاش بواسطة Hisham Bin Siddeq - Thursday, 22 January 2009, 04:31 PM

Re: قضية للنقاش بواسطة Mohammed Saad - Thursday, 22 January 2009, 05:45 PM

Re: قضية للنقاش بواسطة Hassan Barneh - Friday, 23 January 2009, 02:10 PM

Re: قضية للنقاش بواسطة Mohammed Mansor - Friday, 23 January 2009, 02:27 PM

إعادة: قضية للنقاش بواسطة Mohammed Alamodi - Friday, 23 January 2009, 02:59 PM

إعادة: قضية للنقاش بواسطة Re: Friday, 23 January 2009, 04:27 PM - Faisal Maglyh

قضية للنقاش بواسطة Re: Friday, 23 January 2009, 06:51 PM - Ahmed Mirza

قضية للنقاش بواسطة Re: Friday, 23 January 2009, 08:22 PM - Fares zafarani

قضية للنقاش بواسطة Re: Friday, 23 January 2009, 08:48 PM - Mohammed Albehari

إعادة: قضية للنقاش بواسطة Re: Friday, 23 January 2009, 08:52 PM - Abdallh Algamdi

قضية للنقاش بواسطة Re: Sunday, 25 January 2009, 09:16 AM - Ahmed Bangar

قضية للنقاش بواسطة Re: Sunday, 25 January 2009, 04:49 PM - Hammam Ba-armah

قضية للنقاش بواسطة Re: Monday, 26 January 2009, 09:13 AM - Hamed Alyahya

قضية للنقاش بواسطة Re: Monday, 26 January 2009, 04:13 PM - Abdallmonem Ajohani

قضية للنقاش بواسطة Re: Monday, 26 January 2009, 08:51 PM - Ahmed Hommedi

قضية للنقاش بواسطة Re: Tuesday, 27 January 2009, 03:45 AM - Ramzi Mashi

قضية للنقاش بواسطة Re: Tuesday, 27 January 2009, 08:40 AM - Fahed Alkuzai

قضية للنقاش بواسطة Re: Tuesday, 27 January 2009, 09:01 AM - Fahed Aljohani

قضية للنقاش بواسطة Re: Tuesday, 27 January 2009, 04:52 PM - Ahmed Alderwish

قضية للنقاش بواسطة Re: PM - Tarek Almalki Wednesday, 28 January 2009, 03:29

قضية للنقاش بواسطة Re: Wednesday, 28 January 2009, 08:59 PM - Marwan Almohamdi

قضية للنقاش بواسطة Re: Wednesday, 28 January 2009, 08:59 PM - Marwan Almohamdi

قضية للنقاش بواسطة Re: Wednesday, 28 January 2009, 09:53 PM - Mohammed Alfahadi

قضية للنقاش بواسطة Re: Wednesday, 28 January 2009, 11:00 PM - Sameer Albuge

إعادة: قضية للنقاش بواسطة Re: Thursday, 29 January 2009, 12:22 PM - Ibrahim Alomari

قضية للنقاش بواسطة Re: Thursday, 29 January 2009, 10:18 PM - Mohammed Elyas

قضية للنقاش بواسطة Re: Friday, 30 January 2009, 07:24 PM - Abdallrhman Aldeshan

قضية للنقاش بواسطة Re: Friday, 30 January 2009, 07:46 PM - Ahmed Alkarni

Appendix 32

The interaction between students in the discussion issue at the end of the sixth lecture

اشترك في هذا المنتدى

قضية للنقاش

بواسطة Awadh Alqahtani - Wednesday, 23 July 2008, 08:56 PM

لخلق العطاء والبذل فوائد وثمرات فردية واجتماعية عظيمة فمنها على سبيل المثال أنه يزكي الأنفس ويطهرها من رذائل الأنانية المقيتة والأثرة القبيحة والشح الذميم.

أخي الطالب: شارك زملائك بذكرفوائد أخرى لهذا الخلق مدعما ذلك بنصوص من الكتاب والسنة.

ملاحظة: للعودة إلى محتويات المحاضرة فضلا اضغط على جملة الفصل الثاني أدناه.

حرر | حذف | رد

Re :قضية للنقاش بواسطة Monday, 19 January 2009, 01:11 PM - Ammar Albokari

Re :قضية للنقاش بواسطة Wednesday, 21 January 2009, 08:43 AM - Abdallh Ashehri

إعادة: قضية للنقاش بواسطة Wednesday, 21 January 2009, 06:37 PM - Ali Azahrani

Re :قضية للنقاش بواسطة Thursday, 22 January 2009, 06:31 AM - Rayan Albarakati

إعادة: قضية للنقاش بواسطة Thursday, 22 January 2009, 07:45 AM - Husen Azahrani

إعادة: قضية للنقاش بواسطة Thursday, 22 January 2009, 02:52 PM - kosai Bahwal

Re :قضية للنقاش بواسطة Thursday, 22 January 2009, 03:00 PM - Mohammed Baateeh

Re :قضية للنقاش بواسطة Thursday, 22 January 2009, 03:19 PM - Basel Dahlawi

إعادة: قضية للنقاش بواسطة Thursday, 22 January 2009, 05:10 PM - Hisham Bin Siddeq

