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Journal for Educators, Teachers and Trainers, Vol. 14 (1)

<https://jett.labosfor.com/>

Date of reception: 22 Nov 2022

Date of revision: 17 Jan 2023

Date of acceptance: 12 Feb 2023

Dr. Abdalkader Saleh Abdalkader Al-Hjooj, Dr. Omer Abdullah Haraki, Aysheh Ahmed Abd-Alkrim Al-Masa'feh (2023). The Role of Proverbs Method in the Sixth Grade of Primary School Students Obtaining Ethical Values in the Islamic Education Book *Journal for Educators, Teachers and Trainers*, Vol. 14(1). 750-758

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ABSTRACT

This study aimed to indicate the role of proverbs in the sixth grade of primary school students obtaining ethical values in the Islamic Education Book in the southern Almazra district. The researchers used the semi-experimental approach by adding a list of proverbs related to the unit of ethics in the Islamic Education Book. By applying the pre and post-test to the two groups of the standard and proverbial methods, the results showed statistically significant differences in favor of the proverbs method in acquiring ethical values. The calculated (F) value is (9.445) with a statistical significance of (0.004). And to reveal the role of the proverbs method in obtaining ethical values, role size is measured by an ETA square (η^2), where it is (0.170), which means that there is an impact on ethical values obtained of students in favor of the proverbs method.

Keywords: Ethics, values, primary school, proverbs method, Islamic education book.

INTRODUCTION

The method of teaching by proverbs is one of the well-known methods of education. It significantly impacts the development of ethics and social values because of its positive impact on emotions and in stimulating the motives of goodness in the human soul. A proverb has been defined as likening one thing to another in its ruling and approximating the meaning to be understood with something tangible. The Prophet Muhammad may God's peace and blessing be upon him, attached great importance to setting proverbs and similes. It is an effective and influential method in teaching and developing ethics and social values. Prophet Muhammad used to clarify his sermons by setting an example of what people see with their eyes and falls under their senses and within their reach so that the impact of the sermon on the soul and mind is stronger.

The honorable prophetic proverbs were distinguished by rhetorical and persuasive power and clarity in embodying the intended meaning and portraying it in a sensory image that makes it suitable for the listener. And suppose we accept the use of the method of proverbs in education. In that case, the ultimate goal is to achieve the values whose functions are to give the individual a sense of purpose in what he does and direct him towards this purpose. And also prepares the basis for organized individual and collective action, and to be taken as a basis for judging the behavior of others, and enables the individual to know what he expects from others and the nature of expected reactions, and directing the person towards the right. As for the role of ideals in society, it leads to the convergence of the individual and the groups on shared values that harmonize responses, maximize positive behaviors, and reduce conflict to a large extent (Hindi and Alway, 2008). Values are a subject of education and an important goal, and the view of values differs according to different philosophical structures (Zaher, 1984; Anis, 2013). According to Muhammad (2015), the goal of teaching by proverbs is to communicate the idea clearly to the mind of the learner and encourage him to apply it in his daily life (Muhammad, 2015).

Through the previous literature, we note that there are many researchers interested in this field in terms of the topic, while there were some differences in research methods, such as the analytical, deductive, fundamentalist and applied approaches, and among these studies (Al-Nahlawi, 1998; Al-Alwani, 1992; Allam, 1993; Moqbel 1995; Jacob 2002; Ramírez, 2015; Umrzakov et al., 2019).

