

**TRAINING PROGRAMMES FOR ISLAMIC EDUCATION
TEACHERS IN THE SULTANATE OF OMAN:
DESCRIPTION AND EVALUATION**

by

MOHSIN NASSIR YOUSOF AL-SALMI

THESIS PRESENTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN
TRAINING ISLAMIC EDUCATION TEACHERS IN THE DEPARTMENT OF
ISLAMIC AND MIDDLE EASTERN STUDIES, FACULTY OF ARTS,
UNIVERSITY OF EDINBURGH

2001



Contents

List of Tables	vii–ix
List of Figures	ix–x
List of Appendices	x
Abstract	xi
Acknowledgements	xii
Introduction	1–7
0.1 Outline of the Chapters	5–7
Chapter One	
The Aims and Plan of the Study	8–22
1.1 Justification for the Study	8–9
1.2 Aims and Questions	9–11
1.3 Methodology and Procedures	11
1.3.1 The Interview and Sending Questions	11–12
1.3.2 Designing the Questionnaire	12–16
1.4 Implementation of the Questionnaire and Data Collection	16–17
1.5 The Sample Group under Scrutiny.....	17
1.6 Definition of Key Term	18–22
1.7 Conclusion	22
Chapter Two	
General Review of Teacher-Training	23–53
2.1 Pre-service Teacher Training	23–26
2.2 The Character of the Teacher	26–28
2.3 Elements of the Teacher-training Programmes	29–34

2.4 The System of Teacher-training Programmes	35–36
2.5 Problems of Teacher-training	36
2.5.1 Pre-service Problems	36–38
2.5.2 In-service Problems	39–42
2.6 The Reform of Teacher-training	42–45
2.7 Previous Studies	45–53
2.7.1 The Studies of Some Arab Countries	45–48
2.7.2 The Studies in Oman	48–53
2.8 Conclusion	53

Chapter Three

Education in Oman before 1970	54–77
3.1 Education in the <i>Madrasat al-Qur'ān</i> before 1970	56–58
3.1.1 The Jurisdiction of the <i>Mu'allim</i>	58–60
3.1.2 The Selection of the <i>Mu'allim</i> and his Remuneration	60–61
3.1.3 The Roles of the <i>Mu'allim</i> in Society	61
3.1.4 The Strengths and Weaknesses of the <i>Madrasat al-Qur'ān</i>	61–63
3.2 Education in the Mosque and the <i>Madrasah</i> before 1970	63
3.2.1 Education in the Mosque	63–65
3.2.2 Education in the <i>Madrasah</i>	65–69
3.2.3 Nomination of the Sheikh and his Remuneration	69–70
3.2.4 The Status of the Sheikh and his Roles in Society	70–71
3.3 Education in the Mosque and other <i>Madrasah</i>	71–73
3.4 The Development of Education in Oman Between 1930–1970	73–76
3.4 Conclusion	76–77

Chapter Four

Training Programmes for Islamic Education Teachers in Oman after 1970	78–104
4.1 Oman after 1970	78–80
4.2 The Organisation of State Education	80
4.2.1 General Education	80–81

4.2.1.1 Primary Stage	80–81
4.2.1.2 Intermediate Stage	81
4.2.1.3 Secondary Stage	81
4.2.2 Islamic Education	82–83
4.2.2.1 Intermediate Stage	82
4.2.2.2 Secondary Stage	83
4.2.2.3 University Stage	83
4.2.3 Technical Education at Secondary Level	83
4.2.4 Further Education	83–84
4.3 The Role of Private Sector in Education	84–85
4.4 Teachers of Islamic Education in the Modern Schools	85–86
4.4.1 Omani Teachers of Islamic Education:1970s	86–87
4.5 Development of Training Programmes for Islamic Education	
Teachers	87
4.5.1 Stage 1: The First Programme	87–88
4.5.2 Stage 2: Male and Female Secondary Teachers	88–90
4.5.2.1 Stage of Practice	89–90
4.5.2.2 Evaluation of Training	90
4.5.3 Stage 3: Institutes for Male and Female Teachers	91–92
4.5.4 Stage 4: Intermediate Colleges for Male and Female Teachers	92–94
4.5.5 Stage 5: Sultan Qaboos University	94
4.5.6 Stage 6: Institute of Educational Orientation	94–95
4.5.7 Stage 7: 1995–2001	96
4.6 Basic Elements of the Teacher-training Programmes in Oman	96–103
4.6.1 General Culture Field	97–99
4.6.2 Specialisation Field	99–101
4.6.3 Occupational Field	101–103
4.7 Conclusion	103–104

Chapter Five

Training of Islamic Education Teachers at SQU and CoE	105–137
5.1 Training Programme at SQU	105–107
5.1.1 College of Education at SQU.....	108–119
5.1.1.1 Objectives of the College of Education	108
5.1.1.2 Conditions of Admission	109
5.1.1.3 The College Training Programme	109–111
5.1.1.4 Teaching Practice in the College	112–114
5.1.1.5 The Evaluation of Teaching Practice	114–116
5.1.1.6 Academic Study (Specialisation)	116–119
5.2 Training Programme at the CoE	119–130
5.2.1 The Objectives of the Colleges	120–121
5.2.2 The Structure of the Programme	121–124
5.2.3 Practical Education in the Colleges	124–127
5.2.4 Supervision of Practical Education and its Evaluation	127–128
5.2.5 Specialisation Field	129–130
5.2.6: Teacher-training Programme for the First Group of Basic Education	131–133
5.2.6.1 Specialisation Field	133–134
5.3 Comparison of SQU and CoE Programmes	134–136
5.4 Conclusion	136–137

Chapter Six

The Training of Islamic Education Teachers in the Gulf Countries ...	138–164
6.1 United Arab Emirates	138–148
6.1.1 University of the United Arab Emirates	139–140
6.1.1.1 College of Education at the University	140–143
6.1.1.2 Training Programme for Islamic Education Teachers	143–144
6.1.1.3 Specialisation Field	144–148
6.2 Qatar	148–154
6.2.1 The University of Qatar	149–150
6.2.1.1 College of Education at the University	150–151

6.2.1.2 Specialisation Field	151–154
6.3 Bahrain	155
6.3.1 University of Bahrain	155–159
6.3.1.1 Specialisation Field	157–159
6.4 Comparison of the Programmes in the Four Universities	159–161
6.4.1 Similarities and Differences in the Specialisation Field	161–163
6.5 Conclusion	164

Chapter Seven

Assessment of Training Programmes for Islamic Education Teacher ...	165–186
7.1 Training Programme at SQU	165–177
7.1.1 Conditions for Admission	165–170
7.1.2 Educational and Instructional Objectives	170–171
7.1.3 Teaching Practice	171–173
7.1.4 Teaching Practice Evaluation Cards	173–176
7.1.5 The New Curriculum	176–177
7.2 Training Programme at the CoE	177
7.2.1 Practical Education	177–180
7.2.2 Specialisation Field	180–184
7.3 Training Programme at Qatar University	184–185
7.4 Training Programme at the University of Bahrain	185–186
7.5 Conclusion	186

Chapter Eight

Presentation of Findings and Data Analysis	187–219
8.1 The Statistical Treatment of Data	188–189
8.2 Descriptive Statistics	189
8.2.1 Findings from Student Teachers' Responses to the Questionnaire	189
8.2.1.1 Findings from Part 1 from SQU	189–197
8.2.1.2 Findings from Part 1 from CoE	197–204
8.2.1.3 Frequencies and Valid Percentages of the SQU and CoE	

Responses: General Questions	204–214
8.3 SQU and CoE Responses: Significant Differences	214–217
8.4 Conclusion	217–219
Chapter Nine	
Discussion of the Results	220–246
9.1 SQU Results	220–232
9.2 CoE Results	232–241
9.3 Strengths and Weaknesses	241–245
9.4 Conclusion	245–246
Conclusion, Suggestions and Recommendations	247–267
Summary	247–249
General Conclusion	249–251
Strengths and Weaknesses of the Programmes	251–255
Suggested Improvements	255–266
Recommendations.....	266–267
Bibliography	268–283
Appendices	284–321

Tables

1.1 Proportion of student teachers sampled studied	17
2.1 Distribution of credit hours in some colleges of education in Arab countries	34
4.1 Courses of training programme for Islamic education teachers at the Institute of Male and Female Secondary Teachers	88–89
4.2 General comparison between institutions and intermediate colleges	93
5.1 Duration of study and credit hours at SQU	107
5.2 Changes to the teacher-training programme at SQU since 1986	110
5.3 The division of marks among evaluators of teaching practice at the SQU	116
5.4 Allocation of credit hours to academic courses in the SQU	117
5.5 Comparison of intermediate and secondary teacher-training programmes in SQU and CoE	135–136
6.1 Changes to the teacher-training programme in 1987: UAEU	142
6.2 Islamic studies courses: UAEU	145
6.3 Distribution of credit hours among fields of Islamic studies: UAEU	146
6.4 Allocation of credit hours under the new system: UAEU	147
6.5 Comparison of the old and new teacher-training system for Islamic education: UAEU	148
6.6 Changes to the teacher-training programme for Islamic education: Qatar	151
6.7 Distribution of credit hours in the specialisation field: old and new plans: Qatar	152
6.8 Islamic studies courses in the College of Sharī'ah: Qatar	153–154
6.9 Distribution of credit hours in the specialisation field: Bahrain	158
6.10 Courses of the specialisation field: Bahrain	158–159
6.11 Comparison of all four programmes	160
6.12 Credit hours allocated to specialisation field: all four programmes	163

8.1 Means and percentages of the specialisation goals' level of achievement in the programme at SQU	190–191
8.2 Means and percentages of the specialisation content's achievement levels in the programme at SQU	193–194
8.3 Means and percentages of achievement levels in teaching and evaluation methods and general aspects at SQU	195–196
8.4 Means and percentages of achievement level of goals at other colleges of education	197–199
8.5 Means and percentages of achievement level of content at other colleges of education	200–201
8.6 Means and percentages of achievement in teaching and evaluation methods and in general aspects at CoE	202–203
8.7 Frequency and percentage of the level of teachers' role as academic guidance (Q 30)	205
8.8 Frequency and percentage of the reasons for the deficiencies in academic guidance (Q 31)	206
8.9 Other reasons for the deficiencies in academic guidance	207
8.10 Frequency and percentage of the level of availability of references and sources (Q 32)	207
8.11 Frequency and percentage of the level of developing students' skill in research (Q 33)	208
8.12 Frequency and percentage of the reasons for the deficiencies in writing research papers to develop students' skills in scientific research (Q 34)	209
8.13 Frequency of the reasons for the deficiencies in writing research papers to develop students' skills in scientific research: respondents' view	210
8.14 Frequency and percentage of respondents' answers to Question 35	211
8.15 Frequency and percentage of respondents' answers to Question 36	211
8.16 Strengths of the specialisation module of the programme: respondents' view	212

8.17 Weaknesses in the specialisation module of the programme: respondents' view	213–214
8.18 Significance of difference between SQU and CoE responses: achievement level of specialisation module's goals	215
8.19 The significance of difference between the SQU and CoE responses: achievement levels of the specialisation module's content	216
8.20 Significance of difference between the SQU and CoE responses: achievement levels of the specialisation module's teaching and evaluation methods	217
9.1 Strengths of the Specialisation Module at SQU and CoE	242–243
9.2 The weaknesses of the specialisation module at SQU and CoE	244–245
1 Proposed allocation of credit hours to fields of Islamic sciences	261
2 Teacher-training programme: Islamic education (Option A)	262–263
3 Teacher-training programme: Islamic education (Option b)	264–266

Figures

4.1 Teaching practice: class hours at school	90
4.2 Development of teacher-training programmes: 1976–1984	91
4.3 Training of Islamic education teachers: 1984–1995	95
4.4 Present system of training Islamic education teachers	96
5.1 The system of evaluation at SQU	107
5.2 Islamic education: distribution of credit hours in teacher-training programme at SQU	111
5.3 Regional distribution of colleges of education in Oman	119
5.4 Structure of current teacher-training in the colleges of education	121
5.5 Allocation of credit hours in the teacher-training programme at CoE	122
5.6 Author's suggested allocation of credit hours at CoE programme	124
5.7 Disconnected educational practice: allocation of time in CoE	125
5.8 Distribution of teaching hours in practical education in CoE programme	126–127

5.9 Participants in the evaluation of practical education in CoE programme	128
5.10 Distribution of credit hours among specialisation courses in CoE programme	129
5.11 Distribution of credit hours for the first group of basic education	131
5.12 Distribution of credit hours among the fields of specialisation in the first group of basic education	133
6.1 Distribution of credit hours in teacher-training programme for Islamic education: UAEU	143
7.1 Distribution of hours of training in COE programme	180
1 Concurrent teacher-training programme: credit hours	258
2 Consecutive teacher-training programme: credit hours	259
3 Two-part teacher-training programme: credit hours	260
4 Distribution of the 135 credit hours in table 0.2	261
5 Distribution of the 136 credit hours in table 0.3	266

Appendices

1. Questions sent to specialists and teachers in Islamic education	285–288
2. Questions asked in the interviews	290–291
3. Questionnaire (in English and Arabic) and letter of instructions to the respondents	293–318
4. Letter sent to the referees who judged the validity of the questionnaire	320
5. Names of the specialists who judged the validity of the questionnaire	321

Abstract

This study is a description and evaluation of the training programmes for Islamic education teachers in the Sultanate of Oman. However, the evaluation is limited to the specialisation module of the programmes. The introduction gives a general view of the importance of teachers in general and Islamic education teachers in particular. Also, it shows briefly the attention that has been given to teacher-training all over the world. Chapter One outlines the justification for the study, its aim, questions and the implementation of the questionnaire (that was applied to evaluate the specialisation field of the present training programmes for Islamic education teachers in Oman) and data collection. Chapter Two gives a general view of teacher-training programmes in some industrial countries with particular attention to the content and problems of such programmes in Arab countries. It also presents some previous studies of Islamic education teachers and their training programmes. Chapter Three investigates education in Oman before 1970. This description covers the system of education in the *madrasat al-qur'ān*, the mosque and other madrasahs (which offered the same level of education as that of the mosque), the prestige and role of the *mu'allim* and the sheikh in Omani society, and the beginning of modern education in the country. Chapter Four shows the development of education and training programmes for Islamic education teachers in Oman after 1970. Chapter Five describes the training programmes for Islamic education teachers at Sultan Qaboos University and other colleges of education which are controlled by the Ministry of Higher Education. Chapter Six gives a brief description of the training programmes for Islamic education teachers in the universities of the United Arab Emirates, Qatar and Bahrain, and ends with a comparison of the programmes in the four countries. Chapter Seven evaluates some points in these programmes which were not included in the questionnaire. The final two chapters (Eight and Nine) present, analyse and discuss the findings from the questionnaire.

The thesis ends with a general conclusion and suggested improvements as well as recommendations for further studies and co-operation between the Gulf countries in training Islamic education teachers.

Acknowledgement

All praise be to Allah, may He be Exalted

I should like to express my many thanks and sincere gratitude to my supervisor Dr A. Newman for his guidance, advice, co-operation and kindness during the time of preparing this work.

My warm thanks also go to my family for their support and patience during my study as well as my close friends who supported and encouraged me, especially Dr Abdullah al-Hashmi.

I wish to give my heartfelt appreciation to all who helped me in my work, in particular those who helped me to collect information about the system of education in Oman before 1970; also, the specialists who examined the validity of the questionnaire and who helped me to analyse its findings: Dr Abd ullah al-Sarimi, Dr Ali Ibrahim and Dr Ali Yahya from Sultan Qaboos University. My thanks are also due to the student teachers of Islamic education in the academic year 2000/2001 at Sultan Qaboos University and the colleges of education for their co-operation.

I also wish to thank the Department of Islamic and Middle Eastern Studies at Edinburgh University, especially the secretary of the department, for her co-operation.

My warm thanks go to Miss Sylvia J. Hunt for her help in editing this thesis and to all who gave me a hand in its preparation.

Introduction

When we study the history of education, we see that in some cultures the teacher has acquired sacred prestige. He is described as a holy person and infallible. He is regarded as the embodiment of truth, duty and morality characteristic of that society. Such a view places the teacher above ordinary people and makes him feel that he is a herald of education (Nakhlah, 1986: 14).

Of course this view is not completely true. If it were, then teachers would not choose their profession of their own accord, but because they felt compelled to do so. This is what is called a divine selection. In such a situation it would not be necessary to train teachers because the propagation of a message would not be of their own free will and so there would be no benefit in training them.

However, although Islam considers teachers to be normal human beings – because infallibility is reserved for God’s messengers – they are accorded great respect and prestige owing to the importance of their role in society. It is a fact that teachers have a stronger influence than anyone else on the younger generation. Pupils look up to their teachers, so what the teachers regard as good or bad will be accepted by the pupils likewise (Mursī, 1991: 264).

Because of the Islamic requirement that the appropriate person be chosen for the appropriate job and because of the importance that Islam attaches to learning (it is an obligation upon every Muslim), great care is to be taken to choose teachers who are well educated. Islam requires teachers to be a good example and practise what they preach. In the Holy Qur’ān, Allah (may He be Exalted) forbids believers to say

one thing and do something else: “O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you say that which you do not do” (61: 2, 3).

In the early stages of Islamic history, teachers made an outstanding contribution to the spread of the message of Islam. They had a high degree of understanding of their responsibility and a wonderful ability to fulfil it over the centuries and under a wide range of circumstances (al-Afandi, 1980: 141).

Therefore, it could be said that teachers help to shape the lives of everyone who comes through the school gate. They also form the personalities of society: politicians, soldiers, thinkers, and employees in different spheres of life (Mursī, 1985: 15). Kelley (1974: 5) quoted from Harry S. Broudy: “Education, thought of as a means to a better life, is judged to be as successful as life itself happens to be.” In educational literature it was also stated:

The quality of a nation is dependent on the quality of its citizens, and the quality of the citizens is dependent on the quality of the education which they have received, and the important factor in the determination of education is the quality of the teachers. (Şubayhī, 1981: 152)

The teacher is the basis, centre, key and foundation stone of education. Therefore, whatever programme is planned for education – however precise it may be – it will not work well without capable teachers. (Şurtī, 1997: 165; al-Jabr, 1994: 105)

From the above it could be said that teaching is not an easy job and not everyone can teach. Ibn Jamā‘ah stated: “It is not everyone who can teach – only someone who is qualified and who is trained in the best way” (‘Abd al-‘Āl, 1984: 118).