إعادة: قضية للنقاش بواسطة Thursday, 22 January 2009, 09:25 PM - Abdallh Algamdi

إعادة: قضية للنقاش بواسطة Friday, 23 January 2009, 11:56 AM - ahmad almaghrabi

إعادة: قضية للنقاش بواسطة Friday, 23 January 2009, 12:40 PM - Abdalleelah Fall

إعادة: قضية للنقاش بواسطة Friday, 23 January 2009, 05:52 PM - Faisal Maglyh

Re :قضية للنقاش بواسطة Friday, 23 January 2009, 06:08 PM - Mohammed Saad

Re :قضية للنقاش بواسطة Friday, 23 January 2009, 06:48 PM - Hassan Barneh

Re :قضية للنقاش بواسطة Friday, 23 January 2009, 07:44 PM - Ahmed Mirza

Re: قضية للنقاش بواسطة Friday, 23 January 2009, 09:01 PM - Mohammed Albehari

إعادة: قضية للنقاش بواسطة Sunday, 25 January 2009, 05:15 PM - Omar Bawazeer

إعادة: قضية للنقاش بواسطة Monday, 26 January 2009, 08:37 AM - Hammam Ba-armah

Re: قضية للنقاش بواسطة Monday, 26 January 2009, 09:20 AM - Hamed Alyahya

Re: قضية للنقاش بواسطة Monday, 26 January 2009, 02:00 PM - Mohammed Mansor

Re: قضية للنقاش بواسطة Monday, 26 January 2009, 09:04 PM - Ahmed Hommedi

Re: قضية للنقاش بواسطة Tuesday, 27 January 2009, 03:54 AM - Ramzi Mashi

Re: قضية للنقاش بواسطة Tuesday, 27 January 2009, 09:11 AM - Fahed Aljohani

Re: قضية للنقاش بواسطة Tuesday, 27 January 2009, 05:04 PM - Ahmed Alderwish

Re: قضية للنقاش بواسطة Wednesday, 28 January 2009, 09:57 PM - Mohammed Alfahadi

Re: قضية للنقاش بواسطة Wednesday, 28 January 2009, 11:08 PM - Sameer Albuge

Re: قضية للنقاش بواسطة Thursday, 29 January 2009, 08:17 AM - Ahmed Bangar

Re: قضية للنقاش بواسطة Thursday, 29 January 2009, 08:28 PM - Abdallmonem Ajohani

Re: قضية للنقاش بواسطة Thursday, 29 January 2009, 11:17 PM - Tarek Almalki

Re: قضية للنقاش بواسطة Friday, 30 January 2009, 02:42 PM - Mohammed Elyas

Re: قضية للنقاش بواسطة Friday, 30 January 2009, 07:56 PM - Ahmed Alkarni

Re: قضية للنقاش بواسطة Friday, 30 January 2009, 09:10 PM - Fahed Alkuzai

وثائق مودل لهذه الصفحة

429

Appendix 33

The number of students' attempts to answer the self-examination after first lecture

اختبار ذاتي

أخي الطالب:

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا.

ملاحظات:

1- حاول أن تحصل على الدرجة النهائية في الإختبار.

2- في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية قبل المحاولة مرة ثانية.

3- النتيجة التي ستعتمد لك هي المتوسط الحسابي للنتائج التي تحصل عليها خلال محاولاتك, هذا يعني ألا تبدأ الإختبار إلا بعد التأكد من استعدادك لذلك من خلال القراءة المتأنية لمحتويات المحاضرة, والمشاركة في النقاش مع زملائك الطلاب.

4- عدد المحاولات غير محدود.

5- الوقت المحدد للإجابة على الإختبار خمس عشرة دقيقة فقط.

6- لا يسمح لك بالمحاولة مرة أخرى إلا بعد ساعتين من إنتهاء المحاولة السابقة.

إذا أردت العودة إلى المحاضرة الأولى فاضغط على الفصل الأول أدناه.

أسلوب التقييم: متوسط الدرجة

الوقت المحدد: 15 الأقل

Attempts: 344

Summary of your previous attempts

محاولة	تم	درجة / 11	تعليق
معاينة			

Bar Graph of Number of Students Achieving Grad Ranges
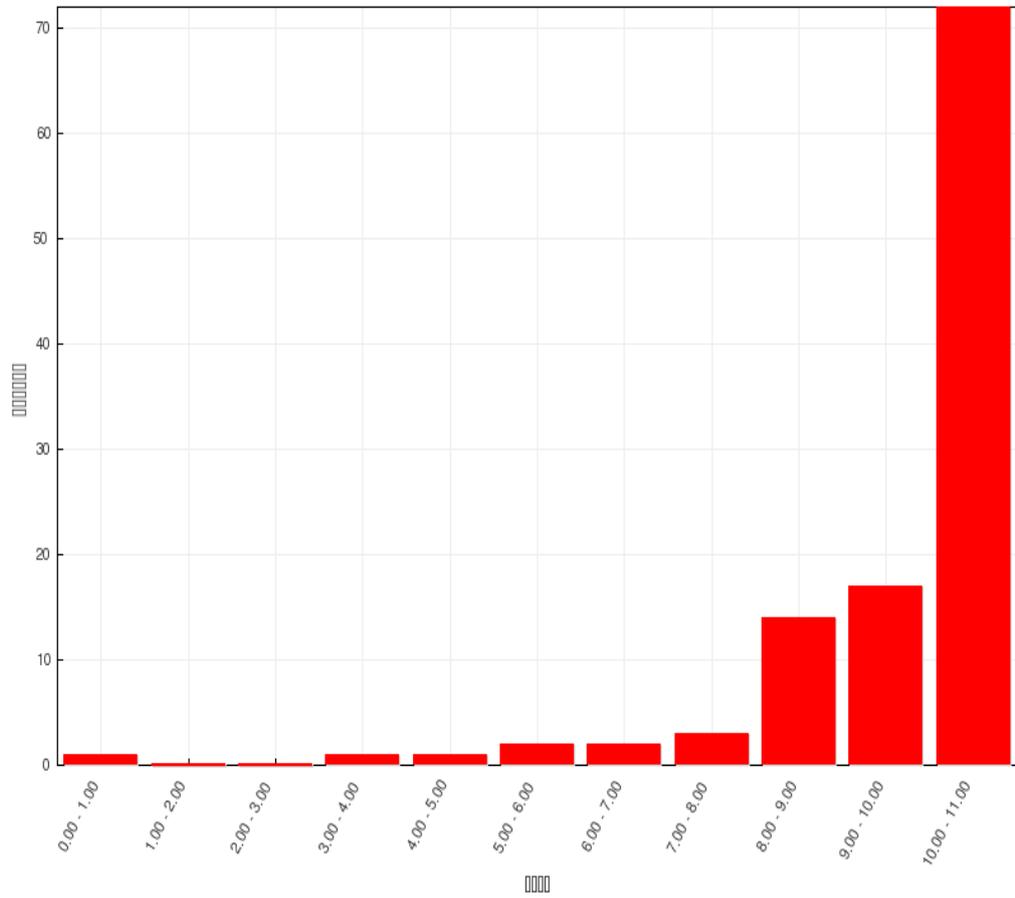
Appendix 34

The number of students' attempts to answer the self-examination after second lecture

<div dir="rtl">

اختبار ذاتي

أخي الطالب:

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا.