Religious values are distinguished in their nature and importance from other values because of their sanctity derived from monotheistic religions. Ethical values are all that a person should possess of good qualities that result in the issuance of good deeds, such as loyalty, honesty, justice, benevolence, humility, cooperation, forgiveness, tolerance and love (Al-Douri and Elayan, 1996, p. 13). Islamic concepts also allow for personal and religious freedoms and call for all means of peaceful coexistence with other religions, and order the rejection of racism and ethnic discrimination, slavery and oppression, and the observance of covenants and covenants, as

well as dialogue with non-Muslims, and the avoidance of violence (Osman, 2017). Also, modifying behavior in the light of the Holy Qur'an and the Sunnah of the Prophet is a conscious process that leads to positive changes in the conduct of the individual, thus increasing the manifestations of positive behavior and eliminating the manifestations of negative behavior in accordance with the principles of the Islamic faith and the needs of the human soul to reach a normal personality (Muhammad, 2017). The ethical responsibility rests on the school curriculum and teaching methods, being the means to achieve the moral goal of education, which is represented in providing learners with ethical values and principles and the opportunity to apply them (Abu Khater, 2015). This is indicated by the study of Al-Maliki (2009) towards strengthening the curriculum of Hadith and ethical values in the curriculum of Islamic education (Al-Maliki, 2009).

What prompts us to search for the best ways to communicate information is to reach a sound educational approach and to educate young people in an integrated and balanced way between religious and scientific principles. Therefore, our aim in this study is to deepen the ethical values of young learners and consolidate them in their minds with proverbs from the reality of their lives so that they can apply and generalize them in their daily lives.

Through field visits to primary schools in southern Almazar primary schools in Jordan and the participation of parents in their periodic meetings with school administrators and teachers, the researchers noticed that the level of students' retention of information related to the Islamic education book is somewhat low. According to Islamic education teachers' viewpoints, students memorize information quickly but lose it fast. After looking at and conducting some preliminary readings of the ethics and literature unit, the researchers noticed that the information is just abstract data, which is not commensurate with the cognitive development of primary school children. The researchers found that the number of examples in each educational topic did not exceed one or two examples without explanation or comment for this example. And through the discussion sessions with parents and teachers, most of the opinions were that the ethical values of the children were not at the required level, as they noticed behaviors described as selfish among the students. In addition to the failure of some children to help their families and even each other. The teachers also noticed that the values of participation among students in sharing tasks were not satisfactory. This forces student to memorize information abstractly without accessing what touches their reality or allowing them to apply ethical values in a real way in their school environment, home, or even society. Accordingly, the researchers tried to find a method through which the ethics and sensory aspect could be added to the curriculum to bring the information closer to the students' minds and feelings and work on understanding it more clearly. Here, the researchers suggested making an additional and auxiliary program for the curriculum through a set of proverbs mentioned in the Holy Qur'an and the Noble Prophet's Sunnah to enrich and enhance the curriculum. Thus, the researchers are trying to discover the role of the method of proverbs in acquiring ethical values among sixth grade students, which are mentioned in the Islamic Education Book.

This study attempts to answer the following main question:

What is the meaning of the proverb? And what is its impact on education as a teaching method? From this question, the following sub-questions and hypotheses branch out:

- What is the effectiveness of using the teaching proverbs method in obtaining ethical values for sixth grade students of primary schools in the Islamic education book?
- There is a statistically significant difference ($\alpha = 0.05$) in obtaining sixth-grade students in the subject of Islamic education in the schools of the southern Almazar district due to the teaching method; Method of teaching through proverbs and ordinary method.

So, to achieve the purposes of the study, the researchers identified educational content topics with three topics from the sixth grade book of primary schools in Jordan, which are (altruism, charity, forgiveness, humility, and social solidarity).

LITERATURE REVIEW

Proverbs are found in the folklore of nations, passed down from generation to generation, summarizing human experience and helping to establish rules of conduct and standards for judging things. Also, proverbs are considered one of the most important educational methods, as proverbs are used in remembering, preaching, bringing ideas and concepts closer to the mind, portraying the concept in the image of the tangible, and consolidating it in the mind of the learner (Al-Shukri, 2017).

