

Teachers' and Educational Supervisors' Attitudes towards Integrating Branches of the Islamic Studies Curriculum in the Intermediate Schools in Al-Ahsa Governorate

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ABSTRACT

This study aims to explore the attitudes of teachers and educational supervisors toward integrating branches of the Islamic Studies curriculum in the intermediate schools in Al-Ahsa Governorate. To achieve the objectives of this study, a descriptive survey method was employed, by utilizing a questionnaire as the research tool. The questionnaire consisted of 44 items to collect and analyze data, and its validity and reliability were confirmed by a panel of specialized judges. The study sample comprised 173 teachers and educational supervisors from intermediate schools in Al-Ahsa Governorate. The findings confirmed that the attitudes of teachers and educational supervisors toward integrating branches of the Islamic Studies curriculum were positive. The study has concluded with several recommendations, highlighting the necessity of presenting knowledge and information holistically without fragmentation, as this positively contributes to developing a well-rounded mindset in students.

Keywords: Attitudes, Teachers and Educational Supervisors, Integration of Islamic Studies Curriculum Branches.

1. Introduction:

Innovation and development in various fields have become hallmarks of the current era, necessitating a thorough examination of the emerging trends and visions adopted in the educational field.

It is essential to evaluate the most effective implementation strategies to ensure optimal impact, constantly striving for improvement in this vital field. This ongoing need calls for a continual review of the Saudi educational system, which adopts contemporary policies, one such policy is educational integration, described by Nouri (2016) as a comprehensive educational plan.

The movement of integrating curriculum subjects can be framed within Vygotsky's principle, which views human learning and cognitive development as a social rather than individual endeavor. This is a continuous process where knowledge is shared, and understanding is culturally constructed (Abu Al-Khair, 2020). Nimer (2020) described this principle as the "socio-cultural theory," emphasizing the

development of the learner's central zone. It suggests that within the range of challenging tasks assigned to the learner lies the zone of proximal development, responsible for cognitive growth, which evolves as the learner develops both culturally and socially. Moreover, personal characteristics—such as behavioral disorders—and interactive environments, including family, school, and peers, directly influence the success of the integration process. (Okyere et al., 2019).

Educators view curricula as a fundamental pillar of the educational system. The content of these curricula embodies the educational goals that the institution aims to achieve, reflecting the aspirations of society in preparing students who are capable of continuing and leading the development journey within their communities. These curricula are a primary focus for all stakeholders in the educational process, as they represent the message defined by those responsible for setting educational policies, implemented by teachers, and absorbed by students in terms of thought, belief, and behavior (Al-Rifai, 2016).

The Islamic Studies curriculum in the Kingdom of Saudi Arabia receives considerable attention from educational leaders. Its importance extends beyond teaching religious rituals to encompass all aspects of students' worldly and spiritual lives, aiming to cultivate balanced individuals in their work and worship, and in fulfilling their responsibilities towards themselves, their religion, families, and communities. This curriculum also encourages renewal and development within the framework of Islamic law and loyalty to it (Al-Qarni, 2022).

Recent developments have been made by the Ministry of Education to the Islamic Studies curriculum, consolidating it into a unified course (Islamic Studies) in line with modern educational trends and in response to calls from educators to integrate curricula based on educational and scientific principles of integration and coherence. An integrated curriculum is a branch of this coherence, focusing on merging related ideas and topics or similar course units.

Previously, curricula were organized based on a separate subjects approach, which included multiple branches such as the Qur'an, Tajweed, Tafsir, Tawheed, Fiqh, and Hadith. Each branch had its own independent curriculum and class sessions, with separate teachers addressing different topics. Many studies, including that of Isiaka (2021), have emphasized the need to eliminate the separation of Islamic Studies curricula into independent branches, as such separations do not present religious knowledge in a comprehensive or holistic manner.

Therefore, the Ministry of Education has previously undertaken efforts to integrate the curricula of Arabic language and social studies, and more recently, the integration of Islamic Studies branches. This integration has been introduced gradually, like any new educational policy, with caution regarding its pedagogical alignment and its capacity to meet the objectives of the educational process. This uncertainty has led researchers to seek scientifically grounded decisions based on educational principles relevant to this matter.

Educational professionals argue that teachers and educational supervisors, given their direct involvement in curriculum implementation and their role in evaluating student outcomes and providing feedback, are in a unique position to assess this decision from an educational perspective. They are considered crucial components of the educational process, without whom the system's success, regardless of advancements in other areas, cannot be guaranteed (Mirza & Al-Jamaai, 2013).

In this context, attitudes are considered a critical element in determining individuals' inclinations within the social structure, with significant attention given to attitudes as they guide human behavior toward optimal effectiveness in life and contribute to the holistic growth of an individual's personality. The attitudes one holds directly influence behavior and help shape interactions with peers and others (Abu Aqeel, 2021). Therefore, the attitudes of teachers and educational supervisors towards integration

In this regard, Al-Majadi and Farmawi (2001) highlight the importance of understanding the attitudes of those working in the educational field, as this helps in assessing their acceptance or rejection of any curriculum development process. Such understanding enables positive engagement to ensure the success of development efforts. Thus, this research seeks to study the attitudes of teachers and educational supervisors toward the integration of the Islamic Studies curriculum branches at the intermediate schools in Al-Ahsa Governorate and to assess their satisfaction with the outcomes of this development.