ملاحظات:

1- حاول أن تحصل على الدرجة النهائية في الإختبار.

2- في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية قبل المحاولة مرة ثانية.

3- النتيجة التي ستعتمد لك هي المتوسط الحسابي للنتائج التي تحصل عليها خلال محاولاتك, هذا يعني ألا تبدأ الإختبار إلا بعد التأكد من استعدادك لذلك من خلال القراءة المتأنية لمحتويات المحاضرة, والمشاركة في النقاش مع زملائك الطلاب.

4- عدد المحاولات غير محدود.

5- الوقت المحدد للإجابة على الإختبار خمس عشرة دقيقة فقط.

6- لا يسمح لك بالمحاولة مرة أخرى إلا بعد ساعتين من إنتهاء المحاولة السابقة.

إذا أردت العودة إلى المحاضرة الثانية فاضغط على جملة الفصل الأول أدناه.

أسلوب التقييم: متوسط الدرجة

الوقت المحدد: 15 الأقل

Attempts: 331

</div>

Bar Graph of Number of Students Achieving Grade Ranges
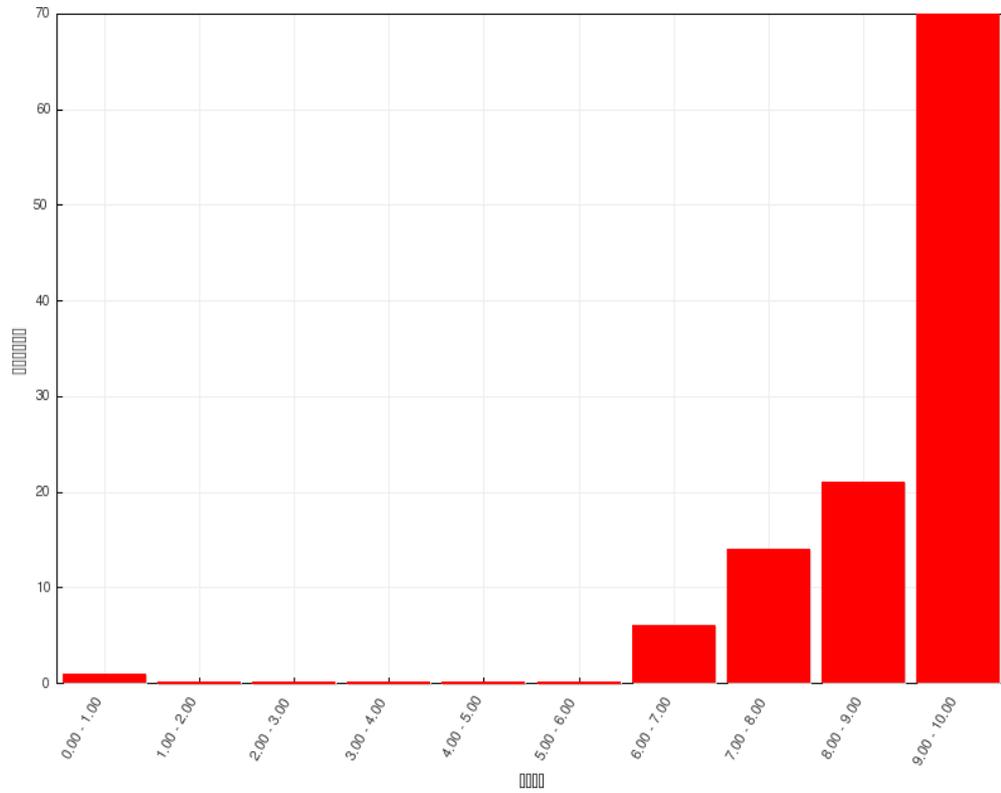
Appendix 35

The number of students' attempts to answer the self-examination after third lecture

اختبار ذاتي

<div dir="rtl">

أخي الطالب:

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا.

ملاحظات:

1- حاول أن تحصل على الدرجة النهائية في الإختبار.

2- في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية قبل المحاولة مرة ثانية.

3- النتيجة التي ستعتمد لك هي المتوسط الحسابي للنتائج التي تحصل عليها خلال محاولاتك, هذا يعني ألا تبدأ الإختبار إلا بعد التأكد من استعدادك لذلك من خلال القراءة المتأنية لمحتويات المحاضرة, والمشاركة في النقاش مع زملائك الطلاب.

4- عدد المحاولات غير محدود.

5- الوقت المحدد للإجابة على الإختبارإحدى عشرة دقيقة فقط.

6- لا يسمح لك بالمحاولة مرة أخرى إلا بعد ساعتين من إنتهاء المحاولة السابقة.

إذا أردت العودة إلى المحاضرة الثالثة فاضغط على جملة الفصل الأول أدناه.