If the above statements are applicable to teachers in general, in my view they are particularly applicable to Islamic education teachers because of the subject that they teach on the one hand and their role in society on the other. Islamic education seeks to achieve many aims, among which are the following:

1. Instilling *im ān* (faith) into each pupil.
2. Instilling into the pupils the importance of morals in both individuals and society.
3. Encouraging pupils to perform Islamic worship.
4. Developing the pupils' ability to face the problems of life by applying the principles of Islam.
5. Developing their belief in showing tolerance, love and respect for others.
6. Educating pupils in body, mind and soul to enable them to perform their role in life.
7. Helping pupils to face and combat widespread heresies and superstitions in society; (see Ṭ'aymah and Mannā', 2000: 204 & 205, al-Suwaydī & Shaḥātah, 1997: 26 & 27).

In short, Islamic education seeks to achieve three basic aims: in behaviour, knowledge/cognition and spirituality. Of course Islamic education teachers are considered an important factor in achieving these great aims. Yet, they cannot perform this role unless they are carefully selected and suitably qualified.

Muslim countries have made great efforts to develop education and teacher-training. These efforts are not new. They began with the first call to learn when Allah (May He be Exalted) said to the Prophet (Peace and Blessings of Allah be upon Him):

Recite: in the name of your Lord Who created, created man from clots of blood. Recite: and your Lord is the Most Generous, He Who taught by the pen, taught man what he did not know. (Qur'ān 96: 1–5)

Elsewhere in the Holy Qur'ān it continues:

Allah will raise the ranks of those of you who have *imān* (faith) and those who have been given knowledge. (58: 11)

Say: “Are they the same – those who know and those who do not know? It is only people of intelligence who pay heed.” (39: 9)

We also find that there are numerous *aḥādīth* encouraging Muslims to seek knowledge. For example, the Prophet said: “The preference of the scholar over the worshipper is like the preference of the moon on a full moonlit night over all the planets” (narrated by Abū Dāwūd, 1997: 40).

However, as well as in other Muslim countries teacher-training in Oman has been developed since 1976, beginning with the First Programme in 1976/77. In the academic year 1984/85 intermediate colleges for male and female teachers were opened, followed by Sultan Qaboos University in 1986/87. About eight years later the intermediate colleges were upgraded to colleges of education, where students are trained over four years.

Because of the necessity of education in general and teacher-training in particular, teaching is given great attention in societies all over the world. Many national and international organisations are participating in improving education and solving the problems facing it. Examples are the United Nations Educational, Scientific and Cultural Organisation (UNESCO), the International Bank for Reconstruction and Development (IBRD) and the United Nations Economic and Social Council (ECOSOC).

The issue of improving teacher-training is a continuing one. Currently, competency-based teacher education (CBTE) and performance-based teacher education (PBTE) are considered the best means for improving pre-service and in-service teacher-training (Kelly, 1974: 5).

The present study aims to explain the development of training programmes for Islamic education teachers in Oman since 1970 and to evaluate the specialisation module in the current programmes.

0.1 Outline of the Chapters

The research for this thesis was carried out to answer the questions raised in Chapter One. The answers to these questions and the discussion of them are covered by nine chapters of the current study. The questions are of two types: theoretical and practical. The theoretical questions are dealt with in Chapters Two to Seven and the practical questions in Chapters Eight and Nine.

Chapter One outlines the plan of the study, including the justifications and questions raised. The methodology of the study, procedures followed, implementation of the questionnaire and collection of the data are explained. Finally, it gives a list of key terms and their definitions.

Chapter Two is a general introduction to teacher-training programmes with particular attention given to the Arab countries. The beginning of pre-service teacher-training in some industrial countries and in some Arab countries is described. This is followed by the elements that should be considered in any teacher-training programme. The systems of teacher-training, some pre-service and in-service

problems and the reform of teacher-training are also discussed. Lastly, the chapter looks at some previous studies of Islamic education.

Chapter Three introduces the system of education in Oman before 1970. It describes the education in the *madrasat al-Qur'ān* (Qur'ānic school), the mosque and other *madrasahs*. It also follows the development of education in the country between 1930 and 1970.

The following two chapters present the development of education and teacher-training programmes in Oman after 1970. **Chapter Four** details the types of education in the country followed by the development of teacher-training programmes between 1976 and 1985. Finally, this chapter discusses the elements of these programmes. **Chapter Five** deals with the development of these programmes from 1986 to 2001. It describes the system of study at Sultan Qaboos University (SQU) and its training programme for Islamic education teachers with particular attention to the specialisation module. This is followed by a description of the equivalent programme at the colleges of education (CoE) which are controlled by the Ministry of Higher Education.

Chapter Six presents the training programmes for Islamic education teachers in three Gulf countries. It begins with the University of the United Arab Emirates, followed by Qatar University and then Bahrain University. The chapter ends with a comparison of the programmes in the four universities.

Chapter Seven is devoted to the assessment of these programmes in general and of those in Oman in particular. The chapter will focus on points that were not included in the questionnaire that was distributed for this research.

The last two chapters assess the findings from the answers given by the respondents at SQU and CoE to the questionnaire. **Chapter Eight** describes the implementation of the questionnaire and the statistical treatment of data. This is followed by detailed statistics of the findings in each institute. **Chapter Nine** is devoted to a discussion of the findings and in particular the strengths and weaknesses of the two programmes.

The thesis ends with a general conclusion, suggestions and recommendations for improvement.

Chapter One

The Aims and Plan of the Study

In this chapter are presented the aims of the study, the questions raised and the justifications for carrying out the research. It also describes the methodology, procedures and implementation of the questionnaire and the collection of the data. Finally, it gives the definitions of key terms.

1.1 Justifications for the Study

It could be said that teacher-training is the production of human thought. Consequently, it contains both strong and weak points, and needs to be evaluated and reformed from time to time to improve it in quality and quantity. According to Rhodes & Bellamy: “On an almost daily basis, educators, policymakers, and public call for reform or renewal of schools of education in general and initial teacher preparation in particular” (1999:17).

Therefore, this study is needed for the following reasons:

1. Complaints about the Islamic education teachers' low level of knowledge of their subject (professional domain).
2. Complaints by students about the weakness of many courses in the training programme. I noticed this myself, first as an undergraduate student, and then when I became a member of the Faculty of Education at Sultan Qaboos University. Furthermore, the following statement was made by a teacher of Islamic education:

He had followed an educational course at the Institute of Education Orientation. However, about seven years later, he was given the opportunity to take an advanced course in education guidance at the University. He found that he was following the same course as that which he had followed at the Institute and that it was taught by the same lecturer as before. He was most shocked and surprised when, on comparing his old notes with the new, that the lecturer was using the same phrases and examples that he had used seven years earlier.

3. Complaints about the boring methods of instruction and evaluation which are used by the lecturer of Islamic sciences.
4. Criticisms which have been passed on to teacher-training programmes in Arab countries.
5. Recommendations made in previous studies, for example:

The real step to improving teacher-training programmes must start with studying and evaluating the present programmes to promote the strong points and strengthen the weak. (al-Šinnāwī, 1995: 59–61)

Evaluation of teacher-training programmes in Arab countries is necessary to improve the quality of teachers. (al-‘Utaybī & Ghālib, 1996: 125)

Al-Khaṭīb and ‘Āshūr have also recommended carrying out a comprehensive review of the structure of teacher-training programmes in the Arab countries (1997: 1).

1.2 Aims and Questions

The aims of this study are to explain the development of training programmes for Islamic education in Oman and to evaluate the specialisation module in the current programmes. To these ends, information was collected to answer the following questions:

1. What was the character of the educational system in Oman before 1970?

2. What was the character of the educational system in Oman and the developmental states of the training programmes for Islamic education teachers after 1970?
3. What comprises the training programme for Islamic education teachers at the College of Education at Sultan Qaboos University?
4. What comprises the training programme for Islamic education teachers at the colleges of education controlled by the Ministry of Higher Education?
5. What comprises the training programmes for Islamic education teachers in other Gulf countries, such as the United Arab Emirates, Qatar and Bahrain?
6. To what extent are the **objectives** of the specialisation module of the training programme for Islamic education teachers at the College of Education at Sultan Qaboos University achieved in the view of final-term student teachers?
7. To what extent does the **content** of the specialisation module of the training programme for Islamic education teachers at the College of Education at Sultan Qaboos University provide sufficient material and knowledge in the view of final-term student teachers?
8. To what extent are the **objectives** of the specialisation module of the training programme for Islamic education teachers at the other colleges of education achieved in the view of final-term student teachers?
9. To what extent does the **content** of the specialisation module of the training programme for Islamic education teachers at the other colleges of education provide sufficient material and knowledge in the view of final-term student teachers?

10. Are there any statistically significant¹ differences between the means of SQU and CoE respondents with regard to their responses to the questionnaire on the degree of achievement of goals, content and teaching and evaluation methods of the specialisation module of training programme for Islamic teachers in Oman?
11. What are the strong and weak points in the specialisation module of the training programmes for Islamic education teachers at the colleges of education in Oman?
12. What could be done to improve and strengthen the specialisation module of the programme?

1.3 Methodology and Procedures

Because this is a descriptive and evaluative study, three methods were used to collect the information: interview, sending questions and distributing a questionnaire.

1.3.1 The Interview and Sending Questions

The aim of these methods was to identify the educational system and the teaching environment in both the mosque and the *madrasat al-Qur'ān* in Oman before the establishment of modern state schools, and to collect information on those who were employed in Islamic education in the early 1970s.

The questions were sent to the following specialists in Islamic education:

¹ “In statistics, the result of an experiment or survey are called significant if they are unlikely to have happened by chance” (Rowntree, 1981: 282).

1. Al-Sheikh Yaḥyā bin Sufyān al-Rāshidī, Director of the Division of Islamic Education in the Ministry of Education;
2. Dr Sālim bin Muḥammad al-Rawāḥī, Director of the Department of Islamic Education in the interior region of Oman.

The questions sent to these directors are given in Appendix 1.

3. Aḥmad bin Sa‘īd al-Kindī, former Islamic education teacher;
4. ‘Abd Allah bin Sa‘īd al-Sayfī, former Islamic education teacher.

The questions sent to these teachers are given in Appendix 1.

The interviews were conducted with two sheikhs who had experience of the educational system in mosques and Qur’ānic schools. They were:

1. Al-Sheikh Yaḥyā bin Aḥmed al-Kindī, an Omani scholar;
2. Muḥammad bin ‘Abd Allah al-Sulaymānī, former Director of the Institution of the Sultan Qaboos Mosque in Nizwā.

The questions asked in the interview are given in Appendix 2.

1.3.2 Designing the Questionnaire

The basic purpose of the questionnaire was to evaluate the specialisation module of the training programmes for Islamic education teachers in the colleges of education in Oman. The following steps were taken in designing the questionnaire:

1. Reading previous studies, especially those on the training programmes for Islamic education teachers, and the curricula for the teacher-training programmes in the colleges of education in Oman, for example, al-Sayf's study (1990)² which evaluated the specialisation module in the training programme for Islamic education teachers at the college of education at King Sa'ūd University, also, the study of al-Qatabī (1995),³ which evaluated the teacher-training programme for Islamic education teachers at the intermediate colleges of education in the Sultanate of Oman.
2. Making the first draft of the questionnaire and passing it to some specialists at the College of Education at SQU for their comments and discussion. Some advised me to reduce it and concentrate on one aspect of the programme because it was too long.
3. Making the second draft of the questionnaire, concentrating on the specialisation module.
4. Checking the validity of the questionnaire. The questionnaire was rewritten and passed to ten faculty members (judges) of Islamic sciences, curricula and teaching methods, and the research centre (see Appendix 5) to confirm the internal validity of its content. As Fox indicated: "validity is defined as the extent to which the procedure actually accomplishes what it seeks to accomplish

² al-Sayf, 'Abd al-Muḥsin ibn Sayf (1990) "Taqwīm al-Jānib al-Takhaṣṣuṣī fī Barnāmaj I'dād Mudarrisī al-Tarbiyah al-Islāmiyyah bi Kulliyat al-Tarbiyah bi Jāmi'at al-Malik Su'ūd". Unpublished Master's thesis.

³ al-Qatabī, Fāṭimah (1995) "Taqwīm Barnāmaj I'dād Mu'allimī al-Tarbiyah al-Islāmiyyah bi al-Kulliyāt al-Mutwassiṭah bi Saltānat 'Umān". Unpublished Master's thesis, Muscat.

or measures what it seeks to measure” (Fox, 1969: 367). Therefore, the judges gave their views on whether the items of the questionnaire were relevant or not, whether the text was perfectly clear or not, and so on. They also suggested improvements to the questionnaire.

5. Collecting the questionnaire and taking note of the judges’ comments. Some of the judges wrote useful comments, which were taken into account in the final draft, such as the following:

(a) To divide some items which comprised compound questions. For example, item 3 (in goal section) was phrased in the second draft as follows: “Enabling students to recite and memorise numerous sūrahs from the Holy Qur’ān.” As it is written, this item contains two processes: reciting and memorising. So, some of the judges commented that it should be divided into two items. The first, teaching students the efficient application of the terminology of Qur’ānic recitation. Second, enabling students to memorise numerous sūrahs of the Holy Qur’ān.

(b) To rephrase some items. For example, item 14 (in content section) was written as follows: “Enabling students to read numerous Sayings of the Prophet.” This item was rephrased to read: “Contains sufficient Sayings of the Prophet for memorisation.”

(c) To add new items, for instance, enabling students to use the books of interpretation of the meaning of the Holy Qur’ān (item 7 in goal section).

(d) To remove some items, such as training students to use different methods of research writing in the Islamic field.

(e) To group the items of the questionnaire, each group containing the items of each section – Qur’ān, *Ḥadīth* (Sayings of the Prophet), *‘aqāidah* (Islamic doctrine), *fiqh* (jurisprudence), *sīrah* (the Prophet’s biography), morals and Arabic language – of the specialisation module.

(f) To add some open questions at the end of the questionnaire.

6. Giving the final draft of the questionnaire to a specialist in Arabic language for editing.
7. Translating the questionnaire into English and passing it to a specialist in the Research Centre for Social Sciences at the University of Edinburgh for him to give his advice.
8. Ensuring the internal consistency reliability⁴ of the questionnaire by giving it to a group of 24 student teachers of Islamic education who were in their final year (1999/2000) of the teacher-training programme at Sultan Qaboos University. Split-Half reliability was used, which means that the total instrument is administered once to one group of respondents. However, it is then scored or analysed in such a way as to yield two separate scores (for example, odd numbered and even numbered) for each respondent. These two sets of scores are then correlated (see Fox, 1969: 356–357). The internal consistency reliability Cronbach (alpha) coefficient is .96.

⁴ Reliability: the extent to which a given question, or test, or examination will result in a given set of students obtaining the same scores on different occasions, or if marked by different assessors, or by the same assessors on different occasions (see Rowntree, 1981: 251 and Fox, 1969: 353).

The questionnaire was organised as a table consisting of two main columns, the first containing the following main topics:

1. The objectives of the specialisation module in the training programmes at the Sultan Qaboos University and colleges of education. They comprise 36 items divided into 7 sub-topics: Qur'ān, *Ḥadīth* (the Sayings of the Prophet), *'aqīdah* (doctrine), *fiqh* (law), *sīrah* (biography of the Prophet), morals and Arabic language.
2. The content of the specialisation courses divided into 7 sub-topics comprising 37 items.
3. Teaching methods and activities used by the lecturer in Islamic sciences. This topic contains 9 items.
4. The methods used to evaluate students in the specialisation module. This topic contains 12 items.
5. A general section consisting of 8 items, plus 10 items as general questions.
6. The second column contains the five levels of achievement: very high, high, average, low and very low (see Appendix 3).

The researcher also visited the universities of the United Arab Emirates, Qatar and Bahrain to collect information about their training programmes for Islamic education teachers.

1.4 Implementation of the Questionnaire and Data Collection

The following steps were taken in implementing the questionnaire:

1. Application to the Ministry of Higher Education for a permit to implement the questionnaire.

2. Collecting statistics of the students who took the specialisation module in Islamic education during their final term at the colleges of education.
3. Implementation of the questionnaire by distributing it among the final-year (2000/2001) students in the teacher-training programmes at Sultan Qaboos University and other colleges of education in Oman.
4. Collecting and analysing the data to extract the results. This point is discussed in the last two chapters of the present study.

1.5 The Sample Group under Scrutiny

The group to be studied consisted of final-term students who attended the training programmes for Islamic education teachers at the College of Education at Sultan Qaboos University and the other six colleges of education which are controlled by The Ministry of Higher Education. The total number of students was 435.

However, the sample studied consisted of the total number of the final-term student teachers of Islamic education at the College of Education at SQU (127) and 254 students from the other five colleges of education. Students from the college of education in Şalālah were omitted because of its distance.

Table 1.1

Proportion of student teachers sampled studied

Institute	Total students	Sample studied	Respondents
SQU	127	127	88
Other colleges	308	254	232
Total	435	381	320

1.6 Definition of Key Terms

Training

“Instruction in how to do a particular job. It also means to teach someone how to do something” (National University of Singapore, 1997: 1071).

Programme

Smith (1989) defines a programme as a “set of planned activities directed toward bringing about specified changes in an identified and identifiable audience” (quoted in Owen & Rogers, 1999: 24).

Teacher-Training

According to Rowntree (1981: 313): “This term is wider than Training, thus it includes pre-service and in-service training and whatever general post-secondary education he has that contributes to his growth as a person regardless of his future profession.”

Teacher-Training Programme

Owen & Rogers (1999: 25) defines it as “a programme which emphasises the acquisition of information, skills and attitudes (ISA), typically provided through a formal learning setting by institutions such as schools, colleges and universities”. However, in this study it means a programme that is organised and planned in accordance with educational and psychological theories. It is implemented by colleges of education to provide students with academic (Islamic sciences), educational and cultural knowledge, skills and attitudes so that the future Islamic

education teachers of intermediate and secondary school level will be able to practise their profession to the highest possible standard.

Education

“This word has a wide range of definitions, for example, the process or system of teaching in schools and other establishments.” (National University of Singapore, 1997: 307)

Islamic Education

A system of teaching influenced by Islamic law and designed to develop the whole of the human personality to achieve complete submission to Allah (may He be Exalted), in accordance with a clear philosophy and aims, a complementary and comprehensive curriculum, and various but adequate methods of instruction and evaluation (‘Abd Allah & others, 1991: 19; al-Qāsimī, 1998: 45).