1.1. Study Problem:

The significance of Islamic education lies in the sanctity of its sources, the strength of its principles, and the foundational concepts it is built upon. As an integral part of a Muslim's creed and emotional formation, Islamic education is dedicated to nurturing the intellectual, emotional, physical, social, spiritual, and human aspects of the Islamic personality. It aims to regulate behavior according to the principles and teachings of Islam, with the goal of achieving its objectives across various fields (Al-Harbi, 2021).

Numerous conferences have emphasized the need to integrate Islamic values into educational curricula and to instill these values in students to help shape their personalities in a sound manner. They have also recommended focusing on the role of the nurturing mother, teachers, scholars, and educational, scientific, and global institutions. Notable examples include the Eleventh Scientific Conference organized by the Faculty of Education at Fayoum University, titled "The Crisis of Values in Educational Institutions" in 2012, and the "Ethical Values: Human Connectivity and Civilizational Cooperation" conference held at King Abdulaziz University in 2014 (Al-Khalaf, 2021).

Given the recent nature of these developments and the possibility that any new implementation may be met with varying degrees of acceptance or rejection, there is a pressing need for a study aimed at understanding the attitudes of teachers and educational supervisors toward the integration of the branches of the Islamic Studies curriculum in the intermediate schools in Al-Ahsa Governorate.

Thus, the problem of this study is encapsulated in the following main research question: What are the attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum in the intermediate schools in Al-Ahsa Governorate?

This main question can be broken down into the following sub-questions:

1. What are the attitudes of teachers and educational supervisors regarding the integration of Islamic Studies curriculum branches at the intermediate schools in Al-Ahsa Governorate?
2. What are the attitudes of teachers and educational supervisors toward integration of the Islamic Studies curriculum branches in the stage in Al-Ahsa Governorate regarding the activities of the integrated curriculum?
3. What are the attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum in the intermediate schools in Al-Ahsa Governorate regarding the evaluation methods of the integrated curriculum?
4. What are the attitudes of teachers and educational supervisors toward in the intermediate schools in Al-Ahsa Governorate regarding the design and presentation of the integrated curriculum?

1.2. Study Objectives:

The current study aims to explore:

1. The attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum in the intermediate schools in Al-Ahsa Governorate, specifically regarding the objectives of the integrated curriculum.
2. The attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum in the intermediate schools in Al-Ahsa Governorate, specifically regarding the content of the integrated curriculum.
3. The attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum in the intermediate schools in Al-Ahsa Governorate, focusing on the activities of the integrated curriculum.
4. The attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum in the intermediate schools in Al-Ahsa Governorate, specifically regarding the evaluation methods of the integrated curriculum.
5. The attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum in the intermediate schools in Al-Ahsa Governorate, with an emphasis on the design and presentation of the integrated curriculum.

1.3. Significance of the Study:

The significance of the current study is centered around the following points:

1. The importance of this research lies in its response to the need for integrating human experiences in education, as emphasized by modern educational literature.
2. The research assists officials in the Ministry of Education in evaluating the outcomes of the decision to integrate the branches of the Islamic Studies curriculum. This could allow them to focus on the positive aspects of the integration while addressing its key challenges effectively.
3. This study contributes to gaining a comprehensive understanding of toward the integration of the branches of the Islamic Studies curriculum, allowing for the development of a scientific understanding of these attitudes and their importance in the educational process.
4. The study aids in proposing solutions to improve the performance of teachers and educational supervisors by identifying the areas that require further development.
5. Curriculum designers can benefit from the study's findings to enhance the Islamic Studies curriculum based on an integrative approach.
6. This study enables educational researchers to conduct similar research on other related topics involving integrated curricula.

1.4. Study Limitations:

The limitations of this study are as follows:

1. Subjective Limitations:

The study is limited to analyzing the attitudes of teachers and educational supervisors toward the integrated curriculum of Islamic Studies, specifically focusing on its objectives, content, activities, evaluation methods, and the design and presentation of the textbook.

2. Temporal Limitations:

This study was conducted during August and September of the first semester of the current academic year 1446 AH (2024 AD).

3. Spatial Limitations:

The study was conducted within the Kingdom of Saudi Arabia, specifically in Al-Ahsa Governorate.

4. Human Limitations:

The study focused on teachers and educational supervisors working at the intermediate schools.

1.5. Study Methodology:

The current study adopted the descriptive survey methodology as its primary research approach, as it is well-suited to the study's nature and objectives. This methodology involves examining a problem or phenomenon and describing it as it exists in practice, with a focus on accurately analyzing and interpreting it (Darwish, 2018). The descriptive methodology is defined as "a type of research that involves questioning all members of the research population or a large sample of them through questionnaires or personal interviews, followed by processing the data using various statistical methods, with the aim of describing the phenomenon in terms of its nature and the degree of its presence" (Al-Mahmoudi, 2019).

1.6. Study Population and Sample:

The population of this study consists of all Islamic Studies teachers and supervisors in intermediate schools in Al-Ahsa Governorate. Due to the challenges of conducting the study on all Islamic Studies teachers and supervisors at this stage in Al-Ahsa, the study was limited to selecting a random sample from the overall population. Consequently, the sample consisted of 173 teachers and educational supervisors from intermediate schools in Al-Ahsa Governorate.