أسلوب التقييم: متوسط الدرجة

الوقت المحدد: 11 الأقل

</div>

[Attempts: 260](#)

Summary of your previous attempts

<div dir="rtl">

محاولة	تم	الدرجات / 7	درجة / 10	تعليق
معاينة				

</div>

Bar Graph of Number of Students Achieving Grade Ranges
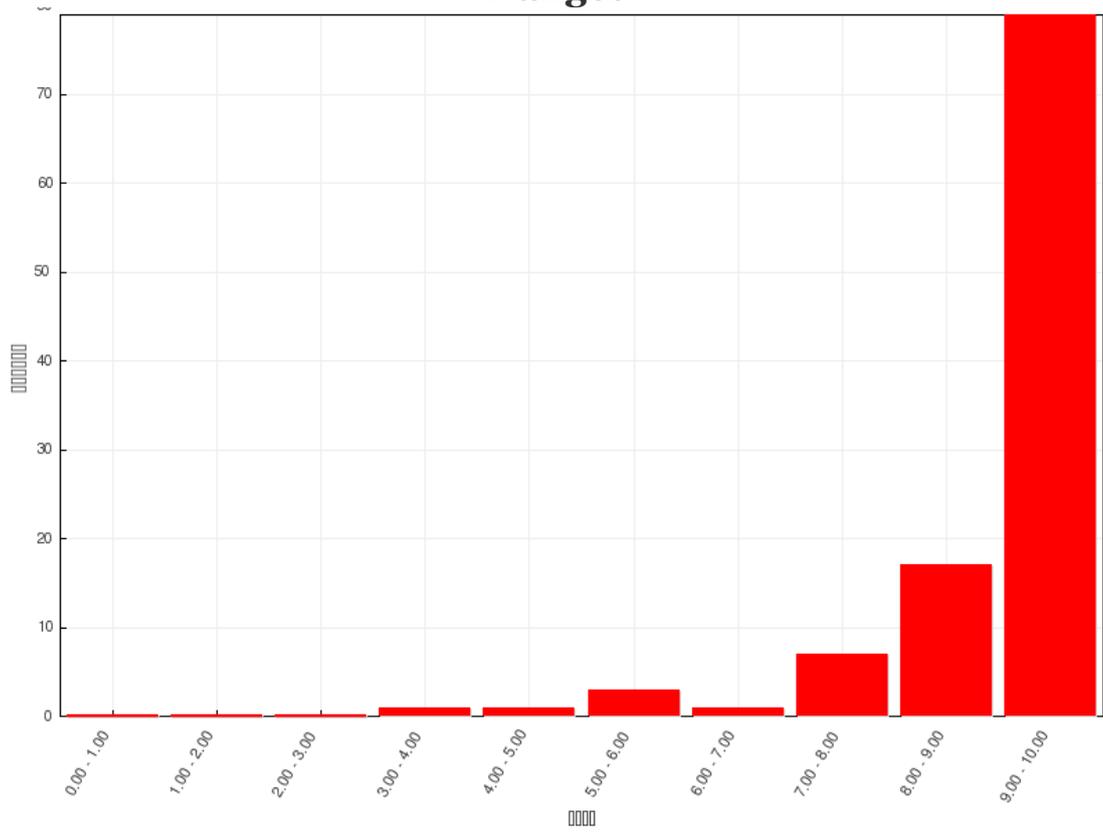
Appendix 36

The number of students' attempts to answer the self-examination after fourth lecture

<div dir="rtl">

اختبار ذاتي

أخي الطالب:

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا.

ملاحظات:

1ـ حاول أن تحصل على الدرجة النهائية في الإختبار.

2ـ في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية قبل المحاولة مرة ثانية.

3ـ النتيجة التي ستعتمد لك هي المتوسط الحسابي للنتائج التي تحصل عليها خلال محاولاتك, هذا يعني ألا تبدأ الإحتبار إلا بعد التأكد من استعدادك لذلك من خلال القراءة المتأنية لمحتويات المحاضرة, والمشاركة في النقاش مع زملائك الطلاب.

4ـ عدد المحاولات غير محدود.

5ـ الوقت المحدد للإجابة على الإختبار خمس عشرة دقيقة فقط.

6ـ لا يسمح لك بالمحاولة مرة أخرى إلا بعد ساعتين من إنتهاء المحاولة السابقة.

إذا أردت العودة إلى المحاضرة الرابعة فاضغط على جملة الفصل الأول أدناه.

أسلوب التقييم: متوسط الدرجة

الوقت المحدد: 15 الأقل

[Attempts: 308](#)

</div>

Summary of your previous attempts

<div dir="rtl">

محاولة	تم	الدرجات / 11	درجة / 10	تعليق
معاينة				

</div>

Bar Graph of Number of Students Achieving Grade Ranges
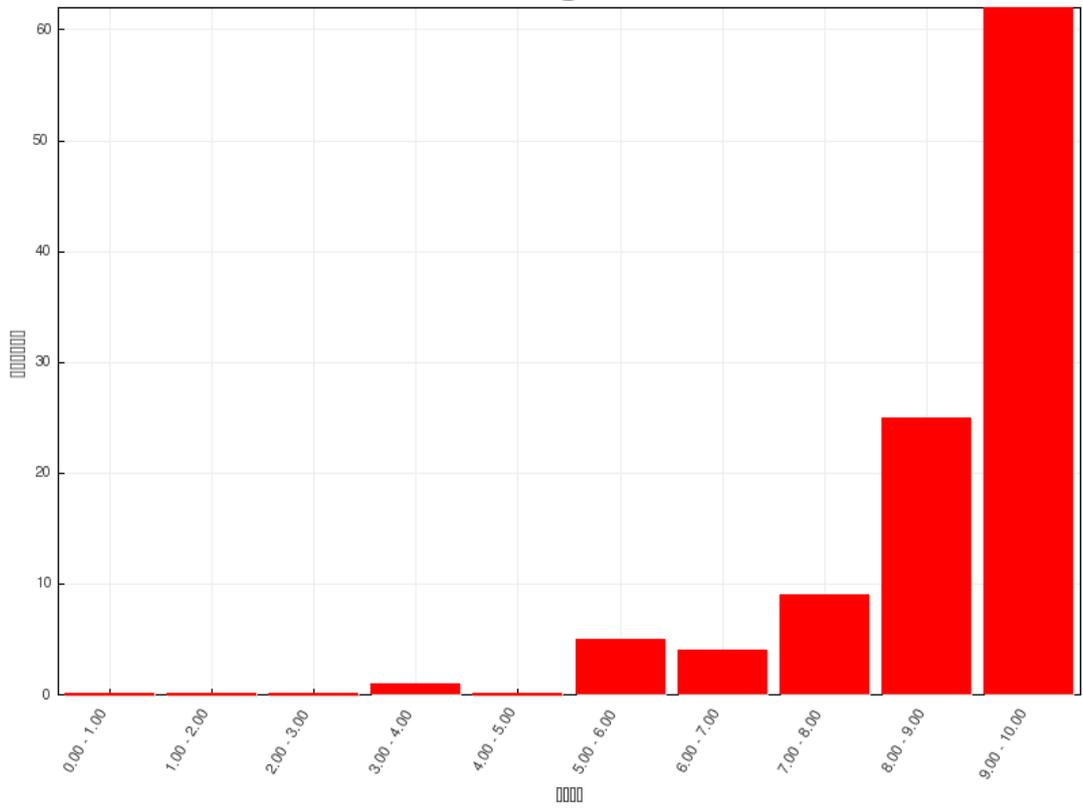
Appendix 37

The number of students' attempts to answer the self-examination after fifth lecture

اختبار ذاتي

أخي الطالب:

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا.