The Holy Qur'an focused on parables in many of its verses and in different places. The Almighty said: "And those proverbs we present to the people that they may contemplate" (Al-Hashr, 21). And God Almighty said: "And God presents parables for people so that they may remember" (Ibrahim, 25). The Holy Qur'an has set many proverbs in various fields that can be used in education. For example, by using a proverb showing how the reward is multiplied for the spender, the Almighty said: "The likeness of those who spend their money in the way of God is like a grain that sprouts seven spikes of grain, in each spike a hundred grains, and God multiplies for whomever he wills, and God is All-Encompassing, All-Knowing" (Al-Baqara, 261). And he clarifies the nature of the hypocrites in the Almighty's saying: "Their likeness is like that of one who kindled a fire, and

when it illuminated what was around him, God took away their light and left them in darkness so that they could not see” (Al-Baqara, 17). And the Prophet Muhammad may God’s prayers and peace be upon him, used proverbs in his noble hadiths; for example, He warns against envy by saying: “Beware of envy, for envy consumes good deeds as fire consumes wood.” And his saying about equality among people: “People are equal like the teeth of a comb.” The method of setting proverbs in the Qur’an and Sunnah is one of the important educational methods for understanding and obtaining pleasure while presenting information (Albani, 2000). It is also a method based on logical induction, analogy, and works to approximate meanings and reveal ambiguities.

In the same context, and through an analytical study, Ismail (1986) tried to examine the types of proverbs in the Holy Qur’an and give an overview of the graphic miracle of the Qur’anic representation (Ismail, 1986). And since proverbs play an important role in clarifying people’s beliefs between a believer and an unbeliever, a believer and a hypocrite, Tahoun (1993) used proverbs from the Holy Qur’an to support his ideas and explain the difference between truth and falsehood to educate young people (Tahoun, 1993). Al-Fayyad (1995) discussed the meaning of proverbs, their importance, types, and declension in the Holy Qur’an. Al-Fayyad also investigated the use of proverbs in the Holy Qur’an and explained the opinions of scholars about it (Al-Fayyad, 1995). While the study of Najadat (2000), which aimed to identify the methods of the Holy Qur’an and the Sunnah of the Prophet in teaching and to learn Islamic values, confirmed that teaching Islamic values is done in several ways, including stories and proverbs (Najadat, 2000). Al-Zein (2000) also indicated, through an inductive approach, proverbs in the Holy Qur’an, and the reason for introducing proverbs in the Holy Qur’an, their meanings and benefits, and its characteristics and objectives as a method of Islamic advocacy among people (Al-Zein, 2000). According to Hussein (2004), it was mentioned in Sahih al-Bukhari’s (237) famous proverbs and (80) standard proverbs. Standard proverbs are defined as proverbs that contain singular or compound similes. Famous proverbs are common in people’s tongues (Hussein, 2004). The study of Al-Shanqeeti (2009) confirmed that the prophetic methods for developing ethical values among Muslim youth and how to benefit from them in our contemporary reality are: (example, dialogue, sermon and lesson, story, encouragement and intimidation, proverbs, punishment, mental persuasion, competition, narration of events). (Al-Shanqeeti, 2009). The method of advising by similes and proverbs endorsed by the Prophet’s Sunnah has a significant impact on the upbringing of a person, whether young or old because it softens the heart, addresses the soul, and stimulates its emotions, especially the soul has a ready to be influenced by what is delivered to it of speech, which is mostly temporary. Therefore, it must be repeated by hitting proverbs that have a significant impact, and the researcher emphasized that influential proverbs open a way to the soul directly through feelings (Jaber, 2009). Setting proverbs is also one of the most important means of educating minds for discussion and dialogue and reaching the truth through sound thinking (Hajj Moamen, Nour Al-Halima, 2010). While Choucrair (2012) researched Qur’anic proverbs analytically, explaining the different opinions of scholars regarding the use of Qur’anic proverbs as a kind of encouragement and intimidation; In this regard, he discussed the issue of belief and monotheism by inferring the Qur’anic proverbs that God Almighty set in his holy Quran (Shugair, 2012). Anis (2013) emphasized the existence of a method of proverbs that refer to charity in the holy Qur’an and that setting proverbs were mentioned in the sacred Qur’an through several situations to achieve many educational and ethical values (Anis, 2013).