1.7. Definitions of Study Terms:

The study is focused on the following terms:

- **Attitude:**

Attitude is defined as: 'An individual's readiness to respond to a specific stimulus in a particular situation, resulting in a specific reaction. Attitudes involve both cognitive and emotional elements, which in turn lead to (acceptance, neutrality, or rejection) of that object or situation' (Al-Makkawi, 2006, p. 99).

Operationally, attitude is defined as: "The score obtained by Islamic Studies teachers and supervisors on the scale used in this study to assess attitudes toward the integration of Islamic Studies curriculum branches at the intermediate schools, using a five-point Likert scale."

- **Integration:**

Integration is defined as: "A new form of curriculum cohesion within Islamic Studies courses, involving the merging and integration of the Quran, Tafsir (interpretation), Hadith (Prophetic traditions), Fiqh (Islamic jurisprudence), etc., in a manner that meets the objectives of the Quranic field and its associated sciences, links the branches of the field, and respects the unique philosophy and objectives of each branch" (Curriculum Development Features in Saudi Arabia, 2022, p. 73). Operationally, integration is defined as: "The process of linking the branches of Islamic Studies, such as Tawheed (monotheism), Fiqh, and Hadith at the primary level, as well as Tafsir, Tawheed, Fiqh, and Hadith at the intermediate level, in an integrative manner, so that they are presented as a single course: 'Islamic Studies' in the Kingdom of Saudi Arabia, starting from the second semester of the 1442 AH academic year."

2. Theoretical Framework of the Study:

The theoretical framework of this addresses the following aspects: the concept of attitudes, their characteristics, components, key functions, and primary measurement methods. It also explores the concept of the integrative curriculum, its types, and the importance of integration and holistic perspectives in Islam.

2.1. Attitudes: Concept, Components, Functions, and Measurement Methods

Educational scholars largely agree that the concept of attitude is multifaceted, with variations arising from different perspectives and interpretations. These differences are illustrated as follows:

Kamash (2017) defines attitudes as "a mental readiness or predisposition formed as a result of various factors affecting an individual's life, leading them to adopt a stance towards certain ideas based on their moral or social value." In reality, an individual's personality is shaped by a set of psychological attitudes developed through upbringing, education, and learning. These attitudes influence emotions, habits, inclinations, and behavioral patterns, and are known for their long-term retention, unlike other types of information that may be forgotten.

Gordon Allport defined attitudes as "a state of mental or neural readiness, organized through an individual's experience that exerts a directive or dynamic influence on the individual's response to all objects and situations associated with that response" (Haydar, 1994, p. 125). Thus, an attitude is an individual's tendency towards a specific action or readiness for a particular type of activity. Research has shown that apparent opinions often conceal the true attitude, necessitating that researchers uncover the underlying attitudes that drive behavior.

Chapman (1987, p. 15) defines attitudes as "a mental predisposition that leads a person to respond in a distinctive manner to a particular stimulus." Similarly, Al-Zoubi (2010, p. 182) describes attitudes as "a general inclination toward a subject, linked to an individual's knowledge, past experiences, feelings, emotions, and predispositions toward that subject, characterized by relative stability, yet amendable or changeable."

From these definitions, it is evident that while there are clear differences in defining attitudes, they all agree on the existence of two types of attitudes: positive and negative. This recognition guides educational institutions, particularly the Ministry of Education, towards the importance of fostering positive attitudes among individuals and addressing negative ones. To achieve this, it is essential to understand the types of attitudes and their causes, providing a basis for appropriate interventions. Understanding the attitudes of education professionals toward a specific topic helps predict the actions they may take regarding that topic (Al-Mu'ayyi', 2017).

Based on the above, the current study considers that identifying teachers' and educational supervisors' attitudes toward integrating the branches of Islamic Studies reflects their perception of this development and the value of teaching it to students, which may, in turn, influence their performance or productivity in teaching these subjects.

2.1.1. Components of Attitudes:

Burns (1991) identified three core components of attitudes:

1. **Cognitive Component:** This represents an individual's knowledge and beliefs about the subject of the attitude. A person cannot develop inclinations or preferences toward situations without sufficient knowledge about that situation or phenomenon, acquired through the surrounding environment, whether through reading, transmission, direct teaching, or personal experience.
2. **Affective Component:** This encompasses the emotions and feelings an individual expresses toward a particular subject. It can be inferred through their attraction or aversion to the subject and can be measured using known attitude scales employed by educators and psychologists.
3. **Behavioral Component:** This refers to the practical response to a subject, expressed through an individual's actions toward that subject. It demonstrates the interaction between the cognitive and affective aspects.

Attitudes vary in their strength and independence. For instance, an individual may have knowledge and

facts about a subject (cognitive component), but may not feel positive emotions toward it (affective component), leading to specific actions or behaviors (behavioral component). When representing the components of attitudes, the sequence is as follows: **Attitude = [Think + Then Feel + Then Act]**. Thus, the affective component plays a crucial role in determining the direction of the attitude, whether supportive or opposing.