ملاحظات:

1- حاول أن تحصل على الدرجة النهائية في الإختبار.

2- في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية قبل المحاولة مرة ثانية.

3- النتيجة التي ستعتمد لك هي المتوسط الحسابي للنتائج التي تحصل عليها خلال محاولاتك, هذا يعني ألا تبدأ الإختبار إلا بعد التأكد من استعدادك لذلك من خلال القراءة المتأنية لمحتويات المحاضرة, والمشاركة في النقاش مع زملائك الطلاب.

4- عدد المحاولات غير محدود.

5- الوقت المحدد للإجابة على الإختبار أربع عشرة دقيقة فقط.

6- لا يسمح لك بالمحاولة مرة أخرى إلا بعد ساعتين من إنتهاء المحاولة السابقة.

إذا أردت العودة إلى المحاضرة الخامسة فاضغط على جملة الفصل الثاني أدناه.

أسلوب التقييم: متوسط الدرجة

الوقت المحدد: 14 الأقل

Attempts: 193

Summary of your previous attempts

محاولة	تم	درجة / 10	تعليق
معاينة			

Bar Graph of Number of Students Achieving Grade Ranges
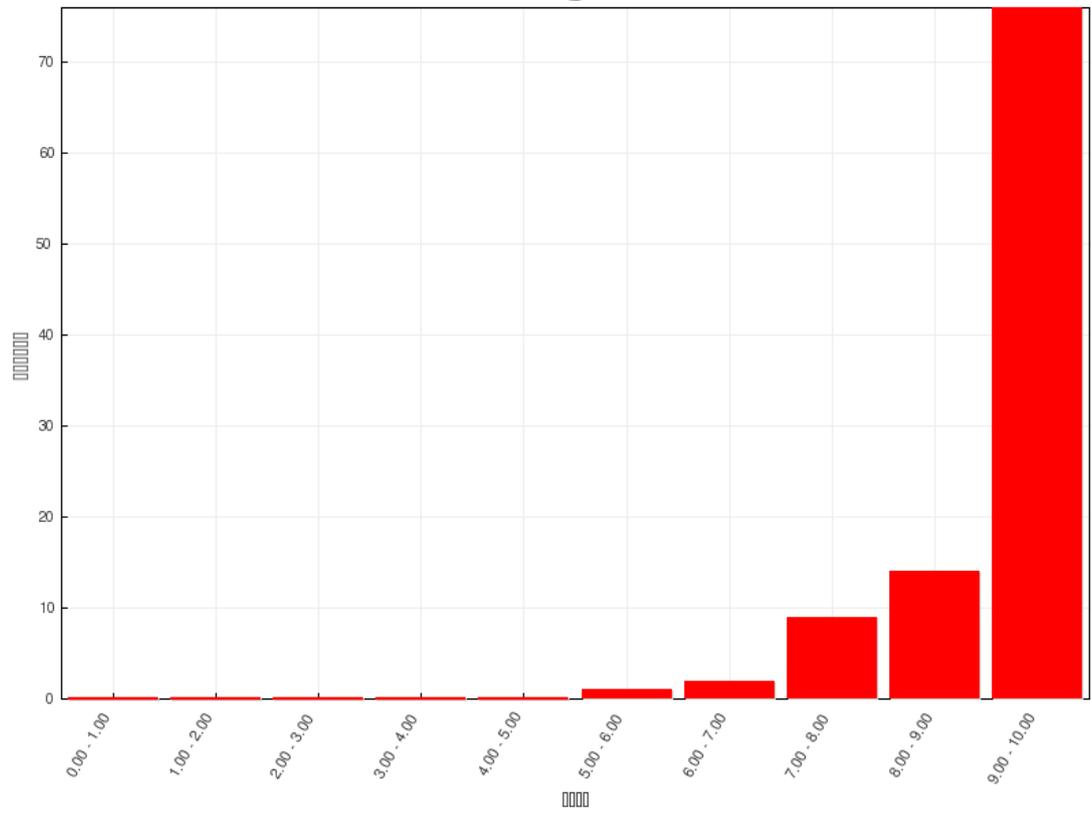
Appendix 38

The number of students' attempts to answer the self-examination after sixth lecture

اختبار ذاتي

أخي الطالب:

لقد صمم هذا التمرين من أجل أن تتأكد هل تم تعلم مادة هذا الجزء التعليمية بشكل جيد أم لا.

ملاحظات:

1- حاول أن تحصل على الدرجة النهائية في الإختبار.

2- في حالة حصولك على أقل من الدرجة النهائية عليك مراجعة المادة العلمية قبل المحاولة مرة ثانية.

3- النتيجة التي ستعتمد لك هي المتوسط الحسابي للنتائج التي تحصل عليها خلال محاولاتك, هذا يعني ألا تبدأ الإختبار إلا بعد التأكد من استعدادك لذلك من خلال القراءة المتأنية لمحتويات المحاضرة, والمشاركة في النقاش مع زملائك الطلاب.

4- عدد المحاولات غير محدود.

5- الوقت المحدد للإجابة على الإختبار ثلاث عشرة دقيقة فقط.

6- لا يسمح لك بالمحاولة مرة أخرى إلا بعد ساعتين من إنتهاء المحاولة السابقة.