In this study it means the knowledge of Islamic sciences – Qur’ān, Ḥadīth (the Sayings of the Prophet), *‘aqīdah* (doctrine), *fiqh* (jurisprudence), *sīrah* (the biography of the Prophet), and Islamic themes – which is instilled into intermediate and secondary school pupils in Oman by teachers with a bachelor’s degree in education and Islamic sciences.

Evaluation

This is a term used by some linguists for a type of modality where propositions express the speaker’s attitude towards what is being said (Gullatt, 1997: 141). In the United Kingdom it means identifying the effects and judging the effectiveness of a

learning experience of a course or a complete curriculum. In the United States it is used as a term of assessment of student attainment (Rowntree, 1981: 85).

The following comprise a chain of evaluation:

1. EVIDENCE: the data collected during the evaluation.
2. CONCLUSION: the result of the analysis, consisting of data display, data reduction and verification.
3. JUDGEMENTS: the placing of values on the conclusion, stating that the programme is good or bad or that the results are positive or below expectations.
4. RECOMMENDATIONS: suggestions of what to do in the light of the evidence and conclusion (Owen & Rogers, 1999: 4).

In this study it means a judgement by final-year students at the colleges of education in Oman regarding the quality of the specialisation module (Islamic sciences) of the training programmes for Islamic education teachers.

Description

“An account of a person or thing, or something said about their appearance of quality”. (National University of Singapore, 1997: 255).

Specialisation module

“The concentration of studies within a single or a narrow range”. (ibid.: 292)

In this study, the specialisation module refers to the Islamic sciences – Qur’ān, *Ḥadīth* (the Sayings of the Prophet), *‘aqīdah* (doctrine), *fiqh* (jurisprudence) *sīrah* (the biography of the Prophet), and Islamic themes – which are part of the training programmes at the colleges of education in Oman.

Professional Domain

A profession is any occupation that is regarded as prestigious, generally on the ground. Its members need lengthy academic training, they exercise and recognise ethical standards in their activities, they serve society and continue to study their subject and develop the profession while practising it and so on (ibid.: 229).

In this study the professional domain refers to the educational and psychological courses that provide students of the specialisation module with knowledge of and skills in the principles of education, curriculum, teaching, psychology and so on.

Cultural Domain

In general, culture means the values, beliefs, customs and creations of people who regard themselves as a coherent group. It is also used in the sense of the arts and areas of scholarship approved of by the dominant group within society (Rowntree, 1981: 59).

In this study, it refers to the courses that are general requirements for students, consisting of Islamic culture, Arabic language, English language, history, and computer studies.

Questionnaire

A printed set of questions which are either pre-coded or include a space for a written response and which are distributed among many different people. It is used as a way of collecting information about the habits or opinions of people in general (National University of Singapore, 1997: 799, 800).

Student Teacher

“A student who is learning to teach and following a teacher-training course” (Rowntree, 1981: 303).

In this study it means a student who is attending a training programme for Islamic education teachers at the colleges of education in Oman.

1.7 Conclusion

As was explained in previous sections, the main objective of the present study is to describe the training programmes for Islamic education teachers in Oman as well as to evaluate the specialisation module in the current programmes. The justifications for the study were derived from the educational lecture, field feedback and the researcher's experience. Three methods – interview, sending questions, and questionnaire – were used to collect the information to answer the study's questions. The questionnaire passed through different stages before the final draft was considered acceptable. The most important aspect was to ensure the internal validity of its content, which was achieved by passing the questionnaire to judges, and its reliability, which was achieved by giving it to a group of student teachers in Islamic education and analysing their responses.

The next chapter will give a general review of teacher-training with particular attention to the programmes in Arab countries.

Chapter Two

General Review of Teacher-Training

The purpose of this chapter is to give a general review of teacher-training with special emphasis on teacher-training in Arab countries. It starts with briefly description of the beginning of pre-service teacher-training in some industrial countries as well as in some Arab countries. It follows by analysing the character of the teacher and then lists the elements that should be considered when compiling a teacher-training programme. The chapter also highlights some of the problems of teacher-training programmes in general and those of the Arab countries in particular. Then the chapter outlines some ideas for the reform of teacher-training and refers briefly to some earlier studies that are relevant to the present research.

2.1 Pre-service Teacher-Training

Because pre-service teacher-training is so important, it has been given much attention in most countries of the world. According to Collier (1999:173):

Preservice teachers begin to construct a reality about teaching in the student teaching experience. They learn to access their personal beliefs through the important questions and answers needed for assimilating their role as teachers and the characteristics contributing to the effectiveness of a teacher.

Pre-service teacher-training has been developed in some industrialised countries such as Britain, Germany and France since the beginning of the nineteenth century (Lynch & Plunkett, 1973: 30–33). As Kelley (1974) indicated, this kind of training normally contains four basic objectives as follows.

1. Cognitive objectives, which focus upon what the students are to know.

2. Affective objectives, which are concerned with beliefs, attitudes, values and perceptions.
3. Performance objectives, which are concerned with specified behaviours to be demonstrated by the students.
4. Consequence objectives, which specify the results from the students which are to be obtained by the teacher (Kelley, 1974: 9,10).

However, in some Arab countries, such as Egypt, Iraq and Syria, organised teacher-training programmes began only in the first third of the twentieth century. These were available only to future teachers, especially those specialising in particular subjects to be taught at secondary level. Insufficient attention was given to the professional aspect of teaching, which was limited to certain trends in teaching methods and educational principles. There the situation remained until the middle of the century when some Arab countries began to show an interest in developing teacher-training programmes (Ḥajjāj, 1985: 287).

Although teacher-training in the Arab countries began later than in the industrialised countries, it developed from the same level. One could ask why the Arab countries did not begin where the industrialised countries left off. This could be due to the following reasons. At that time, the Arab countries had little contact with the rest of the world. Their weak economies could not afford the facilities necessary for an advanced system of teacher-training. Furthermore, the increasing number of schools and pupils meant that teachers had to be trained in any way available to meet the demand.

Most of the teacher-training programmes in the Arab countries followed the concurrent system¹. However, there were numerous mistakes in its application, as evidenced in the results of many studies, reports and conferences such as the Seminar of Teacher-Training in the Gulf countries, which was held in Doha in 1984, and the Conference of Educational Curriculum in the Light of Islamic and Modern Philosophy, held in Doha in 1991 (see al-Qatabī, 1995: 8 and Ḥajjāj, 1985: 288). It seemed that the teachers who graduated from this system were not of the best quality. Consequently, in the second half of the twentieth century other teacher-training establishments appeared, such as colleges of education, intermediate colleges and institutes (Ḥajjāj, 1985: 290–293).

Nevertheless, most Arab countries have now decided to train teachers at university level for all stages of education. This policy could help achieve the following goals of teacher-training in the Arab World:

1. Teacher-training should be continual from pre-service to in-service.
2. Teachers should always be provided with new experiences, knowledge and skills.
3. Teachers should be enabled to convey information on scientific, technological, social, cultural and educational changes.
4. The teachers' capacity for observation and self-development should be increased.

¹ It comprises a four-years course during which all modules (specialisation, culture and professional) are studied.

5. The teachers' ability to understand the nature and character of the teaching profession should be improved. (Maktab al-Tarbiyah al-'Arabī li-Duwal al-Khalīj, 1984: 26)

2.2 The Character of the Teacher

This section will lead to the elements that should be considered in any teacher-training programme. If we ask which is the more important quality in a teacher, his/her knowledge or his/her character, there are two possible answers. It could be said that the level of knowledge is more important because at the end of each year the pupils are examined on this area, not on their character. Therefore, knowledge is the only standard by which the success in their studies can be measured. On the other hand, it could be said that the teacher's character is more important. How can pupils succeed in their studies if teachers do not practise what they preach? The pupils will neither trust nor believe such teachers.

In my opinion, both qualities are very important for all teachers. However, a good character is especially important for teachers of Islamic education since pupils regard them as a living example to follow. This is because they teach a subject that gives particular attention to body, mind and soul at the same time. If we compare two teachers of Islamic education, one of whom is very knowledgeable but whose behaviour sometimes conflicts with his knowledge, the other being less knowledgeable but whose behaviour conforms to his knowledge, which of them has the stronger influence on his pupils? In my view it is the second one. This is supported in the following statement by the Department of Education and Science in Britain (1983: 4): "The personal quality of teachers and their abilities to form good relationships, are fundamental to teaching success."

So how can the teachers' character exert a beneficial influence on the pupils?

The answer is: in many ways, some of which are detailed as follows.

1. A good exemplar. Ryan indicated that the "teacher must be a positive model of good character and a moral person" (1988: 20). This is considered the most effective method of training pupils morally, psychologically and socially because they look up to their teacher. However good the pupils may be, they will not be encouraged to follow the path of virtue unless they can see that their teacher is a model of morality. In this regard Campbell indicated: "Moral education is a term applicable to the preparation of future teachers, as much as to children and adolescent students" (1997: 255). Campbell also stated:

Courses or programmes in the ethics of teaching, which have been relatively scarce, can highlight the teacher's role as a moral one, not simply a technical one, and raise the awareness of preservice teachers to the point where they can develop a reflective appreciation of the values underlying their actions. (1997: 256)

Student teachers may not be aware of the ethics of teaching and moral education if it is left to chance, so these qualities need to be deliberately developed during pre-service training (ibid., 1997: 257).

However, although moral education is so important, many teacher-training institutions function without this aim and overlook the moral aspects of teaching (Yost, 1997: 281). I cannot imagine how one could be a teacher in general and a teacher of Islamic education in particular without a sense of morality. I do not think that it is acceptable anywhere in the world. If such a situation existed, it would be the end of education. In fact, if the teachers do not possess truthfulness, wise, judgement, impartiality, etc., how can they warn their pupils not to cheat in tests, for

example, if they themselves behaved in that way when they were students? Or how can they inculcate truthfulness in their pupils if they themselves tell lies? Therefore, teacher-training programmes must educate student teachers to be living examples of morality.

2. Perception of instruction as an opportunity for self-training (A. Razik & El-Shibiny, 1986: 35). Teachers must believe that seeking knowledge is a basic aim in life. Indeed, Islam considers it an obligation upon every Muslim, for the Prophet (pbuh) said: “Seeking knowledge is an obligation upon every Muslim” (Ibn Mājah, 1975: 81). I think that this belief encourages teachers to acquire knowledge, especially in their chosen subjects, and thus achieve continual education.
3. Confidence in their own abilities (see Perraton, 1993: 33). Teachers should feel that they are capable of being teachers and overcoming any difficulties in their jobs as well as in their private lives.
4. Equity in dealing with pupils. Teachers are the guardians of their pupils and they must be fair in their dealings with them. In this regard the Prophet (pbuh) said: “You are all guardians and each of you will be asked about his guardians” (al-Bukhārī, 1999: 304)².

If these and other characteristics are considered important for all teachers, I believe that they are particularly important for teachers of Islamic education owing to the fundamental character of this subject.

² For further details, see Rāshid, 1993:21–33; Campbell, 1997: 265; and Sullivan & Mousley, 1997: 48.

2.3 Elements of the Teacher-Training Programmes

The discussion so far has shown that, in general, teachers need to be trained morally, academically, educationally and culturally. The following statements support this finding:

After a course of initial training, a beginning teacher should be equipped with a strong knowledge base in the subjects he will teach, and sufficient professional skill and confidence to perform competently as a teacher. (Department of Education and Science, London, 1983: 15)

One cannot be a good teacher of a subject unless one is a good student of that subject, and to be a good teacher it is not enough to know a subject well as a student. One must know its pedagogy as a teacher. (Holmes Group, 1986: 12)

Teacher education programmes in the United States for the most part employ the same elements regardless of where they are located. There may be minor differences in programmes, but basically teacher preparation involves students taking courses in a speciality area, a general education core and professional core. (Posey, 1998: 1128)

A more detailed explanation of these elements is given in Chapter Four.

These elements are normally divided into theoretical and practical sections in most teacher-training programmes. Generally, theory refers to knowledge and practice to action. In this respect Taylor (1978: 117) stated: "Without a good dose of theory, students will be as conservative in their future practice as are many serving teachers." He also indicated: "Practice is anything that people are doing in whatever domain in which they are active" (ibid.: 122).

Teaching practice in the teacher-training institutions – such as in Australia, Sweden and the United Kingdom – normally comprises micro-teaching and field training. Micro-teaching was developed in the early 1960s and is now very widely used as a component of teacher-training programmes (McGarvey & Swallow, 1986: 1–3). It was defined as follows:

It was intended as a means whereby students might practice particular teaching skills with groups of students or peers, reviewing their performance with the aid of videotape feedback and tutorial advice. (Taylor, 1978: 133)

It is a form of “laboratory” training, and as such has played an important part in the development of performance and competency-based teacher education and in the more systematic approach to the development of classroom skills that characterises an increasing number of “eclectic” training programmes. (ibid.: 134)

According to the above description, micro-teaching can be characterised as follows:

1. It is a simulation or artificial situation.
2. It is like laboratory training.
3. It gives student teachers a chance to practise specific teaching skills.
4. The performance of student teachers is recorded on videotape.
5. It gives student teachers a chance to discover their strong and weak points from the feedback of the videotape, their peers and the tutorial.
6. It can be applied to a group of students or their peers.

The field training or teaching practice at school embraces all the learning experiences of student teachers in schools (Stones & Morris, 1972: 6). This part has been considered a basic model for teacher-training since the beginning of the twentieth century. Al-Barwani stated: “Field experience is the central component in any pre-service teacher education programme. It has been an established fact for a long time” (1997: 135). According to Daniels (1999: 2442): “Student teachers’ practicum is an essential part of the overall preparation of teachers. Students and teachers’ educators view this process as one of the most valuable learning experiences in their educational programmes.”

However, as the number of student teachers has grown, more schools and teachers have taken part in teaching practice (the latter as participating teachers). Thus the weakness of the present system has become more apparent and criticism and dissatisfaction have been voiced. Some of the participating teachers wanted a more precise definition of their contribution to teaching practice (Stones & Morris, 1972: 14). The situation has remained the same in many Arab countries (‘Awaḍ & Bahjat, 1989: 257 and Ḥasan & al-Jazzār, 1990: 143) as it was in 1972, according to the results of many studies which found numerous obstacles in the way of achieving the objectives of teaching practice. Examples are as follows:

1. The relationship of school experience to college work is not normally carefully considered.
2. The links between school-based and college-based experience are usually left to chance.
3. Supervision is generally inadequate and feedback insufficient in quantity and quality to promote positive learning. (Taylor, 1978: 155; Ḥajjāj, 1985: 305–306).

Nevertheless, Stones & Morris (1972) stated that it was said to be impossible to teach anyone how to teach because teaching was an art form akin to poetry or painting. The born teacher knew the right moment for the right action. Therefore, teaching practice is viewed as providing the opportunities to recognise, revive and display the abilities that are latent in the student (see Stones & Morris 1972: 11). This assertion could be analysed as follows:

- (a) “It is impossible to teach anyone how to teach.” I say that it is impossible for anyone with a rational understanding of the theory and practice of teaching to accept this view. Teaching is a complex process containing numerous skills which teachers cannot acquire without learning and practising them.
- (b) “Teaching is an art.” Indeed it is, but it is not akin to poetry. The composition of poetry is a skill in a particular use of the imagination, which is difficult, if not impossible, to teach.
- (c) “The born teacher....” This could be true. However, would it be possible to identify the born teacher? Of course, it would not be easy. Even if it were possible, how many born teachers would be found in any society?

On the other hand, although innate elements are considered important factors in teaching, it does not mean that a person who has them does not need to be taught how to teach. The fact is that teaching covers a wide range of abilities which cannot be acquired without study and practice.

There is yet another view: “Since teachers spend more than 15 years in school as students before they enter the classroom in their role of teachers, they would then find it easy to adapt to their new educational setting (Urzua, 1999: 231). In my opinion some educational scholars could say that this assumption is based on personal experience. Therefore, it could not easily be said of all students in general. It could be applied to those who are interested in and inclined towards the teaching profession. However, the period of study at school might help teachers to adapt to their new educational setting.

Although we can see that there is agreement between educational scholars about the elements of a teacher-training programme, there are different views about the distribution of study time among these elements. Some believe that half of the time should be devoted to the cultural and professional modules in the proportion of three to one respectively, the other half being devoted purely to the professional module. Others believe that half of the time should be devoted to the cultural module and the other half to the specialisation and professional modules (Hajjāj & al-Shaykh, 1982: 27).

The differences in these views mean that the distribution of credit hours varies among colleges of education, as shown by the examples in table 2.1. However, even in one country there is a difference in the distribution among its universities. For example, in Egypt the proportion allocated to the professional module ranges from 23 per cent in ‘Ayn Shams University to 38 per cent in Hilwān University (Maḥmūd & others, 1994: 92, 71, 143, 196). The same principle can also be applied to individual subjects.

Table 2.1
Distribution of credit hours in some colleges of education in
Arab countries (per cent)

Module	University of Jordan	University of al-Yarmūk (Jordan)	Saudi Arabia
Cultural	16	13.5	30
Academic	43	48.0	47
Professional	41	38.5	23

Source: Maḥmūd and others, 1994: 92

Notes: Culture – for example, history, sciences, computer studies and a second language.

Academic – courses or knowledge related to the subject which the student teacher will teach at school.

Professional – educational courses (including theory and practice).

According to al-Afendi & Baloch (1980: 165): “The concept of the purposes and policies of teacher education may vary in different Muslim countries in terms of their own guiding principles and their specific achievement objectives and in accordance with their own needs.” Therefore, because educational aims are usually derived from different sources such as the philosophy of education and the needs of both society and students, I suggest that the period of study, the total credit hours and their distribution among the elements of any programme should be based on the following criteria:

1. beliefs, culture and aspirations of the society;
2. general aims and educational philosophy of the country;
3. educational system;
4. general aims of each specialisation in the stage/s at which the teachers will teach;
5. content of each specialisation in the stage/s at which the teachers will teach
(Department of Education and Science, 1972: 67);
6. needs of the student teachers at the stage/s at which they will teach;
7. educational and teaching skills in the stage/s at which the teachers will teach;
8. needs of the teachers themselves in their occupations and private lives;
9. development of technology in education.