2.1.2. Characteristics of Attitudes:

Attitudes possess several attributes, summarized as follows:

1. Attitudes are acquired through socialization processes and the various influences and experiences to which an individual is exposed.
2. They represent a predisposition for action or reaction.
3. Attitudes are relatively stable, changing only with difficulty and under the influence of strong new convictions.
4. They can be either specific or general.
5. They vary in intensity for each individual.

2.1.3. Types of Attitudes:

Attitudes can be classified into three main types:

1. **Positive Attitude:** Formed when an individual has sufficient knowledge and experiences, resulting in a favorable response or acceptance of a subject.
2. **Negative Attitude:** Arises when an individual lacks sufficient experience, leading to actions that reflect hostility or rejection of a subject.
3. **Neutral Attitude:** Represents a middle ground between the previous types, forming when the reasons for acceptance and rejection are balanced, leading to neither clear acceptance nor rejection.

2.1.4. Key Functions of Attitudes:

Ajami (2003) highlighted several key functions of attitudes, including:

1. They determine an individual's response to objects, topics, and people.
2. They reflect an individual's adherence to societal norms, values, and culture.
3. They facilitate an individual's interaction with society and the groups they belong to.
4. They provide the individual with a precise understanding of their relationship with the surrounding society.
5. They help organize an individual's motivations regarding specific aspects of their environment.
6. They enable the individual to make decisive decisions in critical situations confidently.

Based on the preceding points, it can be concluded that attitudes play a pivotal role in equipping teachers, educational supervisors, and individuals with a framework for navigating the situations they encounter in their lives. This enables them to defend their ideas and adapt to various life circumstances, achieving their aspirations and loyalty to a specific group by adopting and following its attitudes.

2.1.5. Methods of Measuring Attitudes:

The primary methods for measuring attitudes include:

1. **Bogardus Social Distance Scale:** It measures the social distance between different ethnic groups by presenting scenarios that reflect real-life situations, assessing factors such as tolerance, acceptance, proximity, and distance (Abdul Hadi, 2019).
2. **Guttman Scale:** It measures attitudes that can be divided into independent parts. This is a cumulative scale; if a respondent agrees with a particular statement, it implies agreement with all statements of lesser intensity (Nimer, 2021).
3. **Likert Scale:** The Likert scale is the most commonly used method for measuring attitudes, employing a five-point scale for each statement that ranges from strong agreement to strong disagreement. The rationale for including both positive and negative items is to minimize response bias, which means some individuals may tend to respond uniformly. This study utilized the Likert scale method in designing its questionnaire tool to measure the attitudes of teachers and educational supervisors regarding the integration of the branches of the Islamic Studies curriculum at the intermediate level in Al-Ahsa Governorate.

2.2. Integrative Curriculum: Concept, Types, and Importance of Integration in Islam

2.2.1. Concept of the Integrative Curriculum:

Educational literature provides numerous definitions of the term "integrative curriculum." Some describe integration as: "Achieving completeness, unity, and coherence, based on the idea of linking different subjects and enabling learners to perceive the relationships between them, thus removing barriers for integration, allowing students to understand their reality and solve problems requiring diverse knowledge" (Al-Idrisi, 2016, p. 235).

Al-Luqmani and Al-Jammal (1996, p. 52) view the integrative curriculum as: "An attempt to link various academic subjects to present knowledge to students in an interconnected and cohesive manner, organizing it in a way that helps overcome the barriers between different subjects, enabling students to understand the interrelations between them."

Al-Mu'aqqil (2001, p. 48) defines the integrative curriculum as: "A type of curriculum in which content is presented and processed in a way that integrates knowledge from different subjects or fields, whether this integration is planned and structured around diverse ideas, issues, and topics, or temporarily coordinated among teachers who each retain their independent specialization."

2.2.2. Types of Integrative Curriculum:

Integrative curricula can be categorized into two types:

1. Horizontal Integration:

This involves creating relationships between different fields within the curriculum, focusing on topics with common elements across connected subjects, such as linking Arabic language studies with Islamic education.

2. Vertical Integration:

Also known as the spiral or concentric curriculum, this approach emphasizes the systematic progression of knowledge, using a central concept that deepens and broadens as learners progress through grade levels, allowing for integration across other fields of knowledge and life (Al-Idrisi, 2016).

2.3. Importance of Integration and Holistic Perspective in Islam:

The unity and coherence of Islamic teachings, along with its holistic perspective as a comprehensive way of life, are among the fundamental principles that have historically contributed to the success of Muslims. Islamic teachings are not meant to be fragmented or selectively applied; each aspect is interrelated and

mutually influential. Thus, it is challenging to apply one aspect of the curriculum in isolation from others. Islam links knowledge and action, cleanliness of the body with purity of the heart, as reflected in the Quranic verse: "And your clothing purify * And uncleanness avoid" (Al-Muddathir, 4-5).

The importance of integration in Islam becomes evident through its emphasis on nurturing individuals in a balanced manner, addressing their religious, physical, intellectual, moral, and social aspects, aiming to shape them into vibrant contributors to society and a force of positive change. Islam seeks to mold individuals who face life's challenges with faith and confidence in God's support (Al-Ara'idah, 2005). Numerous verses in the Quran emphasize the holistic nature of Islam in all aspects of life, such as: "Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. * No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims'" (Al-An'am, 162-163).