It is vital to use the proverbs method, which educators consider an effective educational method. Moreover, the main functions of proverbs are criticism, advice and warning. Also, the prophetic educational curriculum brought about a comprehensive and profound revolution in the hearts of the first Muslim generation, relying on various methods, including analogy and proverbs, in education (Kanaan, 2019). The study of Muthoifin and Nuha (2020) on teaching values in Arabic proverbs of the reading lessons (the essence or content of Islamic education) resulted in five educational values about the Islamic faith, which aim to raise a person to believe and purify himself. Under the heading of proverbs in the Qur’an as an educational method, the results of Muftuoglu’s (2020) study showed that proverbs are a method that makes the reasonable situation clearer and explains it to people emotionally (Muftuoglu, 2020). The Prophet Muhammad, may God bless him and grant him peace, used this method repeatedly.

Method and Procedures

Study methodology

The study relied on the semi-experimental approach, and this approach is used due to the nature of the research and its suitability to achieve its objectives represented in revealing the effect of using the method proverbs from the holy Qur’an and the Sunnah for acquiring students the values that existed in Islamic education book of primary schools.

Community of the Study

The study population consisted of all sixth-grade students in public schools in the Directorate of Education of the Southern Almazra District, in the first semester of the academic year 2022/2023, with a total number of

about (1360) students, according to the statistics of the Directorate of Education of the Southern Almazar District.

Sample of the Study

The sample of the study was intentionally chosen from Almazar primary school due to its suitability for the conditions of the researchers, which consisted of (49) students, who were divided into two groups, the first: an experimental group consisting of (25) student, and it was taught using the proverb method, and the other a control group comprised of (24) student and were taught in the usual way.

Tools of the Study

First: The obtain test. To achieve the objectives of the study, an obtain test was prepared for the unit (Ethics and Politeness) of Islamic Education Book for the sixth grade. The test was prepared based on the experience of the researchers, as well as by going back to some related studies and looking at some studies that dealt with assessment ways in primary schools, in particular in Islamic education, and the conditions that must be followed in preparing primary school exams. The obtained test was prepared from the multiple-choice type and the true-false type, and the number of its final paragraphs reached (17) items according to the following steps:

- Determine the behavioural and educational goals and apply them according to Bloom's classification of goals.
- Creating a table of specifications for the test in light of the subjects' relative weights and the objectives' relative weights. Table (2) explains this:

Table 1: Specifications for unit ethics test of Islamic Education Book

Unit (Ethics and Politeness)	Goal levels				Total
	Remember 29.41%	Comprehension 47.06%	Applying 17.65%	Analysis 5.88%	
The first lesson (honesty, humility and forgiveness) (29.41%)	4	1,2,3		5	5
Second Lesson (Altruism) (29.41%)	8,6,7		15,16		5
Third Lesson (Social Solidarity) (41.18%)	11	9,10,12,14,17	13		7
Total (100%)	5	8	3	1	17

- Writing the test items according to the specification table, which consists of (17) items in its initial form.

Validity of the test

After the obtained test was prepared in its initial form and then presented to a group of arbitrators specialized from faculty members, supervisors, and expert teachers of primary schools. The arbitration committee consisted of (10) arbitrators to express their opinions and observations about the validity of the test in terms of the appropriateness of the test questions to measure the level of knowledge of students and their familiarity with the information related to Islamic education subjects. And the extent to which the linguistic formulation of the test questions is appropriate to the level of students in the sixth grade and the extent to which the idea of the question is clear to the students. The arbitrators expressed their opinions on the validity of the test and its applicability, with some observations, which included rephrasing some test questions, simplifying the written language of the test questions to suit the level of sixth-grade students, and shortening the number of words in the question, In light of the remarks of the arbitrators.

Stability of the test

The researchers found the test stability coefficient by re-applying, where the researchers applied the test on an exploratory sample consisting of (25) students from the study community and outside its sample and then re-applied it again within two weeks. The value of the correlation coefficient was calculated for each of the two applications; if the correlation coefficient reached (0.81), this indicates that the test has an acceptable degree of stability, and this suggests the validity of the test for the application.