2.4 The System of Teacher-Training Programmes

There exist two systems: consecutive teacher-training, which is followed in many countries such as Germany and Japan (see al-Ḥamad, 1997: 94), and concurrent teacher-training, which also used in many countries such as the United States, United Kingdom and most of the Arab countries (see Ghunimah, 1996: 265). Under the consecutive system the course of study is divided into two parts. The first part comprises academic and cultural modules which are studied over four years in one college. The second part is devoted to the professional module, which is a one-year course in a college of education. According to Holmes (1986: 10): “No teacher should be allowed to practice as an independent without at least a year of carefully supervised practice and advanced study in pedagogy and human learning.” The concurrent system, on the other hand, comprises a four-year course during which all the modules (specialisation, cultural and educational) are studied.

There are some advantages to the consecutive system. For example, it extends the period of training in specialisation. Furthermore, it can be useful in preventing discord between faculty members of the department of education and those of other departments.

However, there are also some disadvantages. It gives graduates the opportunity to enter the teaching profession when they have no access to other employment (‘Abd al-Jawwād & Mitwallī, 1993: 99). The period of professional training is restricted and hence student teachers do not have enough time to practise educational and teaching skills. This system is also more expensive because the course of study can extend to five or six years.

Nevertheless, it could be argued that the last point may not be true. When students graduate after four years, the government will employ them, so it will be spending money in any case. However, others are of the opinion that although the government employs these graduates, they take the place of teachers from other countries, so there is no doubt that it will be more costly for the government in the long run.

The concurrent system also has some advantages. For example, it helps the government to fulfil the increasing need for teachers. In addition, it attracts – to some extent – students who wish to be teachers. Furthermore, it creates a more positive attitude towards the teaching profession (ibid.: 99–100).

Nevertheless, there are some disadvantages to this system. Specialists believe that the period of specialisation training is not enough, particularly for teachers who will teach at intermediate and secondary schools (ibid.: 100). There is also the view that the period of teaching practice is not sufficient and that it does not provide student teachers with the many skills that they need.

2.5 Problems of Teacher-Training

It could be said that teaching is a complex activity and teacher-training is likely to be even more complex (Smith, 1971: 120). Therefore, it could also be said that there are two basic problems of teacher-training: that of pre-service and that of in-service.

2.5.1 Pre-service Problems

There are many problems at this stage of teacher-training, of which the following are some examples:

1. In general, training programmes do not attract good, able and intelligent candidates (Sūrṭī, 1997: 173 and Hajjāj, 1985: 295). The reason for this is the poor reputation of teacher-training programmes. According to Andrew (1997: 173): “If a teacher preparation programme is known for high academic standards, superior teaching, substantive coursework, well-organised and guided clinical experience, and a high success rate of graduates – then more good candidates will come.”
2. The training programmes, such as those in the United States, are not arranged to connect theories and principles to practical classroom experience (Cooper, 1996: 139; Daniel, 1996: 197). Consequently, prospective teachers are failing to put into practice the information that they have been given about effective teaching (Hatfield, 1996: 224).
3. Teachers, for example in the United States, are being inadequately trained to use instructional technology and consequently are unable to integrate technology effectively into classroom teaching practice (Northrup & Little, 1996: 213).
4. Colleges of education have generally not yet adopted the use of technology for the delivery of instruction. However, there are many barriers to be overcome. For example, many are ill-prepared for technology and are using it inconsistently. Furthermore, there is the lack of time, skills and knowledge (Northrup & Little, 1996: 220; Hill & Somers, 1996: 300–301). Therefore, student teachers view technology as optional or subject-specific rather than as an integral part of effective instruction (Hill & Somers, 1996: 305).
5. Programmes such as those in Australia are perceived to be overly theoretical, with an inadequate focus on the development of teaching competencies and insufficient relevance to university-based teacher-training (Hill, 2000: 61).

6. The faculties of education such as those in the United States are detached from the reality of the classroom and unconcerned with the public's priorities for schools (Rhodes & Bellamy, 1999: 17).
7. The literature clearly shows that most pre-service teachers revert to traditional notions about schools during their student teaching experiences (Yost & others, 2000:42).
8. There is a lack of instruction on educational law. For example, in the United States few teacher-training programmes require a course in this subject. Such a course might help novice teachers avoid bad judgements, indiscretions and honest mistakes that can ruin their careers (Gullatt & Tollett, 1997: 130–132).

However, in addition to the above problems, there are others in most of the Arab countries, such as the following:

1. The objectives of many pre-service programmes are not always clear or even specified.
2. Programmes are inadequate to train student teachers for the challenges that they will face in the classroom.
3. There is a lack of curricular connection and communication across schools.
4. School-based experiences are inadequate and unsupervised.
5. There is a lack of experience of education faculties in schools.
6. The teacher-training programmes attract students of poor quality.³

³ Further details see Ḥajjāj, 1985:295; Rāshid, 1996: 64; al-Khaṭīb and ‘Āshūr, 1997:5 and Sūrī, 1997:175.

2.5.2 In-service Problems

There is no doubt that pre-service problems will have a negative effect on in-service teacher-training. Teachers will also face other problems in their career and they can be divided into those of remuneration, morale and performance.

As for the problem of remuneration, it is a fact that teachers consider their salary to be low in return for the time and effort that they contribute. However, it could be argued that there are two categories of teachers. Some are dedicated to a career in teaching and they realise the effort that it requires. Therefore they are not so concerned about its material return nor do they use that as a reason for leaving. Others choose this occupation because they have no alternative. Hence, when they begin teaching, they meet its realities and discover that this career demands an enormous amount of time and effort for a small financial return. Therefore some of them will not be patient for long and will leave as soon as the opportunity arises, or they will look for a second job to increase their income.

The problems of morale – in many Arab countries – can be shown in the following examples:

1. In contrast with value placed on teaching in Islam, there is a lack of respect in society for the teaching profession.
2. There is a lack of respect for teachers by society in general and pupils in particular. This has been proved by studies carried out in Saudi Arabia, Kuwait, Qatar and Jordan (Sūrṭī, 1997: 169).
3. Teachers usually feel that the Ministry of Education ignores them and does not give them enough support. Many of them follow this profession for years

without achieving a marked increase in their knowledge and skills. This shows that they are not given enough time for in-service training (see Sūrṭī, 1997: 177).

For these reasons and others, teachers abandon their profession.

In my view there are many reasons why society and pupils accord little respect to teachers and teaching. For instance, this profession can be used as the last resort for those who cannot continue in their chosen field at university and who have achieved a low grade in the secondary school certificate. In addition, because of the lack of clear and strict entrance qualifications, many unsuitable people take up this occupation. Thus, the profession contains those who are not considered acceptable as teachers by society. Teachers also usually restrict their function to the school's domain and so their participation in society is very small.

Sūrṭī gave many reasons for this situation in the Arab World, for example:

1. There is not enough awareness among the Arabs of the importance of teachers and their role in society.
2. The low income earned by teachers. Sūrṭī proved this point with the results of a study carried out in Syria in 1995. It was found that 83 per cent of females, 75 per cent of males, 65 per cent of female teachers and 73 per cent of male teachers confirmed that there was a relationship between the teachers' income and the level of respect accorded to them by society.
3. The wrong actions and bad behaviour of some teachers might lead people to have little respect for all teachers (Sūrṭī, 1997: 170).

There are many problems also in the teachers' performance. For example, many of them lack one or more of the following elements: general culture, teaching

skills and specialisation. Some even have difficulty in reading and writing. Yost (1997: 281) quoted from Goodlad (1990): “Prospective teachers oriented to filling a large hand-bag with discrete bits and pieces of knowledge may be destined to become pedagogical bag ladies and bag men.” Furthermore, sometimes they face difficulties in applying their experiences at school. For example, although student teachers at the colleges of education in Oman are usually trained in some instructional technology, they do not have the opportunity to use it because it is not widely available in state schools. Even if some departments of education and schools have a few of these media, those responsible for them keep them under lock and key to avoid any damage from misuse.

It is worth mentioning here that most teachers in Arab countries undertake additional tasks beyond those required by their job, which could be an obstacle to self-development. As Sūrṭī (1997: 171) indicated, their functions and responsibilities are numerous and varied, for example:

1. giving a large number of lessons according to the daily timetable;
2. dealing with large classes of pupils;
3. setting, monitoring and marking school examinations;
4. carrying out numerous administrative duties in the school;
5. planning and supervising pupils’ activities.

Educational researchers widely recognise the need to give better training to pre-service teachers for the challenges that they will face in the school in general and in the classroom in particular (Stuart & Thurlow, 2000: 113). According to Rhodes & Bellamy (1999: 17), “On an almost daily basis, educators, policymakers, and public

call for reform or renewal of schools of education in general and initial teacher preparation in particular.”

2.6 The Reform of Teacher-Training

In my opinion, the first step should be the selection of applicants for the teacher-training programmes. Rāshid (1996: 15) pointed out that the selection of good students is considered the proper and true basis for successful graduates in teaching. This view is supported by the Department of Education and Science in Britain (1983: 16): “Students selected to train for teaching should have academic ability, not just as defined by examinations, and a strong and broad base in their secondary education...they should have suitable personal qualities.”

The importance of selecting and training teachers originates in the importance of the function of teaching itself. Holmes (1986: 27) said: “If teaching is conceived as highly simple work, then any modestly educated person with average abilities can do it. But if teaching is conceived as responsible and complex activity...then teaching requires special selection and preparation.”

I believe that the most important aspect is the candidates’ interest in and attitude towards teaching as a career. It is a fact that many Arab teachers do not want to be teachers and a college of education is not their first choice. There is evidence of this situation. For example, Ḥamāda’s study (1994) of the University of Riyadh in Saudi Arabia confirmed that only 3.36 per cent of all the students entering the university that year had put the College of Education first on their list of options. In most Arab countries this proportion ranges from 1 to 10 per cent (Sūrṭī, 1997: 173). In other words, the students who have a genuine interest in teaching as a career are

few. Furthermore, al-Qurṭubī's study (1986) in King Sa'ūd University found that 30 per cent of the sample did not want to be teachers (al-Harīqī, 1994: 215). This issue is explained in greater detail in Chapter Seven.

To make an improvement in teacher-training, much needs to be done, for example:

1. Enforcing minimum standards for the training of teachers and entry into teaching (Andrew, 1997: 175). Taking and even graduating in college and university courses do not mean that candidates are successful. Therefore Holmes recommended that they should pass three tests:
 - (a) a written test in the subject that they will teach;
 - (b) a general test of their ability in reading and writing;
 - (c) a test of the rudiments of pedagogy. (Holmes, 1986: 11)

I should point out here that the second recommendation shows the importance of language in teacher-training. According to Reagan (1997: 186), "All teachers, not only teachers of English or foreign languages, should know a great deal about language."

2. Creating clear and accurate objectives and plans for both pre-service and in-service teacher-training.
3. Forming close links between colleges, schools, national and local authorities, teachers' and students' organisations, and the community (Taylor, 1978: 157).
4. Training teachers in continual self-development and in playing a major role in shaping the changes that seem certain in the future world of education (Smith, 1971: 122).

5. Teacher-training should be planned not by colleges of education alone, but in conjunction with different agencies such as community and social organisations, clinics of psychology, regional educational research centres, and academic departments (ibid.: 123). Of course, this will help to improve the quality of curricula and methods of teaching and evaluation.
6. Improving the quality of teachers' educators.
7. Providing a uniform standard of instruction in the educational use of technology for all colleges of education (Hill & Somers, 1996: 305).
8. Providing comprehensive and continuing in-service training throughout a teacher's career. Graduation does not mean that teachers are excellent and do not need further improvement. Whatever the standard of any initial course of training, it is not possible to provide teachers with all the knowledge and skills that teaching requires.
9. Teacher-training colleges and institutes must provide suitable facilities.

In addition to the above, colleges and institutes of education which train Muslim teachers must encourage the performance of *'ibādah* (worship). Time must be allocated for prayers and members of these organisations must adhere to Islamic rules by attending collective worship. They must also impart the Islamic teachings regarding *mu'āmalāt* (transactions) by their own exemplary behaviour in all aspects of human relations both inside and outside these organisations (al-Afandi & Baloch, 1980: 158).

I believe that these last points are particularly important because, in a manner of speaking, it is impossible to make the shadow straight while the stick remains

crooked. Therefore it is difficult to train student teachers to be a good example unless those who train them are also a good example. When I was an undergraduate, I remember that at prayer time and lunch time both students and lecturers would leave by the same footpath, at the end of which the students would go to the mosque and the lecturers normally to their homes. The students noticed the inconsistency in their lecturers' behaviour, remarking to one another that those who taught Islamic studies did not go to pray at the mosque. How could students confide in such people and take them as a good example?

2.7 Previous Studies

Numerous studies of the training of Islamic education teachers have been done, of which the following are particularly relevant to this thesis.

2.7.1 The Studies of Some Arab Countries

1. A study by Sa'd (1983) specified the most important skills in teaching the interpretation of the Holy Qur'ān and *Ḥadīth* at the secondary stage at al-Azhar and assessed the performance of the teachers themselves. The sample of the study comprised 63 teachers (30 of *tafsīr* and 33 of *Ḥadīth*). The writer used two observation cards to evaluate the performance of teachers of *tafsīr* and *Ḥadīth* at al-Azhar's secondary stage. The important results of the study are as follows:

- (a) Of the *tafsīr* teachers, 7.3 per cent achieved an excellent degree in their performance whereas 72.7 per cent achieved a low degree.

- (b) Of the *Ḥadīth* teachers, 8 per cent achieved an excellent degree and 69.4 per cent achieved a low degree. The writer concluded that most of the sample were lacking in these skills (Sa‘d, 1983: 224 & 227).
2. Yūsuf’s study (1988) evaluated the performance of Islamic education teachers in their teaching skills at the intermediate stage in Bahrain. The sample of the study comprised 32 male and female teachers. The researcher used one observation card to evaluate the performance of Islamic education teachers at this stage. The study showed that about 69 per cent of the teachers received less than 50 per cent of the total marks on the card. The study concluded that the teachers were generally weak in their performance (Yūsuf, 1988: 176).
 3. Ṣalāḥ’s study (1988) examined specific competencies in the teaching of the Holy Qur’ān to the students of the Faculty of Education at Ḥilwān University in Egypt. The study’s sample comprised all the fourth-year students in the Arabic division. The writer used three evaluation materials. First, an attainment test to measure student teachers’ cognition of the competencies. Second, an observation card to measure the performance of the sample in the recitation of the Holy Qur’ān. Third, an observation card to measure the performance of the sample in class. The study showed that the students were weak in these competencies (Ṣalāḥ, 1988: 8, 11 and 14).
 4. A study by al-Sayf (1990) evaluated the specialisation module in the training programme for Islamic education teachers at the College of Education at King Su‘ūd University (in Saudi Arabia) in the light of the expected objectives. The sample of the study comprised three groups as follows:
 - (a) 144 students from the College;

(b) 88 graduates from the University, who had at least two years' experience as schoolteachers;

(c) 64 members of the Department of Islamic studies (see page 78).

Al-Sayf used a questionnaire containing forty objectives based on three criteria: good, average and weak. The study showed that the training programme achieved excellent results in the following objectives:

(a) a good understanding of Islamic principles and attitude;

(b) a good exemplar for the students inside and outside the school;

(c) a good understanding of the Prophet's Sunnah.

However, it failed to achieve the same level of excellence in the following objectives:

(a) memorising at least ten chapters of the Holy Qur'ān;

(b) seeking opinions from advisers in established Islamic organisations;

(c) mastering Arabic language skills in reading, listening and writing.

(d) the ability to give public lectures on Islam. (al-Sayf, 1990: k & l)

I should like to make the following comments on the questionnaire that was used in al-Sayf's study:

(a) The objectives were generally imprecise.

(b) Some of the objectives were not clear, for example, objective number 5: the students' level of knowledge/science should be the same as that of graduates from other colleges. The question is: How can students at the College of Education at King Su'ūd University know the level of graduates

from other colleges? In other words, how can they answer such a question? Another example is objective number 8: students should be able to teach what is introduced into Islamic sciences, such as in *al-s īrah al-nabawiyyah* (The Prophet's Biography), invasions and ethics, which are not part of the school curriculum.

(c) The questionnaire was given to three groups: students, Islamic education directors and head teachers. In my opinion the last two groups should have been given a different questionnaire evaluating the level of Islamic education teachers graduating from this college, because they did not have enough knowledge and experience of its programme.

5. A study by 'Abd Allah and Banī Khālid (1991) investigated the extent to which Islamic education teachers in al-Mafraq state secondary schools (in Jordan) could evaluate some of the rules of Qur'ānic recitation. The sample of the study comprised 35 male and female teachers. The researcher used a list of recitation terminology of the Holy Qur'ān, in which the teachers were evaluated. The reciting of the sample was recorded and evaluated by three judges. It was found that the teachers in the sample were unable to evaluate these rules owing to their weakness in the recitation of the Holy Qur'ān ('Abd Allah & Banī Khālid, 1991: 117 and 123–125).

2.7.2 Studies in Oman

1. A workshop of Islamic education teachers who graduated from the Sultan Qaboos University was held on campus in 1995. Part of the workshop comprised two questionnaires. One was given to Islamic education teachers to ascertain their views on the suitability of the University's training programme

for Islamic education teachers. The other was given to the instructors and head teachers of intermediate and secondary schools to ascertain their views on the performance of these teachers.

Many recommendations resulted from this workshop, such as the following:

- (a) Increasing the credit hours allocated to the recitation and memorisation of the Holy Qur'ān.
- (b) Reviewing the content of the Arabic language courses.
- (c) Increasing the emphasis on teaching *al-'aqā'id al-Islāmiyyah* (Islamic doctrine) and *'ilm muṣṭalaḥ al-Ḥadīth*.
- (d) Using teaching methods that help students in understanding, investigating and creating.
- (e) Creating a link between the knowledge that students acquire at university and the knowledge that they will teach in the schools (Kulliyat al-Tarbiyah wa al-'Ulūm al-Islāmiyyah, 1995:46–48).

2. Al-Qatabī (1995) carried out a study to evaluate the teacher-training programme at intermediate colleges of education in the Sultanate of Oman. The sample consisted of all the second-year students in the Islamic division of the colleges, plus 11 per cent of graduates and 37 per cent of faculty members (al-Qatabī, 1995: 12). The researcher used a questionnaire comprising 245 items, which was distributed to three groups: students, teachers and faculty members. The most important result of the study was that the average of the four categories of the programme – education, specialisation, culture and general – was less than 80 per cent. This means that the programme did not reach the standard expected by

the Ministry of Education (ibid.: 70–122). However, by as the questionnaire distributed among all those who train Islamic education teachers in these colleges? In other words, how could the members of the Department of Islamic Sciences, for example, evaluate the content of the professional module? In my view it is difficult for even one field of study to be evaluated by all the faculty members who teach its courses, because none can know fully the quantity and quality of the knowledge that is taught by the others.