The holistic nature of Islamic teachings means that Islam is not just a heavenly religion but a way of life on earth. It does not separate the worldly life from the hereafter but views them as interconnected, with this life being a pathway to the next. A close examination of the Quranic verses, its rulings, directives, and prohibitions reveals that the approach to education in Islam is unified, consistent, and integrated. This highlights the emphasis on comprehensive Islamic education, which ensures that all aspects of a believer's life are in harmony with the principles and values of Islam.

3. Literature Review and Previous Studies:

A number of previous studies and literature are related to the subject of this research, which can be summarized as follows:

3.1. Study by Abu Shraikh (2021):

- **Title:** "Developing Islamic Education Curricula for the Basic Stage in Jordan in Light of the Integrative Approach from the Perspective of Islamic Education Supervisors and Teachers in Jordan." This study aimed to understand the reality of the Islamic Education curriculum as prescribed by the Ministry of Education in Jordan from the perspective of Islamic Education supervisors and teachers, considering the integrative approach. It also aimed to propose a model for developing the Islamic Education curriculum for the basic stage based on the principles of the integrative approach.
- The study utilized a survey methodology with a sample of 224 supervisors and teachers, employing a questionnaire as the primary data collection instrument.
- The general review of the mean scores for each area of the tool indicated that the findings were generally weak. Consequently,
- The study proposed a model for developing the Islamic Education curriculum at the basic stage, grounded in integrative principles, comprising four stages: outcomes, content, instructional activities, and assessment.

. The study recommended the need to develop and build the Islamic Education curriculum for the basic stage in light of the integrative approach.

3.2. Study by Al-Kharousi (2021):

Title: "Evaluating the Islamic Education Curriculum in the First Cycle of Basic Education in Light of Integration Principles."

This study aimed to determine the extent to which integration principles are present in the Islamic Education curriculum in the first cycle of basic education. To achieve this, the researcher used a descriptive-analytical method and prepared a list of integrative curriculum principles that should be included in the Islamic Education

curriculum. The study's findings included a list of 40 criteria for integration principles, distributed across aspects such as knowledge integration, experience integration, character development, attention to various activity methods, consideration of students' individual differences, and attention to students' interests and needs. Overall, the integration principles were found to be well-represented in the Islamic Education curriculum for the first cycle of basic education.

3.3. Study by Isiaka (2021):

Title: "Building the Islamic Education Curriculum in Côte d'Ivoire in Light of the Integrative Approach from the Perspective of Teachers and Administrators." This study sought to understand the perspectives of teachers and administrators on building the Islamic Education curriculum in Côte d'Ivoire based on the integrative approach. The researcher used a descriptive survey method, creating a questionnaire that was distributed to 28 participants, consisting of teachers and administrators. The findings indicated that the sample's expectations were very high concerning the objectives of Islamic Education, the curriculum content, teaching methods, activities, educational aids, and the assessment of the Islamic Education curriculum.

3.4. Study by Keita (2017):

Title: "A Proposed Educational Vision for Developing the Islamic Education Curriculum for Arab Schools in West Africa in Light of the Integrative Approach." This study aimed to propose an educational vision to contribute to developing the Islamic Education curriculum for Arab schools in West Africa using the integrative approach. To achieve this, the researcher adopted a descriptive-analytical method. Key proposed educational visions included building the Islamic Education curriculum based on integrative curriculum foundations, such as the integration of knowledge, experience, and character development. It emphasized attention to various activity methods, consideration of individual differences among learners, focus on their interests and needs, fostering cooperation and teamwork, and eliminating the fragmentation of the Islamic Education curriculum into multiple branches like Qur'an, its sciences, Tafsir, Tawheed, Fiqh, Hadith, and others, consolidating them into just two books: Fiqh and Tawheed.

3.5. Commentary on Previous Studies:

A review of previous studies reveals similarities and differences between the current study and the previous research, as outlined below:

1. Methodology:

The current study aligns with some previous studies in using the descriptive survey method, such as the studies by Isiaka (2021) and Abu Shraikh (2021). It differs from Keita (2017) and Al-Kharousi (2021), which used a descriptive-analytical method.

2. Tools:

The current study shares similarities with some previous studies, such as the studies by Isiaka (2021) and Abu Shraikh (2021), in using a questionnaire as a data collection tool. However, it differs from Keita (2017), which proposed an educational vision based on the integrative approach to enhance Islamic Education curricula. It also differs from Al-Kharousi (2021) in preparing a list of integrative curriculum principles that should be included in the Islamic Education curriculum.

3. Sample:

The current study shares similarities with Abu Shraikh (2021) regarding the sample, which consisted of teachers and supervisors, and partially with Isiaka (2021) regarding the inclusion of teachers in the sample. It differs from Al-Kharousi (2021), whose sample focused on analyzing Islamic Education textbooks for the first cycle. It also differs partially from Isiaka (2021), which included administrators in its sample.

Overall, the current study benefited from previous research in defining the research problem, formulating its questions, determining the appropriate methodology, developing its tools, identifying suitable statistical methods, and organizing the research framework.

4. Design of the Study Tool (Questionnaire) and Verification of Its Validity and Reliability:

The current study aimed to measure the attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum at the intermediate schools in Al-Ahsa Governorate. To achieve the study's objectives, an attitude scale (questionnaire) was developed after reviewing relevant educational literature and previous studies related to the study's topic.