إذا أردت العودة إلى المحاضرة السادسة فاضغط على جملة الفصل الثاني أدناه.

أسلوب التقييم: متوسط الدرجة

الوقت المحدد: 13 الأقل

Attempts: 174

Summary of your previous attempts

محاولة	تم	الدرجات / 9	درجة / 10	تعليق
معاينة				

Bar Graph of Number of Students Achieving Grade Ranges
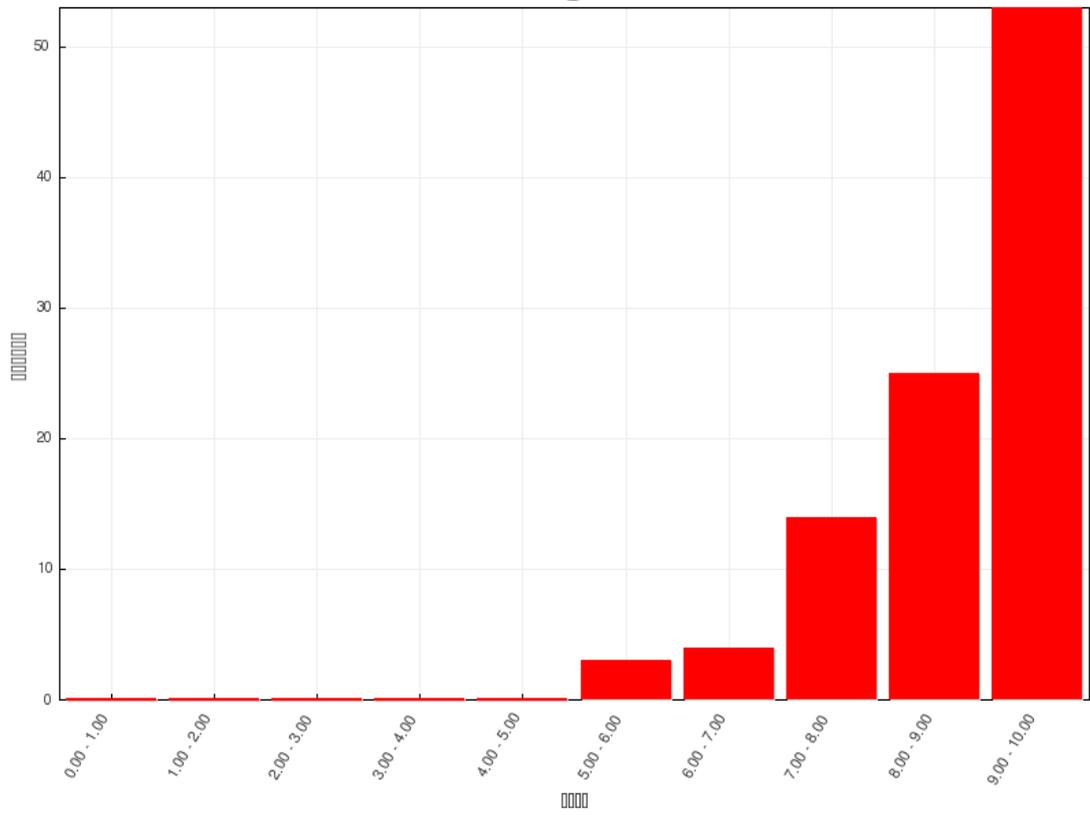
Appendix 39

The number of students' attempts to answer the general drill after first chapter

تمرين عام على الفصل الأول

أخي الطالب لقد وضع هذا التمرين للتأكد من تعلم مادة الفصل الأول وتحقق أهدافه.

ملاحظات:

1- حاول أن تحصل على الدرجة النهائية في التمرين.

2- عدد المحاولات غير محدود.

3- الوقت المحدد للإجابة على التمرين ست عشرة دقيقة فقط.

4- النتيجة التي ستعتمد لك هي الدرجة الأعلى.

ملاحظة: للعودة إلى قائمة الأنشطة فضلا اضغط على جملة الفصل الأول أدناه.

أسلوب التقييم: أعلى درجة

الوقت المحدد: 16 الأقل

[Attempts: 227]

Summary of your previous attempts

محاولة	تم	الدرجات / 12	درجة / 10	تعليق
معاينة				

Bar Graph of Number of Students Achieving Grade Ranges
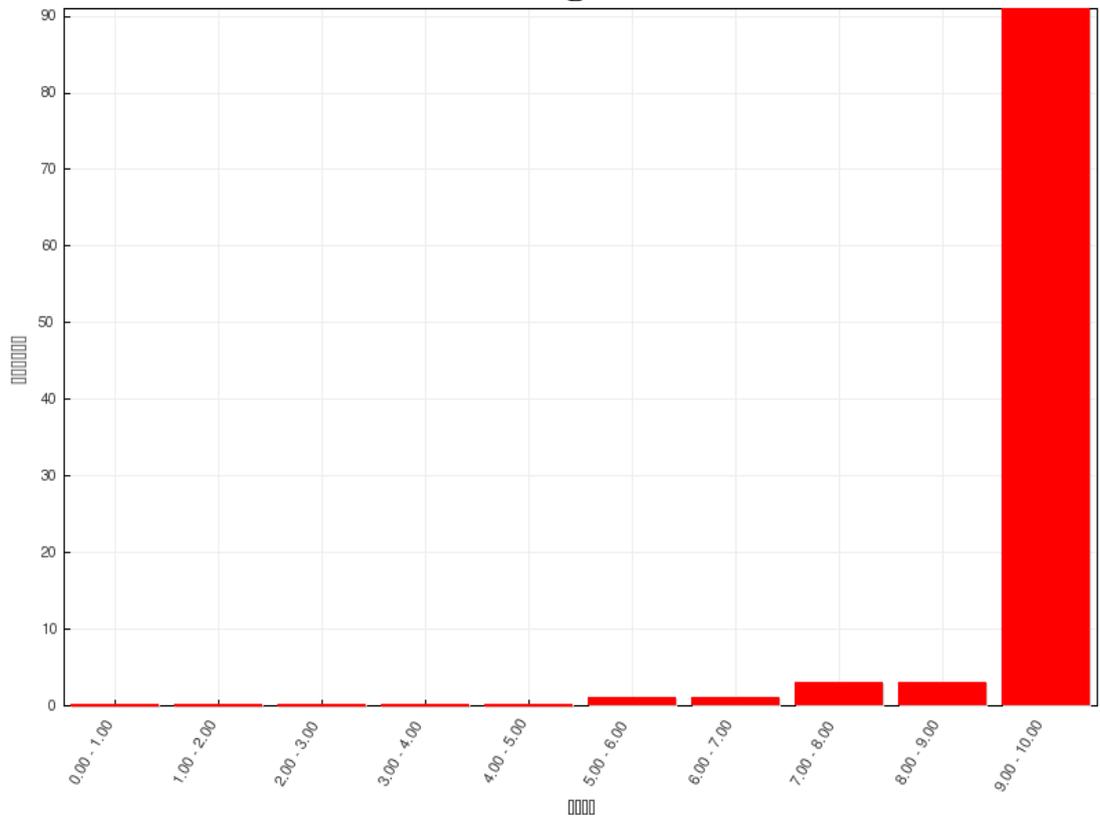
Appendix 40