3. Al-Ghāfirī's study (1995) aimed to define the basic competencies necessary for secondary Islamic education teachers in the Sultanate of Oman and to measure the extent to which teachers demonstrated those competencies. Two instruments were used in this study. First, a questionnaire containing 130 competencies in eleven areas: lesson planning, classroom management, principles of teaching, school textbooks (on Islamic education) and instructional media, integration, social relations, professional ethics, evaluation, *tajwīd* (recitation of the Holy Qur'ān) and its *tafsīr* (interpretation), Ḥadīth (the Sayings of the Prophet), *sīrah* (the Prophet's biography), *'aqīdah* (doctrine), *fiqh* (jurisprudence). Second, an observation checklist containing 23 competencies in the areas of *tajwīd* and *tafsīr* was used to measure the extent to which teachers demonstrated those competencies. Each instrument contained a scale of five levels. The first scale consisted of the following levels: very important, important, undecided, unimportant and very unimportant. The second scale consisted of the levels: very high, high, average, low and very low.

The questionnaire was distributed to the teachers and supervisors (n= 220) of Islamic education in three regions of the country: al-Baṭīnah, al-Dākhiliyyah and al-Zāhirah.

The observation checklist was used to observe the performance of Islamic education teachers (n= 49) in al-Zāhirah region. The important results of the study were as follows.

(a) The subjects were highly rated in all of the 130 competencies.

(b) There was a general weakness in the performance of both male and female teachers in the competencies of *tajwīd* and *tafsīr* (al-Ghāfirī, 1995: G & H).

4. al-Muṣliḥī (1995) carried out a study to evaluate the performance of the student teachers of Islamic education at Sultan Qaboos University in three branches: Interpretation of the Holy Qur'ān, Ḥadīth and *fiqh*. It also aimed to identify the effect of the student teachers' sex on their teaching performance. All the participants in the study were student teachers of Islamic education (18 males and 12 females) at SQU in the academic year 1994/95. Three observation sheets were used to observe the three branches. Each sheet contained nine categories: teaching plan, teaching techniques, proficiency in the subject matter, instructional media, reinforcement, classroom management and interaction, verbal expression, formative evaluation, summative evaluation and homework assignment. The important results of the study were as follows:

(a) All of the subjects of the study achieved high means in the three branches.

(b) The student teachers achieved a better result in the teaching plan, classroom management and interaction (al-Muṣliḥī, 1995: L & M).

5. Al-Rāshidī's study (1995) examined the suitability of the teaching media provided in secondary schools in Muscat (the capital of Oman) according to Islamic education teachers. It also measured the extent to which Islamic



education teachers used those media. The sample of the study comprised 129 teachers and seven supervisors of Islamic education. Three techniques were used for the study. First, a questionnaire containing 106 items in five areas: availability of the media, their importance, usage, obstacles to their usage and suggestions on the removal of those obstacles. Second, an interview card was used to discover to what extent Islamic education teachers used teaching media in the view of Islamic education instructors. Third, an observation card was used to evaluate the efficiency of the teachers in using teaching media. The study produced the following results.

- (a) Cassette-tapes, maps, blackboards, cassette players and radio were available in schools, although there was a shortage of other equipment.
- (b) The teachers stressed the importance of all types of instructional media.
- (c) The problems that hindered the teachers' use of those media were the absence of technicians and the teachers' workload (al-Rāshidī, 1995: H & I).

6. A study by 'Abd al-Bāqī and others evaluated the performance of male and female teachers who had graduated recently from colleges of education in the Sultanate of Oman. In general, there seemed to be great satisfaction with the performance of teachers of Islamic education ('Abd al-Bāqī & others, 1999: 26).

Although there are some similarities between this study and those done earlier, such as the field of inquiry and the use of a questionnaire, there are also differences, such as the population sampled and the training programmes evaluated. Furthermore, this study used a questionnaire that focused on the specialisation module of the programmes, as did al-Sayf, yet that used in this study was more

comprehensive and contained open questions. In addition, it was a qualitative and evaluation study.

2.8 Conclusion

Although teacher-training programmes are generally based on three modules – professional, specialisation and general culture – their content and credit hours, which are specified for each, usually differ from one country to another, even in the countries which are similar in culture and language.

Teacher-training programmes follow either of two systems, the consecutive or the concurrent, each of which has advantages and disadvantages. However, in my view it is not important which is used. What is important is the quality and content of the programme which could produce a good and successful teacher.

Although teacher-training has been given much attention in every country, it still faces many problems at pre-service and in-service levels. Therefore, it needs further development, especially the programme for training Islamic education teachers, according to the results of most of the previous studies which showed that such teachers were weak in their performance.

Chapter Three

Education in Oman before 1970

This chapter examines the system of education in Oman before 1970. It describes the system of study at the *madrasat al-Qur'ān* (Qur'ānic school), the mosque and other *madrasahs* (which offer the same level of education as the mosque). It also explains the selection and roles of the *mu'allim* (teacher in a Qur'ānic school) and the sheikh (scholar who teaches at the mosque and other *madrasahs*).

Oman, or officially the Sultanate of Oman, is in the south-eastern corner of the Arabian peninsula. Its capital is Muscat. The country is bordered by Saudi Arabia and the United Arab Emirates to the west, the Republic of Yemen to the south, the Arabian Gulf to the north and the Arabian Sea to the east. It is the third largest country in the Arabian peninsula, covering an area of 309,500 square kilometres (Ministry of Information, 1999:25).

The climate in Oman differs from one area to another. In summer it is usually hot and humid in the coastal areas, while it is hot and dry in the interior. The temperature can reach 45 degrees Celsius and in some areas even higher. The winter is relatively cold, especially in the interior.

In 2000, the population of Oman was estimated to be 2,532,556 (An Encarta Encyclopaedia, 2000; US Census Bureau, 2001). The country is divided into eight administrative regions: Muscat, al-Bāṭinah, Musandam, al-Dākhiliyyah, al-Zāhirah, al-Sharqiyyah, al-Wuṣṭā and Zūfār. Islam is the official religion and Arabic the

official language. English is widely spoken and there are other Asian languages such as Hindi, Urdū and Balūchī.

Oil is considered to be the most important mineral resource of the country, followed by natural gas. In addition, there are modest deposits of copper and gold. Oman has ample fish stocks owing to its long coastline of about 1,700 kilometres.

Oman was one of the Arabian provinces that embraced Islam during the lifetime of Prophet Muḥammad (peace be upon him). From that time on, scholarship continued to receive care and attention. However, anyone who studies the history of Oman will find that the country suffered numerous wars, internal and external. Such wars caused many problems, leading to the loss of security and stability, to poverty, a low standard of living, and a weak economy and political system. They also created many obstacles to education and the acquisition of knowledge.

In Oman, as well as in other Muslim countries, the mosque was always regarded as the centre of education, for it played an important role in the propagation of knowledge. After it came another institution called the *madrāsāt al-Qur'ān*, which continues to exist today. In other Muslim countries, it was called the *kuttāb* or the *miktāb*.

The real aim of teaching and education in these organisations was to guide one's mind and emotions towards Allah (may He be Exalted), to worship Him alone and obey his laws as presented in the Qur'ān and practised by the Prophet Muḥammad (peace be upon him) throughout one's life. Therefore, this type of education naturally centred on teaching the Holy Qur'ān, the Sunnah of the Prophet and the Arabic language, and, by so doing, helped to create a stable and balanced

character. Many scholars and writers graduated from the mosques and *kuttābs*, and participated in creating the heritage of Oman with its multiple branches of science and literature (Wizārat al-Tarbiyah wa al-Ta'lim, 1985:95).

3.1 Education in the *Madrasat al-Qur'ān* before 1970

The *madrasat al-Qur'ān* is a place where students learn the Qur'ān, the Arabic alphabet, writing and prayer (Mertz, 1972: 64–65). Teaching used to be conducted in a classroom built of either mud bricks or stones and palm branches, or in the open under a big tree, where the pupils sat in a circle. Some of these *madrasahs* or religious educational institutions belonged to either a society or a male or female teacher called a *mu'allim* or *mu'allimah* respectively. The *mu'allimah* usually conducted the teaching in her own house, since this allowed her to do some housework, such as cooking the lunch, especially when the *madrasah* was open for two sessions a day, one in the morning and one in the afternoon.

Under this system, the pupil usually passed through three stages:

1. Rote-learning of Sūrat al-Fātiḥah and the short *suwar* of the last *juz'* (thirtieth part) of the Holy Qur'ān.
2. The writing and pronunciation of the Arabic alphabet, plus some practice in writing and pronouncing the diacritical letters, which were put together in the form of words.
3. Study of the Holy Qur'ān in its entirety, plus some basics of *fiqh* such as the performing of the prayers and fasting.

There was not much difference among the Muslim countries in their systems of elementary education. For example, in Andalusia, pupils studied the Holy Qur'ān, Arabic grammar, poetry and writing. In Morocco, they studied the Holy Qur'ān and writing. In Tunisia, they studied the Holy Qur'ān and the Ḥadīth, with calligraphy as an auxiliary subject (Tibawi, 1972: 43).

Although the *madrasat al-Qur'ān* was co-educational, the general age of the pupils was under twelve. In the past, when the pupils had completed their studies at the *madrasah*, the girls stayed at home and the boys continued their education at the mosque. Al-Misnad (1985:30) states that in many Muslim countries this institution was attended by children of both sexes under the age of ten, but the girls were usually withdrawn from it when they reached their eleventh year. Today, pupils leave this institution at the age of six to be educated in modern schools.

However, the question here is: how could the *mu'allim* teach the pupils and direct the *madrasah* at the same time? As regards the direction of the *madrasah*, we know that the *mu'allim* sat in front of it – sometimes at a raised desk. When it was merely a classroom, he sat near the door, since this allowed him to know who was present and who was absent. If the teaching was conducted under a tree, he sat near its trunk, which allowed him to observe all the pupils. Thus, if pupils wanted to leave the class for any reason, they could not do so without permission from the *mu'allim*. If they went out, they would have to come back soon, otherwise they were liable to questioning and even punishment. However, the *mu'allim* usually entrusted some of the more advanced pupils to teach those at the lower grades.

Lessons at the *madrrasah* began early in the morning and all the pupils were required to read or write the subjects that they had studied the day before. Then they prepared the new subjects to be studied before reading them with the *mu'allim*. When the pupils felt that they were ready, they would go individually to sit near the *mu'allim* and start reading. The *mu'allim* listened carefully and corrected any errors in the reading. If the pupils made many errors, they were not allowed to progress to another subject before learning all the corrections. If they repeated the same errors, they could be liable to physical punishment.¹

3.1.1 The Jurisdiction of the *Mu'allim*

If the jurisdiction of the *mu'allim* in the past and the present is compared, there is clearly a big difference. In the past the *mu'allim* enjoyed complete authority in the education of the pupils. When parents or guardians took their children to the *madrrasah*, they would tell the *mu'allim* to do whatever he wished with them but not to touch their eyes. Some would say that he could scoop out one eye but leave the other intact.

The *mu'allim* was allowed to use three methods of punishment. He usually had a small stick for beating the pupils who did not do their homework or who misbehaved. He also had a very long stick with which he could reach any pupil from his seat. If the stick was not long enough, he used small stones (al-Dhahab, 1987:67). Sometimes he even resorted to collective punishment when he felt that the pupils were not doing their work or were misbehaving. He would then take his stick and hit all the pupils anywhere within reach.

¹ From the researcher's own experience and the responses of some sheikhs and teachers.

Parents usually accepted such punishments, despite the negative effect on the children. Long ago Abū Nuwās (d. 200 AH/ AD 815) wrote of the harshness of a teacher called Ḥafṣ:

Lo, behold Ḥafṣ in his *maktab*!

Stern, sitting on a mat surrounded by slaves.

“Whip him!” he cried. “Whip the lazy boy!”

He had stripped him bare of silk and streaky garments,

And with a leather strap he chastised him.

“O dear master!” he cried. “I will reform.”

I begged Ḥafṣ to pardon the boy.

“He will do better next time,” was my plea. (Tibawi, 1972:35)

Furthermore, the *mu'allim* usually noted the pupils' attendance. So if he noticed that anyone was absent more than once or left the class and did not return, he had the jurisdiction to go to that pupil's house and bring him back to the *madrasah*. If the pupil was very disruptive and the *mu'allim* could not deal with him, then he would not allow him to enter the *madrasah* unless he was accompanied by one of his parents. Sometimes he would ask the parents to punish the child in front of the other pupils. Such jurisdiction exceeded the physical boundary of the *madrasah*. In fact, the *mu'allim* was allowed to teach his pupils anywhere in the village or town.

Nevertheless, this level of jurisdiction began to be reduced in the early 1970s for the following reasons:

1. The social, cultural and economic changes that were taking place in Oman owing to the discovery and marketing of oil (see Morsi, 1990: 281).

2. The lessening of support from parents and guardians. In recent years, some parents had become angry when they knew that the *mu'allim* had hit their children, and some of them even complained to the police.
3. The opening of modern schools gave pupils another educational option, which markedly reduced the role of the *mu'allim* in society and in the education of children.

3.1.2 The Selection of the *Mu'allim* and his Remuneration

It was usual for the inhabitants of a town or a village to select the *mu'allim*, although sometimes the *mu'allim* would nominate himself if he felt that he was capable of doing the job. Yet there were many conditions that the *mu'allim* had to meet before doing so, some of which are as follows:

1. He had to be able to read the Holy Qur'ān and show some skill in writing Arabic.
2. He had to have sufficient knowledge of *fiqh* (jurisprudence) and *'aq īda* (faith).
3. He had to be a respectable person with a good reputation in society.²

The *mu'allim* received his remuneration from one of three sources:

1. A *waqf* (endowment) specified for education. In this case he was either given a garden containing palm, lemon and mango trees, and allowed to manage it and exploit its gains, or he was paid a monthly salary.
2. He received monthly fees for his pupils from their parents or guardians.
3. He was paid a monthly salary by the government.

² The residents of the town normally made this decision.

However, because of the insufficiency of the fees, the *mu'allim* usually had other employment. He also received gifts from the pupils' families on such occasions as the end of Ramaḍān (the month of fasting in Islam) and the graduation of the pupils, that is, when they had completed the reading of the Holy Qur'ān (al-Dhahab, 1987:67–68).

3.1.3 The Roles of the *Mu'allim* in Society

In addition to being a teacher, the *mu'allim* took on various roles in society, for example:

1. An imam of the mosque in the district where he lived.
2. A *wakil* (trustee) of a *waqf* (endowment).
3. One who washed the bodies of the deceased, and, as the imam, led the prayers at the funerals.
4. Reciting of the Holy Qur'ān and the making of invocations on festive occasions such as the *khatmah*.
5. Conducting marriage ceremonies.
6. A scribe who wrote letters on behalf of the illiterate.

3.1.4 The Strengths and Weaknesses of the *Madrasat al-Qur'ān*

There is no doubt that every human-made system contains strengths and weaknesses. From my personal experience and knowledge and that of interviewees in this field, the strengths of this system appear to be the following:

1. It used a developmental method of teaching. The pupils began by memorising some short *suwar* of the last *juz'* (thirtieth part) of the Holy Qur'ān then they

practised pronouncing the letters of the alphabet and writing them with the diacritics, after which they began reading the Holy Qur'ān.

2. It took account of the individual differences between pupils, hence the rate of study depended on the ability of each pupil.
3. It used the part method, which helped pupils to learn the fundamentals of reading and writing.
4. It used the group-training method, which was considered successful in teaching children.

On the other hand, this system also had many defects, which can be summed up as follows:

1. The lack of a suitable building for teaching: the classroom was usually small and uncomfortable.
2. The lack of suitable materials for teaching: the pupils used to write on wooden boards or animal bones such as those of cows and camels.
3. Lessons consisted entirely of reading and writing, without any attention given to other subjects such as mathematics and health.
4. The teaching method was boring and tedious: the *mu'allim* gave his attention only to individual pupils, reading a passage or paragraph with them without any participation by the rest of the class.
5. A large number of pupils were taught by only one person or *mu'allim*.
6. Lessons were held daily from seven to eleven o'clock in the morning.
7. The *mu'allim* was usually harsh with the pupils (see al-Dhahab, 1987: 67), especially those who were disruptive as well as those who were slow learners. As a result, many pupils left the *madrasah* before completing their studies.

Earlier Muslim scholars had criticised this method of teaching. For example, Ibn Khuldūn recommended that teachers be compassionate towards young children, for harshness not only affected the pupils' capacity to learn but also deprived them of their humanity (Tibawi, 1972: 43). Therefore, the teacher "must correct moral lapses through hinting rather than direct prohibition, through gentle advice rather than reproof. Above all he himself must set an example so that his actions accord with his precepts" (Tibawi, 1972: 40).

8. Sometimes the *mu'allim* himself made linguistic errors in reciting the Holy Qur'ān, and thus fixed them in the minds of the pupils.
9. The *mu'allim*'s knowledge of *fiqh* and *tawḥīd* was often insufficient.
10. The absence of consolidation and encouragement led slow learners to remain far too long at the *madrasah*. It also led to the neglect of the intelligent pupils.
11. The *mu'allim* had neither educational training nor any understanding of the needs and characteristics of the pupils. Nor did he have any knowledge of the numerous teaching methods.³

3.2 Education in the Mosque and the *Madrasah* before 1970

3.2.1 Education in the Mosque

The mosque is an important place in Islam. In addition to being a place of worship and prayer, it was used as centre of education. In Oman the mosques were built of mud brick and stone, the size of the building depending on the size of the local population. However, a town had a large mosque called a *jāmi'*, where Muslims gathered on Friday for the *ṣalāt al-jumu'ah* (Friday prayer). The person responsible for the mosques was called the *wakil* (trustee), whose duty was to supervise the

³ From the researcher's own experience and the responses of some specialists in this field.

maintenance of the buildings and the property attached to them. Teaching usually took place in the *jāmi'* and in other mosques where there was a scholar or sheikh living nearby.