4.1. Development of the Study Tool (Questionnaire):

The questionnaire was designed in two parts. The first part included demographic information, such as the nature of the job, years of experience in education, and the educational stage in which the teachers and educational supervisors are involved. The second part contained a set of five main dimensions, each consisting of a number of items, totaling 44 items, as follows:

- **Dimension 1:** Focused on the objectives of the integrated curriculum, containing 10 items.
- **Dimension 2:** Focused on the content of the integrated curriculum, containing 10 items.
- **Dimension 3:** Focused on the activities of the integrated curriculum, containing 8 items.
- **Dimension 4:** Focused on the evaluation of the integrated curriculum, containing 8 items.
- **Dimension 5:** Focused on the design and presentation of the integrated curriculum, containing 8 items.

4.2. Validity and Reliability of the Study Instrument:

To ensure both the face validity and internal consistency of the study instrument, the following procedures were implemented:

1. Face Validity:

The questionnaire was reviewed by a panel of nine experts with relevant expertise and experience. Their feedback focused on aspects such as the clarity of the items, accuracy of the wording, appropriateness and comprehensiveness of the content, overall presentation, and alignment with the study's objectives. Their suggestions for modifications, deletions, or additions were carefully considered, contributing significantly to the improvement of the questionnaire.

Internal

Consistency

Validity:

To verify the consistency and internal coherence between the items and the overall score of their respective dimensions, the attitude scale was applied to a pilot sample of 20 Islamic Studies teachers and supervisors in schools across Saudi Arabia. The validity of the items was tested, and the internal consistency of the scale items was calculated using Pearson's correlation coefficient to determine the relationship between each item, the total score of its dimension, and the overall score of the scale. It was found that all Pearson correlation coefficients between each item, the total score of its dimension, and the overall scale score demonstrated a high degree of consistency for this scale.

2. Reliability of the Study Instrument:

According to Al-Assaf (2016), reliability is defined as "the assurance that responses will be nearly identical if the instrument is reapplied to the same individuals under similar conditions." The reliability of the attitude scale as a whole was calculated using the Cronbach's alpha coefficient, and the findings indicated high values. This suggests the validity of using the scale and that all dimensions of the questionnaire demonstrate a significant degree of internal consistency.

3. Study Findings, Discussion, and Interpretation:

The study employed several statistical techniques to analyze the data and reach its conclusions, such as Pearson correlation, Cronbach's alpha coefficient, mean scores, standard deviations, and percentages.

5.1. Findings Pertaining to the Answer of the First Question:

The first question is: "What are the attitudes of teachers and educational supervisors toward the integration of the Islamic Studies curriculum branches at the intermediate level in Al-Ahsa Governorate, specifically regarding the objectives of the integrated curriculum?"

To understand the attitudes of teachers and educational supervisors toward the objectives of the integrated curriculum, mean scores, standard deviations, and the type of attitude were calculated for each item and the overall attitude, as shown in Table 1.

Table 1: Means, Standard Deviations, and Type of Attitude for Study Sample Responses and Overall Attitude Regarding the Objectives of the Integrated Curriculum

Item No.	Item	Mean	Standard Deviation	Rank	Attitude
1	I believe that the book's objectives help in forming a balanced and well-rounded mindset for students.	3.98	0.88	9	Positive
2	I believe that the book's objectives include diverse knowledge, skills, and ethical values.	4.32	0.71	2	Positive
3	I feel that the book's objectives achieve a balance between theoretical and practical aspects.	4.14	0.74	5	Positive
4	I acknowledge the appropriateness of the book's objectives to the students' nature and needs at this stage.	4.12	0.80	6	Positive
5	I believe that the book's objectives focus on enhancing students' self-learning ability.	3.96	0.86	10	Positive
6	I feel that the book's objectives contribute to the development of students' analytical thinking skills.	4.07	0.89	8	Positive
7	The book's objectives help in achieving a positive academic outcome.	4.10	0.72	7	Positive
8	I believe that the book's objectives provide flexibility and are adaptable to different circumstances and student needs.	4.19	0.71	3	Positive
9	I feel that the book's objectives	4.18	0.76	4	Positive

	are in line with modern educational trends.				
10	I believe that the book's objectives align with the religious aspect, such as fostering loyalty and belonging to the Land of the Two Holy Mosques	4.38	0.73	1	Positive
-	Overall Mean	4.16	0.77	-	Positive

The findings shown in Table 1 indicate that the mean scores for the objectives of the integrated curriculum ranged from 3.98 to 4.38, with standard deviations ranging from 0.71 to 0.89. The highest-ranking item was item number 10, which states: **"I believe that the book's objectives align with the religious aspect, such as fostering loyalty and belonging to the Land of the Two Holy Mosques,"** with a mean score of 4.38. Meanwhile, item number 5, which states: **"I believe that the book's objectives focus on enhancing students' ability for self-learning,"** ranked tenth and last, with a mean score of 3.96. The overall mean score for the objectives of the integrated curriculum was 4.16, with a standard deviation of 0.77. The type of attitudes for the study sample's responses towards the items and the dimension as a whole was generally positive.