The number of students' attempts to answer the general drill after second chapter

<div dir="rtl">

تمرين عام على الفصل الثاني

أخي الطالب لقد وضع هذا التمرين للتأكد من تعلم مادة الفصل الثاني وتحقق أهدافه.

ملاحظات:

1- حاول أن تحصل على الدرجة النهائية في التمرين.

2- عدد المحاولات غير محدود.

3- الوقت المحدد للإجابة على التمرين إثنا عشرة دقيقة فقط.

4- النتيجة التي ستعتمد لك هي الدرجة الأعلى.

ملاحظة: للعودة إلى قائمة الأنشطة فضلا اضغط على جملة الفصل الثاني أدناه.

أسلوب التقييم: أعلى درجة

الوقت المحدد: 12 الأقل

Attempts: 207

</div>

Bar Graph of Number of Students Achieving Grade Ranges
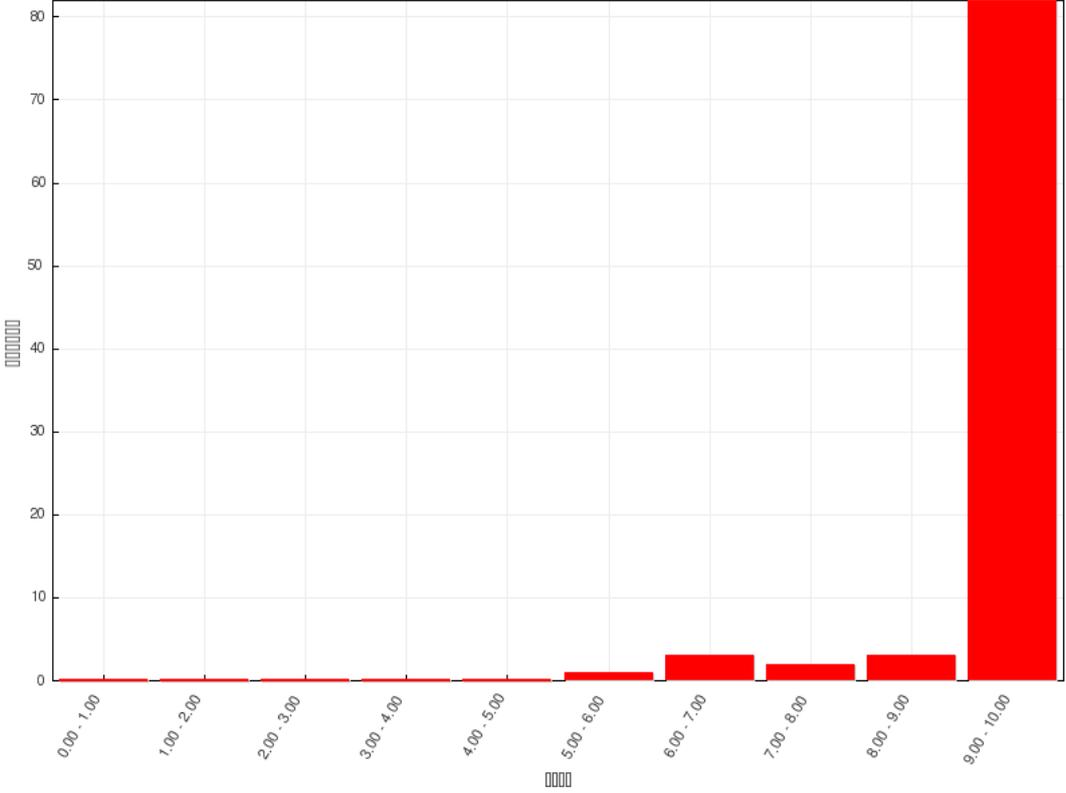
The numbers of assignments have been submitted after first chapter

حدث هذا مهمة

أخي الطالب

لقد صممت جميع الأنشطة التطبيقية التالية من أجل مساعدتك على الإستفادة من المعلومات والمعارف التي قدمت في الأنشطة المرجعية والمواقع ذات الصلة خلال محاضرات الفصل الأول.

فضلا قم بأحد الأنشطة التطبيقية التالية ثم قدمه للمعلم من أجل تقييمه:

ـ اشتملت سورة الحجرات على ما ينبغي أن يتحلى به المؤمن من مكارم الأخلاق وفضائل العادات في علاقته بربه ونبيه محمد صلى الله عليه وسلم, ثم مع الوالدين والعلماء وذوي السابقة في الدين, ثم مع عامة المؤمنين في غيبتهم وحضورهم, ثم مع بني جنسه من كافة الأعراق والألوان والمعتقدات.

اكتب حول ذلك مقالا لا يتجاوز الخمس صفحات.

ـ نظمت الشريعة الإسلامية وضبطت ما يتعلق بوجوه الصلة بين الإنسان والأحياء غير العاقلة.