Education at the mosque was available only to male pupils, for whom it was the second stage after the completion of their studies at the *madrasat al-Qur'ān*. Since there were no classrooms, the pupils sat in a circle with the sheikh. Sometimes there were many circles in progress at the same time, each being taught by a different sheikh. Although the teaching period depended on the number of pupils in the circle, it usually lasted for four to five hours daily. This system gave the sheikh the opportunity to supplement his small salary with another source of income such as farming or some other business.

At the mosque, pupils progressed in gradual stages. First they learnt the basic elements of *'aqīdah* (faith) and *fiqh* from some short textbooks, for example, *Talqīn al-Ṣibyān mā Yalzam al-Insān* (teaching children what beings should know). Then they studied *naḥw* (grammar) from some simple textbooks on syntax, such as *Mulḥat al-I'rāb* and *Hāshiyat al-Kafrāwī*, at the same time moving on to a more advanced level of *fiqh*. Thus they continued until graduation.

It should be noted here that there was no minimum or maximum period fixed for the course of study. It all depended on the learning ability of the pupil. Tibawi mentions that in the traditional institutions in Damascus, Cairo and Istanbul, individual pupils moved freely from one circle to another until they found the appropriate subject and level of study. Since there was no time limit, the process could last from a few years to the greater part of a lifetime (Tibawi, 1972: 45).

Although the pupils were free to choose the books that they wanted to study, the sheikh usually intervened and advised them on the most suitable choice.

Dictation was the most common method of teaching in the mosque and other traditional Islamic institutions. The pupil would be asked to read from a book, and then the sheikh would explain that particular passage. The pupil would then be required to listen carefully and take notes. Fischer, for example, states that in Iran, teachers used the same method, and that the “serious students took notes, while others occupied their hands with worry beads or even dozed” (Fischer, 1980: 63). However, pupils were given the chance to discuss with the sheikh any point in the lesson, especially if they did not agree with his opinion. In addition they had to memorise information as well as they could to move quickly from one book to another and from one subject to another.

5.2.2 Education in the *Madrasah*

There were many *madrasahs* functioning at the same level as the mosque. Each was named after the mosque or the place where it was located or its founder. The following are some examples:

1. Madrasat al-Imām Bal‘arab bin Sulṭān al-Ya‘rubī

This was a seventeenth-century *madrasah* built between 1679 and 1693 by the Imam in his fortress in Jabrin in the interior of Oman. It should be noted here that the Imam was very kind to his pupils. He looked after them, gave them perfume,⁴ and demanded the best food that he thought would strengthen their intelligence and

⁴ The theory could be that a pleasant-smelling atmosphere helped mental concentration or that it was a mark of respect.

powers of comprehension. Some of the pupils became scholars and others who were more literary-minded became writers, poets or Arabic linguists. It was said that about fifty scholars graduated from that school, all of whom were capable of delivering legal opinions (al-Sālmī, n.d.: 2:85; Ibn Ruzayq, 1984: 293).

2. Madrasat al-Sheikh Sa'īd bin Khalfān al-Khalīlī

The founder of this *madrasah*, located in Samā'il in the interior of Oman, lived in the nineteenth century (he died during the 1870s, see al-Sālmī, n.d.: 2: 281& 82). The Sheikh had a unique method of admitting pupils to the *madrasah*. He examined every pupil at the beginning but gave him no attention. Sometimes he asked the pupil to do a certain task. If the pupil did not complain and accomplished the task that he had been set, the Sheikh would set his hopes on him, bring him nearer to him and give him attention. However, if the pupil showed pride and scorn, the Sheikh abandoned him.

The following story confirmed his method. It is said that three people came to study at the *madrasah*. They found the Sheikh working with other people to build a wall of mud bricks. After greeting them and asking where they came from, he told them to work with him in the earth. Two of them obeyed, but the third refused and returned home. However, the Sheikh tested the newcomers twice more. When he found them to be patient and truthful, he accepted them and looked after them (al-Rāshidī, 1994: 134).

If we examine the Sheikh's method from the educational perspective, we find that there are many justifications for it:

1. This method has its origins in Islam. It is mentioned in Sūrat al-Kahf, which narrates the story of Mūsā (Moses) and the learned man known today as al-Khiḍr (peace be upon them). When Mūsā went to al-Khiḍr and asked him to teach him some of the knowledge that he had been taught, al-Khiḍr said, “You will not be able to have patience with me.” (18:67). Mūsā said, “If Allāh wills, you will find me patient and I will not disobey any order of yours” (18:69). Al-Khiḍr replied, “Then if you follow me, you must not ask me about anything till I myself mention it to you” (18:70), meaning “till I explain it to you”. It was a condition set by al-Khiḍr for Mūsā to accompany him on the journey. He told Mūsā that he would see things that were most wonderful or most disturbing, but he should remain patient and demand no explanation. Mūsā, however, failed the test and was abandoned by al-Khiḍr (see al-Qurṭubī, 1996: 14).

From this story we can conclude that the teacher should know the ability and patience of his pupil before starting to teach him, because seeking knowledge and studying are not easy. They require the pupil to be patient with the teacher’s methods and the acquisition of knowledge.

2. As we know, each educational institution has its entrance requirements, so the Sheikh mentioned above was inclined to test the patience and humility of the pupils before admitting them to his *madrasah*.
3. Every era has its own educational methods, which are determined by many factors, such as the philosophy and aims of the society, and the social, economic and political situation. Furthermore, the methods can differ from place to place owing to the local circumstances under which the pupils live. Therefore, the Sheikh used a method that was suitable for his pupils at that time.

4. The Sheikh could see that if the pupil was not patient and truthful in seeking knowledge, he would meet many difficulties in his studies and fail the test with all the consequent negative psychological effects. So it would be better for him to devote his time to another occupation more suited to his abilities.
5. If the pupil does not have the required patience and truthfulness in seeking knowledge, he will not be able to carry out the mission of guiding and teaching others.

3. Madrasat Nūr al-Dīn al-Sheikh ‘Abd Allah bin Ḥumayd al-Sālmī

This *madrasah* was located in Bidiyyah in the east of Oman. Its founder lived from 1869 to 1914 and he was considered the best scholar of his time. His fame attracted numerous pupils from all parts of Oman to study in his *madrasah*. The curriculum included Islamic science, Arabic language and history, and every pupil was allowed to study according to his wishes and abilities.

The Sheikh used an educational method which embraced both academic and practical knowledge. He wrote academic books that were considered an integral part of the curriculum. In them he proceeded step by step with the pupil, leading him from a lower to a higher level. This is clearly shown in his books on *fiqh* (jurisprudence): *Talq īn al-Şibyān*, followed by *Jawhar al-Niẓām*, and then *Ṭal‘at al-Shams*, which is considered the higher level in this subject. As for practical knowledge, he used different methods of teaching according to the level of the pupil. He gave every pupil the type of knowledge that matched his abilities (al-Kindī, 1993: 127–128).

From this *madrasah* (from about 1890 to 1914) graduated more than fifty scholars, each of whom was pious and a *mujtahid* (al-Sālmī, n.d.: 24).

Between 1871 and 1930 many other *madrasahs* appeared in Muscat, such as Madrasat Masjid al-Khuwayr, al-Zawāwī, Madrasat Masjid al-Wakīl and Madrasat Budhayna. In these *madrasahs* the pupils studied Islamic science and Arabic language. However, Madrasat Budhayna followed a set timetable of six class hours per day. Pupils were taught the Holy Qur'ān, Arabic language, history, geography and mathematics (Wizārat al-Tarbiyah wa al-Ta'līm, 1985: 33–47).

It should be noted here that in the mosque and other *madrasahs* pupils also studied mathematics and history, though not as separate subjects. Mathematics was taught as part of *fiqh* in *mīr āth* (heritage) and in branches of *zakāt*.

3.2.3 Nomination of the Sheikh and His Remuneration

Because of the academic and social prestige of the teacher in the mosque, many conditions were applied to his selection. They were divided into two categories. Those relating to the person's character were as follows:

1. Godliness: this meant that the teacher must be a pious and righteous person who fears Allah and abstains from all kinds of sins and evil deeds forbidden in Islam, who loves Allah and performs all kinds of good deeds ordained by the Qur'ān and the Prophet (al-Hilālī & Khān, 1404 A.H: 3).
2. The teacher must be a good example not only to his pupils but also to everyone in society.
3. His aim in education should be to propagate knowledge and teach people their religion.

The other conditions were professional. The teacher was required to be learned in the Arabic language and proficient in Islamic science. Therefore, the nomination of the sheikh depended on his reputation and ability to attract pupils to study under him. The nomination was made by the leader (the imam or sultan) and seconded by the *wāli* (administrative official) of the town. The sheikh was also required to compile a timetable for teaching pupils at the mosque.

It was the government which usually paid the sheikh a monthly salary. However, sometimes his fees were paid by the endowment of many areas of the town, each area paying a set amount monthly. Mertz states “In Nizwa, for example, the post-primary schools are supported primarily by the sale of *falaj* [small channel is used to irrigate gardens] water. But they also have lands bequeathed to the schools at all levels” (Mertz, 1972: 64).

3.2.4 The Status of the Sheikh and His Roles in Society

The sheikh in Islam has always displayed a strong personality and been accorded great respect by pupils. This is clearly shown in the traditions of the mystics:

O brother, know that your teacher is the begetter of your soul just as your father is the begetter of your body. Your father gave you a physical form but your teacher gives you a spiritual one. Your teacher nourishes your soul with learning and wisdom and guides it to attain everlasting bliss. Your father brought you up and trained you to make a living in this transient world. (Tibawi, 1972:39)

The same message is also stressed in the following lines, which are attributed to one of the king's sons:

أفضل أستاذي على نفس والدي وإن نالني من والدي العز والشرف

فهذا مربى الروح والروح جوهر وذاك مربى الجسم والجسم من صدف

(Yakun, 1999:59)

I prefer my teacher to my father, even though I got my prestige and dignity from my father, for a teacher takes care of spirit and the spirit is an essence, whereas, a father takes care of the body and the body is merely a shell.

The sheikh was highly respected by people in general, which signified the prestige and importance of scholars and their position in society.

Besides teaching pupils, scholars played many roles in society. From their memoirs and information gathered from those who have great knowledge and experience of the subject, we can see that the sheikh played the following roles:

1. He took on some of the responsibilities held by the *mu'allim*.
2. He took care of the religious requirements and helped to solve the problems confronting society.
3. He gave advice on religious affairs.
4. He offered guidance to people.
5. He took part in the selection of the imam (ruler) and in making homage to him.
6. He supported the imam or the ruler and advised him.

3.3 Education in the Mosque and Other *Madrassahs*

From the discussion so far, we can say that the education in these institutions had the following characteristics:

1. A small number of pupils studied under the sheikh. This enabled him to give each pupil sufficient time and attention. It also gave every pupil the opportunity to discuss aspects of the lesson with the sheikh and the rest of the class. In

addition, the small number of pupils helped the sheikh to recognise the individual differences among the pupils and know their strengths and weaknesses.

2. There was nothing to distract the pupils, because at that time life was very simple and the atmosphere was very quiet.
3. Muslims at that time took up studying neither to find employment nor to gain promotion, but for the sake of Allah and knowledge itself.
4. Although at that time there were no teacher-training programmes, most of the sheikhs were learned men. Also, in dealing with the pupils, many of them used educational methods based on guidance in the Holy Qur'ān, the biography of the Prophet Muhammad (peace be upon him) and the writings of earlier Muslim scholars. This is clearly stated in their biographies (see al-Rāshdī, 1993; al-Kindī, 1994).

On the other hand, this type of education could be criticised for the following reasons:

1. It had no definite aims nor teacher-training programmes.
2. It had a narrow focus on Islamic subjects and Arabic language, with no reference to other subjects such as medicine and agriculture.
3. It was available only to male pupils, usually those from rich families.
4. There was no state education in the country.
5. The usual method of teaching was dictation, which had many negative effects on the pupils' ability to learn. This is confirmed by Ibn Khaldūn in his *Tārīkh*:

When Morocco lacked good teachers, it was difficult for pupils to acquire knowledge. For this reason, they remained silent in the study

circles and did not say or discuss anything. They were only given information to memorise.

He cited the following evidence in support of his statement: “The period required for the pupils’ course of study was stated to be fifteen years, whereas in Tunisia it was five years” (Ibn Khaldūn, n.d.: 431–432). Certainly pupils took much longer over their studies in Morocco than in Tunisia, and we can conclude that the reason for this was the low standard of teaching.

It is clear, therefore, that education in the *madrasat al-Qur’ān*, the mosque and other *madrasahs* remained unregulated and narrow.

3.4 The Development of Education in Oman between 1930–1970

In 1930 the first Royal School was opened and thus began a period of transformation in education in Oman. The changes were as follows:

1. In this school the pupils studied many more subjects: the Holy Qur’ān, *tawḥīd* (dogma of the Oneness of God), *fiqh*, Arabic language, science, history, geography, health and national education (*Tarbiyah Waṭaniyyah*).
2. Learning in the school was based on clearly defined courses of study.
3. The school consisted of classrooms, an administration office and teachers.

(Wizārat al-Tarbiyah wa al-T’alīm, 1985: 48)

Between 1930 and 1970 education in Oman was developed gradually. This can be seen in the courses of study in the schools that were opened during this period. In 1935 the second Royal School was opened and its curriculum offered the additional subjects of singing (religious songs and the national anthem), English language and sports. Education was divided into a preliminary stage of one year,

followed by a second stage of three years. Furthermore, the pupils had the opportunity to continue their studies for a third stage to increase their knowledge (ibid.: 55–56).

However, the year that witnessed a real change in education in Oman was 1940 with the opening of al-Sa'idiyyah School. This school was purpose-built, so it contained numerous rooms for administration, staff accommodation and class teaching. Its curriculum included many activities such as sports, Scouts, and school outings. Since the school catered for all the pupils in Muscat, most of the other schools were closed.

The educational system was divided into a preliminary stage of two years, followed by a primary stage of six years. When pupils graduated, they received a certificate from the Department of Information. The teachers usually came from other Arab countries such as Egypt and Palestine. The school also employed Omani teachers who had graduated from the mosque, the second Royal School and, later, al-Sa'idiyyah School itself. The textbooks were brought from Egypt, Palestine and Lebanon. The old Omani book, *Talq ĩn al-Şibyān*, was still used as a basic text for Islamic education. It should be noted here that Islamic education continued to hold an important place in the school curriculum (ibid.: 63–71).

A few years earlier another school was founded in Şalālah in the south of Oman. This school passed through three stages:

1. From 1936 to 1942 the curriculum was limited to the study of the Holy Qur'ān, the basics of Islam, reading and writing the Arabic language, and mathematics.

It should be noted here that in this period, owing to the increase in pupils and the small number of teachers, Sultan Sa'īd bin Taymūr – the father of Sultan Qaboos – decided to dispatch an Omani mission to study in other Arab countries. The aim was to enable Omanis to train teachers for the Sa'idiyyah schools in Muscat and Ṣalālah (ibid.: 83).

2. From 1943 to 1950 the number of teachers was increased and the number of subjects was raised to twelve: the Holy Qur'ān, *fiqh*, *al-ḥadīth al-sharīf*, Arabic language, geography, history, mathematics, art, health, physics, biology and sports. Education consisted of a preliminary stage of two years, followed by a primary stage of four years.
3. Between 1951 and 1971 a new school of the same name was built. This was accompanied by other changes: Egyptian textbooks were replaced with Lebanese textbooks and the number of classes was raised to five.

In 1969 another Sa'idiyyah school was opened in Maṭrah (also in the south of Oman), which followed the same system as that in Muscat (ibid.: 91).

The question is: Why were there only three modern schools in Oman before 1970? al-Salmi explains as follows:

Those who have written about the different aspects of Omani life during this period [1900–1970] and have discussed briefly this theme have attributed this phenomenon directly and totally to the attitude of the former Sultan who ruled the country for nearly four decades. (al-Salmi, 1994: 106)

In my opinion we cannot accept this explanation because Sultan Sa'īd bin Taymūr al-Būsa'īdī was unable to unite the country until 1959. Before that date he ruled only part of the country, while the rest – the interior – was ruled by an imam. In addition,

the political situation was unstable owing to the existence of two governments and the interference by foreign powers in Oman's affairs. Of course, these factors had a negative effect on the national economy, which, in turn, had a similar effect on education and health services. Even in the absence of these factors, the responsibility for the delay in establishing modern education during this period cannot be laid directly and totally on Sultan Sa'īd alone. Every ruler has counsellors who advise on the implementation of internal and external policies and who must bear their share of the responsibility for the decisions taken.

3.4 Conclusion

In conclusion it may be said that education in Oman before 1970 was available in four types of institution: *madrasat al-Qur'ān*, the mosque, the sheikhs' schools and modern primary schools. In each of these institutions, pupils passed from the simplest to the highest level.

Before the establishment of modern schools, there was no department or ministry of education to regulate, finance and supervise educational institutions. This meant that most such institutions were supported and financed by the general public. Not surprisingly, this had a negative effect on the quality of the teachers, teaching methods and facilities.

Before 1970 there were only three towns in Oman which had a modern primary school, which meant that the rest of the country was deprived of modern education. The textbooks came from other Arab countries, particularly Egypt and Lebanon, and likewise the teachers. Omani teachers were few, and were usually graduates from the mosque who taught Islamic education and Arabic language, or

recent graduates from the modern schools themselves. Since they had not graduated from a teacher-training college, their standard was not sufficiently high to be employed as teachers – especially the primary-school graduates.

Chapter Four

Training Programmes for Islamic Education Teachers in Oman after 1970

As was described in Chapter Three, until 1970 general education in Oman was limited to the primary stage. This chapter examines the changes that were made to the system of education between 1970 and 1984. First, it describes its organisation. Then the quality of the Omani teachers of Islamic education during the 1970s is discussed. The chapter details the development of training programmes for Islamic education teachers in Oman, and finally, describes the basic elements of these programmes.

4.1 Oman after 1970

In the modern history of Oman, 1970 represented a point of transition, for this was the year when Sultan Qaboos came to power. With his reign began a new era which marked the opening up of Oman to the world, the beginning of prosperity, and social and economic progress (Ministry of Information, 1996:24). Before 1967, Oman's economy was based on the export of dates, limes, cotton and fish. However, since the discovery of oil in that year, the economy has been radically transformed. From that time the export of oil continued to increase, and in 1986 formed 99 per cent of the country's total exports (Ministry of Information, 1996:74). The high price of oil before 1986 financed the fast pace of Oman's social and cultural development. If the situation of the country before and after 1970 is compared, immense differences can be seen, especially in education, health and social services. For example, in 1970

there were only 10 kilometres of paved roads and 1,700 kilometres of unpaved roads, whereas towards the end of the twentieth century they covered thousands of kilometres. There was only one post office – in Muscat, the capital of Oman – and none anywhere else in the country (Ministry of Information, 1996:143). There was just one state hospital – again in Muscat – whereas today there are dozens of state hospitals and over a hundred health clinics (Ministry of Information, 1996:166).