5.2. Findings Related to the Answer of the Second Question:

The second question states: **"What are the attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum at the intermediate schools in Al-Ahsa Governorate concerning the content of the integrated curriculum?"** To understand the attitudes of teachers and educational supervisors toward the content of the integrated curriculum, mean scores, standard deviations, and the type of attitude were calculated for each item and the overall attitude. The details are provided in Table 2.

Table 2: Means, Standard Deviations, and Type of Attitude for Study Sample Responses and Overall Attitude Regarding the Content of the Integrated Curriculum:

Item No.	Item	Mean	Standard Deviation	Rank	Attitude
1	I believe that the book's content is linked to the intended objectives in the branches of Islamic jurisprudence.	4.19	0.77	5	Positive
2	The book's content aligns with the important life stages of students at the intermediate level.	4.21	0.79	3	Positive
3	I believe that the book's content exhibits both coherence and integration.	4.16	0.82	7	Positive
4	I believe that the book's content connects past knowledge with new insights.	4.21	0.74	4	Positive
5	I believe that the content reflects students' real-life	4.24	0.68	2	Positive

	experiences and the reality of their surroundings.				
6	The book's content is built on students' habits and traditions.	4.26	0.69	1	Positive
7	I believe that the content aligns with the students' interests, motivations, and desires.	4.03	0.82	10	Positive
8	I see that the content is structured in a sequential and coherent manner.	4.19	0.76	6	Positive
9	I believe that the book's content is logically and systematically structured	4.14	0.83	8	Positive
10	I believe that the content encourages students to explore and read extensively.	4.16	0.77	9	Positive
-	Overall Mean	4.17	0.77	Positive	

The findings shown in Table 2 indicate that the mean scores for the content of the integrated curriculum ranged from 4.03 to 4.26, with standard deviations ranging from 0.68 to 0.83. Item number 6 ranked first, stating: **"I believe that the book's content reinforces the traditions, customs, and positive values of the community,"** with a mean of 4.26. Meanwhile, item number 7, which states: **"I feel that the book's content is connected to the students' interests, motivations, and desires,"** ranked tenth and last, with a mean of 4.03. The overall mean was 4.17, with a standard deviation of 0.77. The type of attitudes towards the items and the overall dimension for the study sample was generally positive.

5.3. Findings Related to the Answer of the Third Question:

The third question states: **"What are the attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum at the intermediate schools in Al-Ahsa Governorate concerning the activities of the integrated curriculum?"** To understand the attitudes of teachers and educational supervisors toward the activities of the integrated curriculum, mean scores, standard deviations, and the type of attitude were calculated for each item and the overall attitude. The details are provided in Table 3.

1. Table 3: Means, Standard Deviations, and Type of Attitude for Study Sample Responses and Overall Attitude Regarding the Activities of the Integrated Curriculum

Item No.	Item	Mean	Standard Deviation	Rank	Attitude
1	I appreciate the alignment of the book's activities with the content of the various branches of Islamic studies.	4.10	0.77	4	Positive
2	I feel that the activities promote cooperative learning among students	4.19	0.69	1	Positive
3	I believe that the book's activities consider individual differences	4.16	0.76	3	Positive

	between students and their special needs				
4	I believe that the activities are diverse, including both individual and group tasks.	4.06	0.74	6	Positive
5	I feel that the book's activities utilize students' prior experiences in new situations.	4.10	0.77	5	Positive
6	I believe that the book's activities encourage critical thinking and problem-solving skills among students.	4.05	0.80	7	Positive
7	I believe that the activities are varied and engage different learning styles.	4.06	0.85	6	Positive
8	I feel that the activities enhance students' motivation and involvement in the learning process.	4.18	0.72	2	Positive
-	Overall Mean	4.11	0.80	Positive	

The findings shown in Table 3 indicate that the mean scores for the activities of the integrated curriculum ranged from 4.05 to 4.19, with standard deviations ranging from 0.69 to 0.87. Item number 2 ranked first, stating: **"I feel that the book's activities promote cooperative learning among students,"** with a mean of 4.19. Meanwhile, item number 8, which states: **"I believe that the book's activities contribute to increasing students' motivation towards learning,"** ranked eighth and last, with a mean of 4.05. The overall mean was 4.11, with a standard deviation of 0.80. The type of attitudes towards the items and the overall dimension for the study sample was generally positive.

5.4. Findings Related to the Answer of the Fourth Question:

The fourth question states: **"What are the attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum at the intermediate schools in Al-Ahsa Governorate concerning the evaluation methods and tools of the integrated curriculum?"** To understand the attitudes of teachers and educational supervisors toward the evaluation methods and tools of the integrated curriculum, mean scores, standard deviations, and the type of attitude were calculated for each item and the overall attitude. The details are provided in Table 4.