- Difficulty and discrimination coefficients for the test items; Difficulty and discrimination coefficients were calculated for the student's answers to the test questions applied to the survey sample, and the values of the difficulty coefficients for the obtained test questions ranged between (0.25 - 0.75) and the values of the discrimination coefficients ranged between (0.30 - 0.75) and based on the calculation of the previous difficulty and discrimination coefficients no deletion was made for the test items.

- Determining the appropriate time to perform the test by calculating the time taken by the first five students to complete the test and the time taken by the last five students to complete the test, then the average time was calculated as the appropriate time for the test was (35) minutes.
- Correction of the test: The value of students' grades on the obtained test in the ethics unit of the Islamic Education Book for the sixth grade is determined from (0) degrees as a minimum to (17) degree as a maximum of obtain. So that the test taker gets one point if he answers the question correctly.

Second: The educational subject is prepared according to the proverbs method

The researchers relied on clarifying the effectiveness of the proverbial method in deepening the ethical values of Islamic education through the use of the fundamentalist (deductive) approach, in which the researcher studies what is in the holy Qur'an and the Prophet's Sunnah in terms of ideas, principles and opinions. In addition to using the applied approach by building a mini-educational program based on adding a list of proverbs that reinforce the lesson and applying them within the lesson plan through two control and experimental groups, the control group is taught with the content of the regular lesson naturally. In contrast, the experimental group is taught through a program that relies on a list of additional proverbs in three educational topics selected by the researchers. At the end of the program, the two groups are tested by designing a standardized test based on the general understanding of the content.

Variables of the Study

The independent variable is the teaching method, and it has two levels; the proverbs method and the ordinary method. The dependent variable is obtaining sixth-grade students in the post-test in Islamic Education.

Equivalence of the two groups

To verify the equivalence of the two groups, the arithmetic mean and standard deviation of the performance of the "experimental and control" groups were calculated on the pre-test of concepts. Also, the (T) test was used to identify the differences between the student's scores in the first and second groups. Table (2):

Table 2: Results of (T) test about differences between scores of the students in the experimental and control groups on the pre-obtain test.

Group	Number	SMA	Standard Deviation	Degrees of Freedom	(T) value	Statistical Significance
Ordinary method	25	6.96	2.72	47	0.403	0.689
Proverbs method	24	7.25	2.29			

It is clear from the results presented in Table (2) that there were no statistically significant differences at the level of significance (0.05) in the scores of students in the two groups (experimental and control) in the pre-test, where the value of (T) is (0.403), and it is a non-statistically significant value. Also, this indicates that the experimental and control groups are equal in the pre-test.

The statistical methods used in the research

The arithmetic means and standard deviations of the responses of the study sample members in the two groups (experimental and control) were used, and the (T) test was used to verify the equivalence of the two groups in the pre-test, and the one-way analysis of variance was used to answer the main study question.

Findings and Discussion

The results related to the study question: Is there a statistically significant difference ($\alpha = 0.05$) in obtaining the sixth grade students' ethical values in the subject of Islamic education in the primary schools of the southern Almazar district due to the teaching method (proverbs method, ordinary method)?

To answer this question, the arithmetic means and standard deviations were calculated for the sixth grade primary school students obtaining ethical values in the Islamic education book (see Table 3).

Table 3: The arithmetic means, standard deviation, and adjusted arithmetic means of sixth-grade students' obtain ethical values in the Islamic Education Book.

Group	Pre-Test		Post-Test		The adjusted mean average	Standard Error	Number
	SMA	Standard Deviation	SMA	Standard Deviation			
Proverbs Methods	6.96	2.72	13.16	1.75	13.231	0.998	25
Ordinary	7.25	2.29	8.92	2.05	8.843	1.019	24

Method							
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It is evident from Table (3) an apparent discrepancy in the arithmetic means, standard deviations, and the adjusted arithmetic means of the obtained ethical values of the sixth grade students in Islamic Education subject due to the different categories of the group variable (the first experimental, which was studied according to the proverbial method, and the control groups, which was analyzed according to the ordinary method). The accompanying one-way analysis of variance was used to indicate the significance of the statistical differences between the arithmetic means and standard deviations. Look at Table (4).