Before 1970 there were only three modern state schools with a total of 909 pupils and 30 teachers compared with over a thousand state and private modern schools at the end of the twentieth century (Ministry of Information, 1996:150).

During the last thirty years of the twentieth century, education has received great attention, despite the fall in the price of oil after 1986. However, owing to the harsh geographical nature of the country, the spread of modern education has not been an easy task and continues to be difficult. Oman needs a new road system linking villages and towns. It also needs a large and specialised teaching staff for the schools. These are needs that require enormous financial input (Morsi, 1990:281).

The large oil revenue has enabled the government to achieve a comprehensive transformation in education. It has been through education that Omani society has endeavoured to fulfil the ambitions and aspirations rooted in its Islamic and Arabic awareness and affiliations. The main objective of education has been to create a generation of Omanis faithful to their religion and capable of bearing their responsibilities within the national structure, while at the same time keeping up with the progress of contemporary life in the world (Morsi, 1990:282). Therefore, it

might be helpful to give a general picture of the educational system in Oman before discussing the training of the new Islamic education teachers.

4.2 The Organisation of State Education

Although there were three modern state schools in the country before 1970 (as described in Chapter Three), education was limited to a preliminary stage of one to two years, followed by a primary stage of five to six years. Moreover, it was available only to male pupils. In this regard Hawley indicated that “prior to 1970 no state education had been provided for girls; the very first school for girls was opened in the 1970/71 academic year with 650 pupils.” A year later intermediate schools were introduced followed by secondary school in 1973 (see Hawley, 1977: 225). There were, of course, many reasons for this attitude, such as the newness of the educational system and kind of subjects, such as sports, science and English, offered by the schools. However, after 1970, four kinds of state education were introduced: general, Islamic, technical, and further education.

4.2.1 General Education

The period of study is 12 years, divided into three stages: primary, intermediate and secondary (see Morsi, 1990: 284).

4.2.1.1 PRIMARY STAGE

Since there were no state or private nursery schools in the country before 1970 (see Chapter Three), pupils attended the *madrasat al-Qur'ān* before joining the modern schools at the age of 6. New education in the primary school lasts for six years.

It should be noted that the curriculum of this stage is similar to most curricula in other Arab countries. Pupils study the same basic subjects, which include Islamic education, Arabic language, science, mathematics, social studies and English. English is taught only in the last three years.

4.2.1.2 INTERMEDIATE STAGE

The real beginning of this stage was in the 1970/71 academic year (Bahwān, 1985: 27). Education in intermediate schools lasts for three years, and pupils attend from the ages of 12 to 15. The same subjects as those of the primary school continue to be taught, although at a more advanced level.

4.2.1.3 SECONDARY STAGE

The academic year 1973/74 saw the establishment of secondary schools. Until 1976 this stage was available only in two regions of Oman, in Muscat (the capital) and in Ṣalālah (south of Oman) (Bahwān, 1985: 27). Pupils attend secondary school for three years from the age of 15. The curriculum includes both scientific and literary subjects, but, after the first year, pupils have the opportunity to choose the type of specialisation that they wish to study,¹ according to the results of an entrance examination (Ministry of Information, 1996:153). However, pupils who are not scientifically inclined usually opt for literary subjects.

It should be noted that the Ministry of Education wanted to modernise education to meet the needs of the twenty-first century. Thus, in the academic year 1998/99 the Ministry introduced a new educational system based on a primary stage

¹ There are two specialisations: scientific, which focuses on subjects such as mathematics, chemistry and physics, and literature which concentrates on subjects such as Arabic language, history and geography (see Bahwān, 1985: 28).

of ten years and a secondary stage of two years. The system has been gradually introduced into 17 schools in different regions around the country, but covering only the first four years. It places great emphasis on science, mathematics and information technology. In addition, the teaching of English now begins in the first year of primary school (Ministry of Information, 1999:207).

There is no doubt that this system will require the introduction of many changes in, for example, the content of the curriculum, the number of schools, and the length of attendance. Therefore, the Ministry has planned to end the double shift system (one in the morning and one in the afternoon) and extend the number of hours in the classroom. This change will also demand the creation of new schools, new facilities and an increase in the number of teaching and non-teaching staff.

4.2.2 Islamic Education

This kind of education is given in the Sultan Qaboos mosques and Islamic institutes. It was established in the academic year 1972/73 (Bahwān, 1985: 28). It is available only to male pupils and consists of an intermediate secondary and university stage.

4.2.2.1 INTERMEDIATE STAGE

During this stage pupils attend intermediate institutions of Islamic studies for three years from the ages of 12 to 15. They study the same subjects as are taught in the state primary schools, but there is a greater emphasis on Islamic science and Arabic language. Morsi mentions that in 1990 there were seven of these institutes catering for about 500 male students (Morsi, 1990: 288).

4.2.2.2 SECONDARY STAGE

This is a three-year period at the Secondary Institution of Islamic Studies, which was opened in the academic year 1972/73 in Muscat (Bahwān, 1985: 28). The age of its pupils ranges from 15 to 18. The curriculum is similar to that of the state secondary schools (Islamic education, Arabic language, English, history, geography, mathematics, chemistry, biology and physics), but again, more attention is given to Islamic education and Arabic language (Morsi, 1990: 288). In 1983 the institute contained about 171 male students (Wizārat al-Tarbiyah wa al-Ta‘līm, 1983: 27).

4.2.2.3 UNIVERSITY STAGE

This is a four-year period at the Institute of Islamic Sciences which was established in 1986. It accepts student who has a secondary school certificate. The number of students in the academic year 2000/2001 was 264 (Ma‘had al-‘ulūm al-Shar‘iyyah, 2001: 1–2).

4.2.3 Technical Education at Secondary Level

This description comprises commercial, agricultural and industrial secondary education (Morsi, 1990:288). However, agricultural and industrial secondary education are currently suspended and some of the institutions have been converted into colleges. The reason could be that the government has decided that the country has no further need of graduates in this subject at this stage. It may also wish to raise the level of qualification for such graduates.

4.2.4 Further Education

This began in the academic year 1979/80 with the establishment of the Institutions of Male and Female Teachers, which accepted only students who had a secondary

school certificate. Four years later, in the academic year 1984/85, an intermediate college for male and female teachers was opened in Muscat, followed by the Sultan Qaboos University in 1986. In 1997 a new college of Sharī'ah and Law was founded in Muscat for training future judges and legal experts. In addition, the Ministry of Higher Education also intends to establish other institutions of higher education such as a college of marine science in Ṣalālah, a higher institution of arts in Ṣuhār and a higher judicial institution in Nizwā (Ministry of Information, 1999: 210).

4.3 The Role of the Private Sector in Education

The first private school in Oman was opened in 1973. Since the private sector plays an important part in the development of any society, it received active encouragement from the government during the last years of the twentieth century in the field of education. Pupils who attend private schools pay monthly or annual fees. These schools follow the same curriculum as government schools and hold the same examinations (Ministry of Information, 1999:208 & 209). In the academic year 1998/99 the number of pupils in 118 private schools had risen to 23,560, comprising about 23.43 per cent of the total number of pupils in the country. This could be regarded as a low proportion for the following reasons:

1. Private schools are usually concentrated in the towns.
2. Many people cannot afford a private education for their children, especially if there are five or more children in the family.
3. Many of the teachers employed in private schools are women and are not graduates of a college of education.

However, with the encouragement of the government, the private sector has established further education. There are now seven private colleges offering post-secondary education in business administration, commerce, computer science and economics and they cater for about 1,311 students (Ministry of Information, 1999:211). Nevertheless, this is still a small number and they are mostly concentrated in the capital. Tuition fees are high and for this reason, many students who cannot continue their studies at the state colleges find it difficult to attend the private institutions.

4.4 Teachers of Islamic Education in the Modern Schools

Since the accession to power of Sultan Qaboos in 1970, modern schools have been opened everywhere in the country and free education has been made available to everyone. As a result the need for teachers has greatly increased, but the number of Omanis qualified to teach has been small. In response to this need, the government has decided to attract teachers from other Arab countries, such as Egypt and Palestine. According to Mertz "The teaching corps had risen to 435 by early February 1972: 364 Omanis, 71 foreigners (45 Egyptians, 23 Palestinians and Syrians on contract and 3 Englishmen" (1972: 73).

Because Islamic education is closely linked to the knowledge of the Arabic language and Arab Islamic history, the teaching of this subject was entrusted to Arab graduates of Islamic education institutions such as al-Azhar in Cairo and Omani graduates of mosque schools. It could be said that this situation created a number of difficulties:

1. The absence of specialists. The Arab teachers employed were originally qualified to teach Arabic. This adversely affected the pupils' attainment in Islamic education and their attitude towards their teachers. The problem may have been aggravated by the behaviour of some of the teachers (for example, shaving the beard and smoking), which contrasted strongly with what they taught the pupils. This was due to the teachers' lack of knowledge of certain branches of Islamic education. To embarrass them, pupils used to ask them simple questions, to which they gave the wrong answers. Of course, this led to the pupils' loss of faith in their teachers.
2. Although, generally, the Omani graduates of the mosques and schools were specialists in Islamic education, they were not as well qualified in education as the graduates of teacher-training colleges. As Mertz points out: "The Omani teachers, with rare exceptions, boast no such qualification" (Mertz, 1972: 73). In addition the Egyptian graduates of al-Azhar, who taught Islamic education in Oman during the 1970s, did not have this kind of certificate either, because al-Azhar at that time did not offer training courses. This was reflected in their teaching methods, which were mostly based on lectures. It also affected their evaluation of pupils, which was based on the ability to comprehend and recall information.

4.4.1 Omani Teachers of Islamic Education: 1970s

It should be noted that at the beginning of the 1970s there were only three or four Omani women teachers of Islamic education in the schools, for they were not well qualified in the subject. At that time, when girls had completed their attendance at the *madrasat al-Qur'ān*, they had no opportunity to continue their studies at the

mosque or in schools. This was because there were no schools for girls and no women teachers qualified to teach beyond the stage of the *madrasat al-Qur'ān*. Although some girls were taught Islamic education by their families and some studied on their own, it was rare to find a family well versed in all the branches of Islamic education and having knowledge of the relevant textbooks. What were the standards set for the selection of Islamic education teachers at that time? Up to now no accurate nor confirmed list of standards has ever existed. Generally, some Islamic education teachers were recruited at the time on the basis of the recommendation of certain scholars, and others after being tested by officials at the Ministry of Education.

Thus, at the beginning of the 1970s there were no teacher-training programmes for Omanis in the country. Also the teachers of Islamic education did not have educational qualifications. Therefore, it was necessary to create suitable programmes, which developed gradually in various stages over twenty years between 1976 and 1995.

4.5 Development of Training Programmes for Islamic Education Teachers

The following describes the developments in training Islamic Education teachers from 1976 to 1995, beginning with the first stage in the academic year 1976/77 and ending with the seventh stage from 1995 to 2001.

4.5.1 Stage 1: The First Programme

The first programme was established in the academic year 1976/77. The length of study was one year for students who had completed the seventh grade. However,

only one group (25 students) graduated from this programme (Wizārat al-Tarbiyah wa al-Ta'lim, 1983: 51 and Bahwān, 1985: 29).

4.5.2 Stage 2: Male and Female Secondary Teachers

The Male and Female Secondary Teachers institutes were established in 1977/78, and accepted students who had completed the intermediate stage (after grade/class 9). The length of study was three years, at the end of which students received a certificate in primary-school education (A.Razik & El-Shibiny, 1986: 42).

In response to the needs of both students and specialist teachers, the Institutes of Male and Female Secondary Teachers followed a branching system as well as general studies. One of the branches was designed to train teachers for Islamic education and Arabic language (Muḥammad, 1987: 64).

From Table 4.1 it is clear that student teachers of Islamic education studied many different subjects with the aim of enabling them to teach all subjects in the lower three primary classes and a specialist subject (Islamic education) in the upper three primary classes. Methods of teaching Islamic education were also included in the programme.

Table 4.1

Courses of training programme for Islamic education teachers at the Institute of Male & Female Secondary Teachers

Subject	Class hours per week		
	1st year	2nd year	3rd year
Islamic studies	13	12	12
Arabic language	6	6	6

English language	2	2	2
Social studies	3	2	2
Mathematics	2	2	2
General science	2	2	1
School health & nutrition	1	1	1
Art & crafts	2	2	2
Physical education	1	1	1
Practical activities	2	2	2
Social development	1	1	1
Educational theory	5	3	2
Teaching methods & practice	–	4	6
Total	40	40	40

Source: Muḥammad, 1987:64–66

4.5.2.1 STAGES OF PRACTICE

The practice in these institutions started in the second year and was divided into four stages as follows:

1. **OBSERVATION:** The aim here was to give student teachers the opportunity to see how teachers taught and dealt with pupils in the class. Student teachers were divided into groups, each of which was assigned to a specific school. In the school, student teachers were distributed among different classes to observe a particular teaching position over a period.
2. **OBSERVATION AND CRITICISM:** Student teachers were required to record on a special card their opinion of the teaching position, and discuss it later with their supervisor.
3. **TRIAL:** Each student teacher was required to teach one lesson in a class while the others observed and recorded their opinion of the teaching of the lesson for discussion with him/her later.

4. PRACTICE: Student teachers started actual teaching in the lower three primary classes under the supervision of a qualified teacher. This stage contains two parts:
 - a. DISCONNECTED PRACTICE: This part lasted at least six weeks. The student teachers were divided into groups distributed among different schools.
 - b. BLOCK PRACTICE: This was divided into two parts. The first part consists of block practice for one week at the end of the third and fourth terms, and the second part of two weeks at the end of the fifth and sixth terms (Muhammad, 1987:71–74).

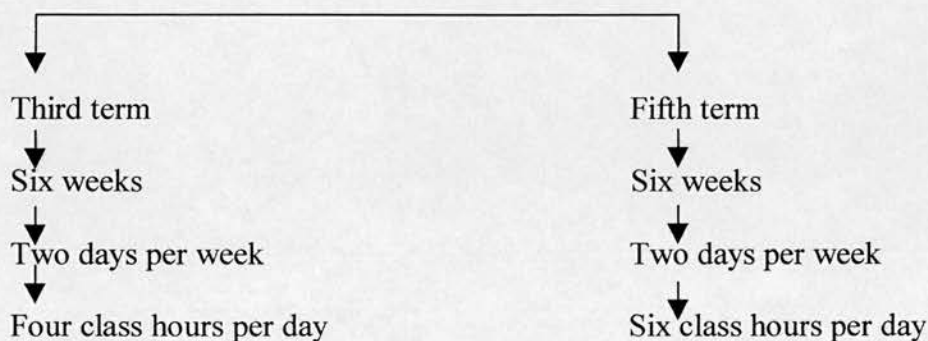


Figure 4.1 Teaching practice: class hours at school

4.5.2.2 EVALUATION OF TRAINING

Only supervisors from the teacher-training institutions were allowed to evaluate student teachers in the second year and in the first term of the third year. In the sixth term, however, a commission from the examination department in the Ministry of Education participated in the evaluation (Muhammad, 1987:74).

4.5.3 Stage 3: Institutions for Male and Female Teachers

These institutions were established in 1979/80 and accepted only students who had a secondary school certificate. The period of study was one year, after which students received a diploma in primary education.

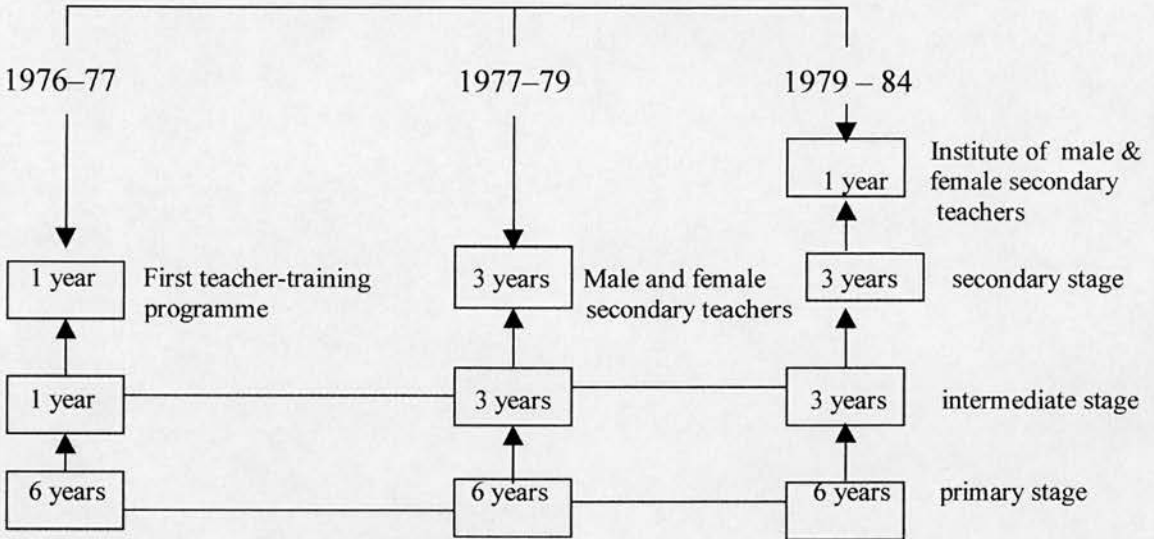


Figure 4.2 Development of teacher-training programmes: 1976–1984

Figure 4.2 shows that there was a change in teacher-training during this period. Nevertheless, the programmes were unsuitable for training teachers for the following reasons:

1. The standard of the students who joined these programmes – in the first and second stages – was not appropriate for the teaching profession.
2. The length of the programmes was insufficient for training student teachers fully.
3. The subjects taught in the programme were insufficient and unsuitable for training primary school teachers (‘Īsān, 1995:46).

For these reasons the Ministry of Education decided to improve the programmes both quantitatively and qualitatively. This was implemented in the academic year 1984/85, when the Intermediate College for Male and Female Teachers was opened. In addition, the Ministry decided that the minimum standard for teaching must be a diploma from the Intermediate College for Teachers. Thus, in 1988 the Ministry introduced a teachers' qualification programme, in which the period of study was three years ('Īsān, 1995:138). Some Islamic education teachers who had graduated from mosques or other institutions were also given the opportunity to join this programme.