Table 4: Means, Standard Deviations, and Type of Attitude for Study Sample Responses and Overall Attitude Regarding the Evaluation Methods and Tools of the Integrated Curriculum

Item No.	Item	Mean	Standard Deviation	Rank	Attitude
1	I believe that the book's evaluation methods and tools is consistent with the objectives of the integrative curriculum.	4.06	0.84	7	Positive
2	I believe that the book's evaluation methods and tools are diverse and aligned with the educational objectives.	4.15	0.70	4	Positive
3	I feel that the evaluation methods and tools emphasize accuracy and	4.19	0.61	2	Positive

	objectivity.				
4	The evaluation methods and tools are modern and up-to-date.	4.05	0.75	8	Positive
5	I believe that the evaluation methods and tools focus on both theoretical and practical aspects.	4.10	0.73	6	Positive
6	I believe that the evaluation methods and tools cover various cognitive aspects	4.14	0.77	5	Positive
7	I believe that the evaluation methods and tools cover various skill-based aspects	4.19	0.70	3	Positive
8	The evaluation methods and tools cover many value-based aspects.	4.22	0.71	1	Positive
-	Overall Mean	4.14	0.71	Positive	

The findings shown in Table 4 indicate that the mean scores for the evaluation methods of the integrated curriculum ranged from 4.05 to 4.23, with standard deviations ranging from 0.57 to 0.84. Item number 6 ranked first, stating: "

The book's evaluation methods and tools cover various cognitive aspects ," with a mean of 4.23. Meanwhile, item number 4 ranked seventh and last, which states:"

I believe that the book's evaluation methods and tools are modern and up-to-date. ," with a mean of 4.05. The overall mean was 4.14, with a standard deviation of 0.71. The type of attitudes towards the items and the overall dimension for the study sample was generally positive.

5.5. Findings Related to the Answer of the Fifth Question:

The fifth question states: **"What are the attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum at the intermediate schools in Al-Ahsa Governorate concerning the design and presentation of the integrated curriculum?"** To understand the attitudes of teachers and educational supervisors toward the design and presentation of the integrated curriculum, mean scores, standard deviations, and the type of attitude were calculated for each item and the overall attitude. The details are provided in Table 5.

Table 5: Means, Standard Deviations, and Type of Attitude for Study Sample Responses and Overall Attitude Regarding the Design and Presentation of the Integrated Curriculum

Item No.	Item	Mean	Standard Deviation	Rank	Attitude
1	The length, thickness, and size of the book are appropriate for the educational stage it is intended for.	3.82	1.12	8	Positive
2	I believe that the book's design considers the standards of organization in presenting titles and key points..	4.25	0.65	2	Positive
3	I believe the book contains a clear and numbered table of contents.	4.27	0.62	1	Positive
4	The book's design includes a list of illustrations and images that	4.12	0.76	4	Positive

	support theoretical and practical learning.				
5	The book includes a list of important scientific references that students can refer to.	4.18	0.70	5	Positive
6	I see that the book's external cover is attractive and has engaging elements.	4.00	0.91	6	Positive
7	I believe that the book is of high quality in terms of printing and technical specifications	4.14	0.87	3	Positive
8	I believe that the book is free from spelling, grammatical, and typographical errors.	3.98	0.93	7	Positive
-	Overall Mean	4.08	0.84	Positive	

The findings shown in Table 5 indicate that the mean scores related to the design and presentation of the integrated curriculum ranged from 3.82 to 4.27, with standard deviations ranging from 0.62 to 1.12. Item number 3 ranked first, stating:"

"I believe that the book contains a clear and numbered table of contents,," with a mean of 4.27. Meanwhile, item number 1, which states: **"The length, width, thickness, and size of the book are appropriate for the educational stage it is intended for,"** ranked eighth and last, with a mean score of 3.82. The overall mean was 4.08, with a standard deviation of 0.84. The type of attitudes towards the items and the overall dimension for the study sample was generally positive.

6. Summary of Findings and Recommendations:

6.1. Summary of Findings:

The findings show that the attitudes of teachers and educational supervisors toward integrating the branches of the Islamic Studies curriculum at the intermediate schools in Al-Ahsa Governorate were positive across all aspects of the attitude scale (objectives, content, activities, evaluation methods, and book design and presentation..

The findings of this study are somewhat consistent with the study by Isiaka (2021), which indicated that the evaluations from the sample of teachers and administrators regarding the development of Islamic education curricula using the integrative approach in the domains of the tool (objectives, content, activities, evaluation) were very high.

However, our current study contrasts with the study by Abu Shraikh (2011), which revealed that the evaluations of Islamic education teachers and supervisors regarding the domains of the tool (objectives, content, teaching methods, activities, evaluation) were weak.

. It also differs from the study by Al-Ayasra (2008), where the findings suggested that the evaluations of Islamic education teachers for all domains—(objectives, content, teaching methods, activities, evaluation)—did not reach a satisfactory level.

This study confirms that the developments implemented by the Ministry of Education, particularly the integration of the branches of the Islamic Studies curriculum, have significantly mitigated the negative effects of treating the subjects of this curriculum as separate branches.

. Nonetheless, it is essential to continue focusing on and refining this approach to further enhance the curriculum according to the standards of a high-quality textbook.

6.2. Recommendations:

1. This study emphasizes the importance of designing and developing the Islamic Studies curriculum based on an integrated approach.
2. The study recommends that the content of the Islamic Studies curriculum includes topics that foster students' development of higher-order thinking skills, cultivate a holistic perspective, and enhance their ability to effectively and positively address social and life challenges."
3. The study recommends that the evaluation of the Islamic Studies curriculum at all educational stages be comprehensive, considering the cognitive, affective, and skill-based dimensions of the students. .

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