Table 4: One-way analysis of variance associated with the impact of teaching method on the obtained ethical values

Source of Contrast	SUM of Squares	Degrees of Freedom	Mean of Squares	The Calculated (q) Value	Significance Level	ETA Square
Tribal measurement (accompanied)	73.299	1	73.299	2.948	0.093	
Teaching Method	234.881	1	234.881	9.445	0.004	0.170
The error	1143.894	46	24.867			
Total	7455.000	49				
Corrected Total	1437.673	48				

The results of Table (4) indicate that there are statistically significant differences between the mean scores of the first experimental group, which was taught by the proverb method, and the control group, which was taught by the ordinary method, in the post-obtain test, in favor of the experimental group, which was taught by the proverb method. Where the calculated value of (F) was (9.445), with a statistical significance of (0.004). To reveal the effect of the proverbs method on raising the level of sixth grade students' ethical values in Islamic education, an eta square (η^2) is found to measure the size of the effect, and it is (0.170). This means that (17.0%) of the variance of the respondents on the obtained test is due to the teaching method, which is a large effect size. Where (Abu Hatab and Sadiq, 1991) confirmed that the size of the effect that explains less than 6% of the total variance indicates a small effect and that the effect that explains about (6%) of the total variance is considered a medium effect, while the effect that explains about (15%) More is a significant impact.

Through the results of the study, it is clear that the method of proverbs is a method that has proven effective in the educational process, through the differences between the statistical means of the control and experimental groups and in favor of the experimental group (method of proverbs). In addition to the significant effect of the experimental group (the method of proverbs) at the expense of the control group, the study's results showed a substantial impact on the effectiveness and the level of obtain among students. Hence, this method's important in obtaining the ethical values of Islamic education books among sixth grade students in the southern Almazar district in Jordan. The results of the study are consistent with the results of previous studies from the theoretical literature on the importance of the proverb method in the teaching process and deepening values among learners, such as the study of Najadat (2000), whose results proved the importance of the proverb method in deepening Islamic values. According to Muhammad (2015), our goal with the method of proverbs is to deepen the ethical values of young learners and consolidate them in their minds with proverbs from the reality of their lives so that they can apply and generalize them in their daily lives. Therefore, what we care about in this study is not only reviewing the results but also trying to reach methods that are close to the minds and souls of students and their daily lives, as well as trying to encourage them to study and raise their scientific level, as well as ethics and value obtain. And this is indicated by Muftuoglu (2020), where a proverb clarifies a reasonable situation and explains it to people emotionally. It is also important to use the proverbs method, which educators consider an effective teaching method.

CONCLUSION

The researchers applied the proverbs method by using an additional list of proverbs contained in the holy Qur'an and the Sunnah of the Prophet to obtain ethical values in the sixth grade book of primary schools. Also, the researcher concluded the importance of this method in deepening ethical values and concepts, in addition to raising the level of academic to obtain among students, because it can transform abstract concepts into tangible concepts close to the minds and feelings of the learners.

RECOMMENDATIONS

According to the study's results, the researchers recommend strengthening the Islamic education curricula with sufficient examples from the holy Qur'an and Prophet's Sunnah, in addition to proverbs from what the

Companions and influencers mentioned, to clarify ethics and value concepts to learners. It also encourages researchers to design a list of lessons and how to present it using the proverbs method in the Islamic Education Book for the sixth grade of primary school and to try to circulate it to all schools in Jordan.

Notes

The Sunnah of the Prophet: It is what is authentically reported by the Prophet Muhammad; peace and blessings be upon him, whether he says, actions, or affirms something.

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