اكتب مقالا من ثلاث صفحات حول حقوق الحيوان والرفق به في الشريعة الإسلامية.

ـ من غايات التزام السلوك الأخلاقي تحقيق السعادة للفرد والمجتمع, وقد اختلفت الأراء وتباينت في مفهوم السعادة وكيف تتحقق.

اكتب حول ذلك مقالا من ثلاث صفحات.

ـ لقد عني القرآن الكريم عناية خاصة متميزة بالجانب الأخلاقي وله في ذلك منهج أصيل له خصائصه ومعالمه.

اكتب مقالا لايزيد عن ثلاث صفحات عن المنهج الأخلاقي في القرآن وخصائصه.

ملاحظات:

ـ يرسل النشاط عبر الموقع في ملف **Word**.

للعودة إلى قائمة الأنشطة اضغط على جملة الفصل الأول أدناه.

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Appendix 42

The numbers of assignments have been submitted after second chapter

أخي الطالب

لقد صممت جميع الأنشطة التطبيقية التالية من أجل مساعدتك على الإستفادة من المعلومات والمعارف التي قدمت في الأنشطة المرجعية والمواقع ذات الصلة خلال محاضرات الفصل الثاني.

فضلا قم بأحد الأنشطة التطبيقية التالية ثم قدمه للمعلم من أجل تقييمه:

ـ هناك نماذج وأمثلة منافية للصدق في المجتمع المسلم كالكذب على الله ورسوله, والكذب الصحفي, والكذب لإضحاك الناس وشهادة الزور.

أكتب حول هذه النماذج المنافية للصدق مدعما قولك بالأدلة في حدود الخمس صفحات.

ـ اشتملت سورة الحجرات على النهي عن قبائح اجتماعية ست من شأنها غرس بذور الفرقة والعداوة والبغضاء وإيغار الصدور بين الناس.

اكتب حول هذه القبائح الست في حدود ثلاث صفحات.

ملاحظات:

ـ يرسل النشاط عبر الموقع في ملف **Word**.

ـللعودة إلى قائمة الأنشطة اضغط على جملة الفصل الثاني أدناه.

تحميل هذا الملف

Appendix 43

Examples of the hand-written notes of the interviewee's responses (Arabic)

- e-learning group (1)

e-learning group 1

- السؤال السادس:
لماذا تشع بالمصادر التعليمية لكن تبقى في تلقى بالطرق
التقليدي أكثر ما بالانترنت لم تعد هذه حاجة ونزل المصادر
التعليمية أكثر بالطرق التقليدي.

- السؤال السابع:
- بشكل هذه الطرق تعطيني حرية في إبداء رأيي
ولمشاركة في الوقت سواء أي وقت.

- السؤال الثامن:
- من النواحي صعوبة وجود الانترنت، تكلفة في شراء
لمعدات بشكل ٪ أسبوعي، الانتقال من معلم إلى آخر
صعب بالنسبة للطلاب لظروفهم المالية وليس هناك
حوافز من قبل ما صاحبي.

- السؤال التاسع:
اجتمعت من هذه الطرق في تقييم برامج لهم طرح الموضوع
وأجزاء الدخول في بمنتدى وطرح المناقشة. كما أن أخطاء
ثقة في نفسي أكبر.

- السؤال العاشر:
التعقد أن التفاعل بالطرق التعليمي أكثر مناسبة عند وجود
إشكال ٪ حول مسألة معينة وليس هناك في الحل ماسمح ذلك
نحن وجود أستاذ لمادة ينزل هذا الإشكال.

- السؤال الحادي عشر:
لا أنفع باستخدام هذا المنهج من البعض في التربية بالجامعة المناسبة تكل
والتعليم عن بعد المادة؟

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- blended learning group (2)

- السؤال الأول :
* المزايا :
- طريقة جديدة
- استفادة بالتطور التكنولوجي
- في هذه الطريقة تلخيص وتعلم للمادة
- سيولة الحصول على المعلومات وبأسرع وقت

* المساوئ :
- ما فيه تواصل بين الطلاب بشكل مريح في الحصص المباشرة فقط
- بلا عطل لفنية بانقطاع الإنترنت
- فيه ضغط نفسي على الطلاب بسبب عدم وجود المعلم وعدم وجود الحرية بما فيه

- السؤال الثاني :
أشعر بأن طريقة مميزة لطريقة أتذكر منها لأنها كانت تقابل بين المادة والزمان وبأسئلة وبأمثلة وذلك أجمع لقراءة مادة العلمية وأود أن أستفيد أخرى موجودة بلا أستاذ

- السؤال الثالث :
فيه تعاون وتشارك بين الزملاء في أداء الأنشطة في المرجع والقيام لنقاش حول القضايا المطروحة

- السؤال الرابع :
بالأمر يعود إلى التمرد على الكمبيوتر ووجود الحرية بما فيه وصعوبة بالبعض

- السؤال الخامس :
نحن لا نملك هذا الأمر

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blended learning groups (2)

- السؤال السادس:
ما الذي يشكل صعوبة لك في المصادر التعليمية عبر الطرحة.

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- السؤال السابع:
بالنسبة لي ما في مشكلة كبيرة، لكن بعض الطلاب ما يعرفون في هذه الطرحة أن يطلب الأستاذ مساعدة لأي مشكلة أو طريقة يتعامل ما يعرفون.

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- السؤال الثامن:
- من المادة العلمية لمحور البرنامج بأكمله في الأنشطة، عدم التعود على استخدام الحاسب من معتقدات ما المتعلمين من تذكرات لساعات معينة.

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- السؤال التاسع:
أ سوف هذه الطرحة أن زيادة القدرة في التعامل مع الكمبيوتر كما أن تعرفت على طريقة جديدة.

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- السؤال العاشر:
أرى أن يستفاد من هذه الطرحة أكثر في الطلاب.

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- السؤال الحادي عشر:
على حسب إرادة من المراد للتقوية تنفيذ هذه الطرحة بسبب التطبيق أراك في ذلك، وكذلك الطرحة التي نقدرها على أكثر في العادة لما ورد.