4.5.4 Stage 4: Intermediate Colleges for Male and Female Teachers

These colleges were introduced in the academic year 1984/85. From 1984 to 1993/94 the number of these colleges rose to nine. Their system of study included credit hours based on specific courses over four terms (two years), each lasting 16 weeks (Wizārat al-Tarbiyah, 1985: 10–11). The credit hours were distributed as follows:

1. General culture requirements: 20
2. Vocational culture prerequisites and special methods: 22
3. Primary educational specialisation: 12
4. The demands of specialisation in academic research: 21

However, in the present programmes the requirements for (2) and (3) fall under professional training, while the requirements for (4) are called specialisation training. The programme in these colleges was designed to train student teachers to teach all subjects in the lower three primary classes and to specialise in one subject in the upper three primary classes ('Īsān, 1995:59).

Table 4.2
General comparison between institutions and intermediate colleges

Subject of comparison	Institutions of male & female teachers		Intermediate colleges of male & female teachers	
	↓ 3-year system	↓ 1-year system		
Stage of acceptance	Post-intermediate	Post-secondary	Post-secondary	
Length of programme	3 years	1 year	2 years	
Hours of theory & practice	40 class hours per week	36 class hours per week	107 hours over 2 years	
Separate training: begins	3rd term	3rd term	3rd term	
Weeks per term	3rd term 6	5th term 6	3rd term 12	4th term 11
Days per week	2	2	1	1
Class hours per day	4	6	3	4
Block training: begins	End of 3rd term	End of 1st half-year	End of 3rd term	
Weeks per term	3rd term 1	5th & 6th terms 2	1st half-year 1	2nd half-year 2
Evaluation system	40%: students' activities & reports 60%: end-of-term exams	Final exam at end of year	50%: final exam 20%: mid-term exams 10%: daily tests & attendance 20%: students' reports participation, & activities	
Participants in training	Supervisors; Ministry of Education commission		Supervisors; co-operating teachers & head teachers of schools	

In 1988 some changes took place in the programme of these colleges as a result of the following deficiencies:

1. There was no information technology before 1987, as shown by Muḥammad's research (1987:89–95).
2. Before 1987 the practice module began in the third, not the second term, as happened later.
3. Before 1987 head teachers did not participate in evaluating student teachers during the practice at school. This system was changed as the result of a study carried out by 'Awaḍ and Bahjat (1989: 262).

From the above discussion a general comparison can be made between the institutions for male and female teachers and the colleges for male and female teachers, as shown in Table 4.2. It is clear from the table that some progress was made in the teacher-training programme in Oman during this period.

4.5.5 Stage 5: Sultan Qaboos University

This university was opened in the academic year 1986/87. More details of its teacher-training programme are given in chapter 5.

4.5.6 Stage 6: Institute of Educational Orientation

This institute was established in 1991 to train graduates who wanted to be teachers but did not have a certificate of education. It also gave other students an opportunity to complete their qualifications. The period of study in it was one year ('Īsān, 1995: 130 and al-Qatabī, 1995: 54–56).

Indeed, the graduates from Sultan Qaboos Institution of Islamic Studies, which was established to train students as preachers, religious advisers and imams in the mosques rather than schoolteachers, also had the opportunity to train in this Institute as Islamic education teachers.

It could be said that students who were trained during this stage were more capable than the graduates of the other stages. The former had to study for five years, with the focus in the first four years on Islamic sciences and Arabic language and in the fifth year on educational or professional training. It should be noted that some of the Islamic education teachers who graduated from the College of Education and Islamic Sciences at SQU studied general education and a special subject for four years in addition to courses in the occupational module in the summer terms.

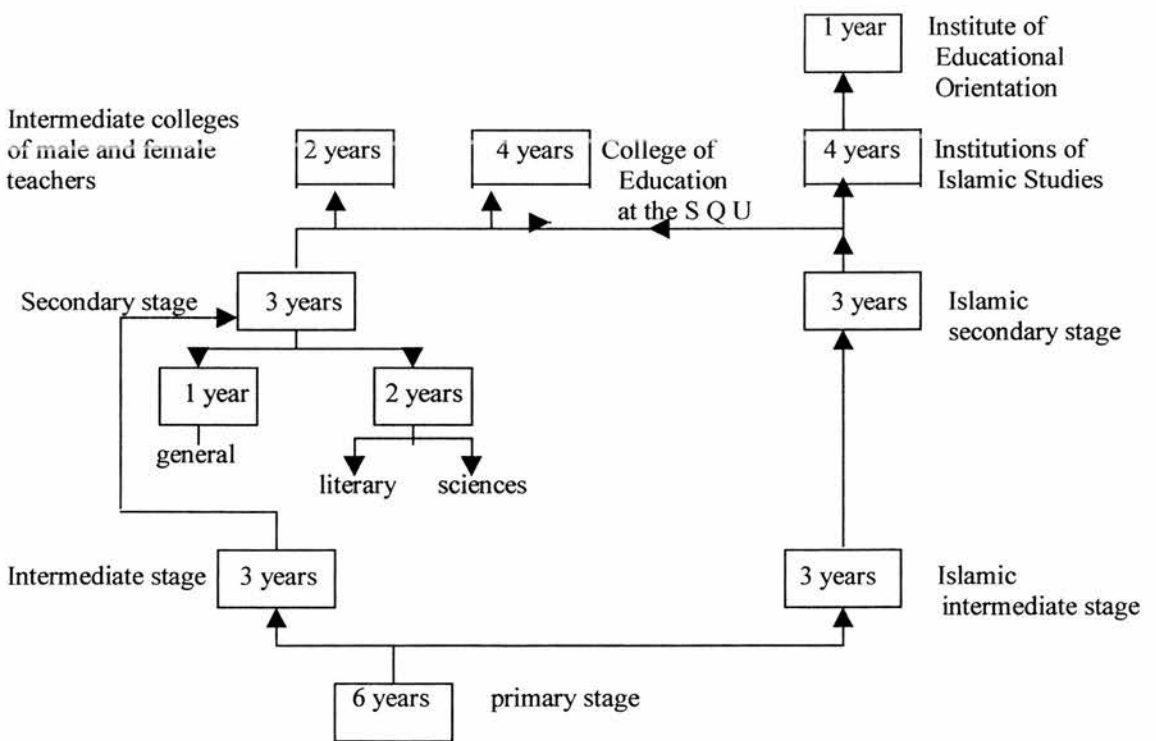


Figure 4.3 Training of Islamic education teachers: 1984–1995

4.5.7 Stage 7: 1995–2001

At the time of writing (2001) this is the final stage of training Islamic education teachers according to figure 4.4. The figure indicates that there are currently two institutions providing the appropriate training programme: the College of Education (formerly the College of Education and Islamic Sciences) at Sultan Qaboos University and the colleges of education under the supervision of the Ministry of Higher Education. Although the graduates from both types of institutions have reached the same level, there are some important differences in the training programmes. These differences are explained in the following chapter.

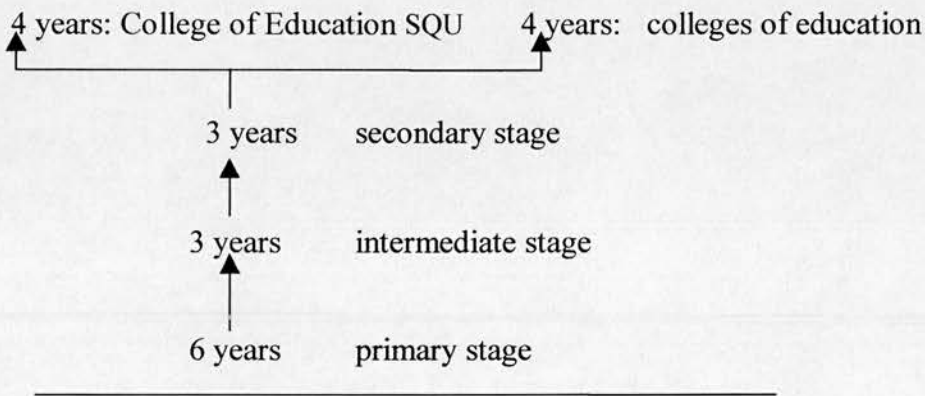


Figure 4.4 Present system of training Islamic education teachers

4.6 Basic Elements of Teacher-Training Programmes in Oman

These programmes consist of three basic elements: general culture, specialisation and occupational training, all of which are considered very important in teacher-training. According to al-Shaybānī, it is impossible for education to achieve its objectives unless the teachers are of good character, have sufficient knowledge of religion and general culture, and are well trained educationally and occupationally. So if the

teachers can meet these requirements, they can surely cover the other elements of education (al-Shaybānī, 1982:57)

Ibn Jamā‘ah² (AD 1241–1333) also considers a qualified teacher to be one who can fulfil many functions, who possesses an abundance of knowledge and is well versed in general culture and is familiar with the nature of pupils (‘Abd al-‘Āl, 1985:110–120).

Because of the importance of these three elements in teacher-training, it is necessary to describe them in detail.

4.6.1 General Culture Field

This means that teachers should have a wide general knowledge of the humanities so that they can easily adapt to the demands of social life and morals. Otherwise they would be living in a dark cave, unable to see and know what is happening in the world (‘Abd al-‘Āl, 1984:71).

Ibn Jamā‘ah also thinks that teachers need a good knowledge of general culture, because their function is to teach pupils for their society and to offer the culture of their society to them. This requires teachers to know the culture of the society as well as their pupils (‘Abd al-‘Āl, 1984:85). Al-Shaybānī says that in turn the teaching profession is one which needs a wide general culture for many reasons:

1. It purifies the teachers’ souls and rectifies their behaviour and morals.
2. It develops their minds and refines their sense of beauty and public tradition.
3. It enables them to discover their artistic and creative abilities.

² One of the famous scholars in Islam who wrote about various aspects of Islamic sciences and education (see ‘Abd al-‘Āl, 1984: 74–76).

4. It makes them living examples of their virtuous ancestors or the history of their country and nation.
5. It enables them to understand the warnings and lessons of history.
6. It informs them of the problems of their society, nation and the world.
7. It refines their speech and makes them familiar with the basics of the Arabic language. (al-Shaybānī, 1982: 328–329)

From what al-Shaybānī says, we can see that general culture should include the knowledge of ethics, arts, Islamic culture, history, geography and Arabic language.

General culture can consolidate the subjects of specialisation because it enables teachers to relate them to the other subjects taught to the pupils. It also helps to inform teachers of contemporary problems. Therefore, it can be said that the teachers' success in teaching and influencing both pupils and society depends to a considerable extent on their cultural consciousness. Before specialisation became a profession, Muslim scholars such as Ibn Sīnā' and Abu Ishāq were well versed in many different sciences.

In fact, Islam urges every Muslim to continue seeking knowledge. This is clearly stated in the Holy Qur'ān, where Allah (He exalted) says: "And of knowledge, you have been given only a little." (17:85). Ibn Jubayr also said: "A man can still be knowledgeable as long as he keeps seeking knowledge. When he abandons that and thinks that what he has is quite sufficient, then he will be the most ignorant person alive" (al-Şūrī, 1987: 71).

What are the ingredients of general culture? The answer is the humanities and natural sciences (Ḥajjāj & al-Khuḍarī, 1982:31). To be well versed in different

branches of knowledge enables teachers to hold discussions in the class on any matter related to the subject of specialisation (al-Qatabī, 1995:45). It is also necessary to achieve a degree of balance between literary and scientific courses in relation to general culture (Ḥilmī, 1974:43).

4.6.2 Specialisation Field

Because of the expansion of knowledge and its many different branches in modern times, it has become difficult for anyone to be sufficiently acquainted with more than one branch or field. This is why specialisation has become necessary. Ḥilmī (1974:45) says that specialisation in education enables teachers to master their subjects and to fulfil their function successfully. It also provides teachers with the grounding required for renewing and deepening their knowledge of the subjects of specialisation (Ḥajjāj, 1985:293).

It is impossible for people to set themselves up today as teachers, guides and instructors without a firm academic basis. The Holy Qur'ān warns us against installing ourselves in such a position without knowledge:

And say not concerning that which your tongues put forth falsely “this is lawful and this is forbidden”, so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper. (16:116)

And follow not that of which you have no knowledge. Verily, the hearing, sight and heart will all be questioned. (17:36)

But none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say, “We believe in it, the whole of it is from our Lord. (3:35)

The phrase “And those who are firmly grounded in knowledge” means that no one knows the explanation of unclear verses except Allah and those scholars who are well versed in such knowledge (al-Ḥimṣī, n.d.:50).

The Sunnah of the Prophet (God’s blessings and peace be upon him) is also full of sayings warning those who set themselves up as teachers and advisers without knowledge. On one occasion the Prophet said:

Verily, Allah does not take away knowledge by snatching it from people, but He takes away knowledge by removing scholars [from them], so that when He leaves no learned person, people turn to ignorant ones as leaders. So when they are asked to deliver religious verdicts, they go astray and lead others astray. (Muslim, n.d.: 1404)

The ancestors also realised that not everyone was capable of being a teacher or of giving advice. Al-Qāsim bin Muḥammad Ibn Abī Bakr said: “By God, it would better for me to have my tongue cut out than for me to speak about things that I do not know” (al-Shaybānī, 1982:72). Holmes (1986:12) also stated: “We emphasise that no teachers should be allowed to teach a subject they have not studied deeply.”

The detailed study in specialisation helps teachers to win the respect of their pupils by giving them sound guidance and enables teachers to have fruitful discussions with them as well as with other specialists in the field. Therefore, Muslim educators stipulate that those who want to be teachers must be fully conversant with the subject or field of knowledge that they intend to teach (al-Shaybānī, 1982:173). Ibn Jamā‘ah also considers an abundance of knowledge to be necessary for teachers, because they cannot be described as qualified and good at teaching unless they have all the available knowledge of the subjects that they teach (‘Abd al-‘Āl, 1984:79).

Al-Abrāshī (1993) mentions many benefits of specialisation:

1. It creates an attachment to one's work. Capable teachers are those who inspire their pupils and motivate them to make the effort to acquire knowledge.
2. It enables teachers to establish a system in the class, to draw and hold the attention of their pupils to the subject, and inspire them with a sober and effective manner.
3. It creates trust by the pupils in their teachers. If teachers lose the trust of their pupils, it will be impossible for them to succeed in their task. Thus, if teachers are not knowledgeable in their subjects, they will face many difficulties and make many mistakes. As a result, pupils will lose faith in them.
4. It stimulates sincerity in the pupils' souls and pleasure in making an effort. Pupils come to admire those teachers who are highly qualified and very knowledgeable, and try to follow in their footsteps. (al-Abrāshī, 1993:174–175)

To improve education in academic subjects, Holmes (1986: 16–17) made three suggestions for universities to follow:

1. A drastic revision of the undergraduate curriculum, so that in future teachers can study the subjects that they will teach;
2. Clearly defined requirements for academic courses;
3. Major changes in schools and the Department of Education.

4.6.3 Occupational Field

The general aim of this module is to train teachers in dealing with situations in the classroom and to increase their understanding of the nature of these situations (Ḥajjāj, 1985:293).

Majault (1965) says that student teachers are given training divided into two parts: a general training to improve their knowledge of literary and scientific subjects, and a professional training comprising theory and practice (see Majault, 1965: 17). This confirms Ibn Khaldūn's statement that teaching is a craft consisting of both knowledge and technique. We can define the theoretical courses in teacher-training as knowledge, and teacher-training as practical work whose success depends greatly on the theoretical module.

Long ago Islam highlighted the relationship between theoretical and practical knowledge on the grounds that it is impossible for an action to be successful unless these two aspects are combined. According to the Holy Qur'ān:

But if they had done what they were told, it would have been better for them and would have strengthened their (faith). And indeed We should then have bestowed upon them a great reward from Ourselves. And indeed We should have guided them to the straight way. (4:66–68)

Here “if they had done “ represents the practical aspect, while “what they were told” represents the theoretical aspect. So the result of the combination of the two parts is blessing, firmness, guidance and the receipt of a great reward (see al-Kaylānī, 1987: 56 & 57 and Ibn Kathīr, 1996: 9).

The two principles were well established in the lives of the Companions of the Prophet (peace be upon him), and this can be seen in what Ibn Mas'ūd (may God be pleased with him) said: “When one of us men has learned ten verses [from the Qur'ūn], he will not move on until he has learnt what they mean and does what they order.” Ibn Taymiyyah wrote that it was impossible for teaching to be limited to offering information without the opportunity to put it into practice. Either one would

produce a negative result because the first situation would lead to misapplication, and the second to misunderstanding (al-Kaylānī, 1987:207).

It is worth mentioning here that because of the importance of educational training in teaching, Syria's universities have resorted since 1995 to requiring new teachers to take an intensive course in education before they qualify ('Ammār, 1997:201). In turn, the Cairo and 'Ayn Shams Universities (in Egypt) decided that no one could be a faculty member – at any college – unless he/she had successfully completed the necessary teacher-training programme (al-Afandī & Baloch, 1984:264).

The three elements discussed above match the recommendations made at the special conference arranged by UNESCO in Paris in 1966 on the status of teachers. The recommendations stressed that any teacher-training programme must aim at developing in each student general and personal culture, ability to educate and teach others, awareness of the rules governing human relationships and responsibility for his/her social, cultural and economic progress (Wizārat al-Tarbiyah wa al-Ta'lim 1977: 7). However, the level of efficiency of these elements in the training of a good and effective teacher depends in the end on the extent of correlation and integration between them.

4.7 Conclusion

The above discussion clearly shows that since 1970 great attention has been focused on education in Oman. In the last thirty years the country has made a strenuous effort to improve the quality and level of teachers. Developments have passed through

several stages, beginning with the First Programme in 1976, then the institutions for male and female teachers and the intermediate colleges for male and female teachers, and finally the colleges of education. Between 1985 and 1995 Islamic education teachers were trained under one of two systems. One was the study of the general culture, academic and professional modules in the intermediate colleges for male and female teachers. The other was the study of general culture and a specialisation subject for four years following some courses in the occupational module for a year at the Institute of Educational Qualification or during the summer at the College of Education and Islamic Sciences.

Further details of the current training programme for Islamic education teachers at Sultan Qaboos University and other colleges of education are given in chapter 5.

Chapter Five

Training of Islamic Education Teachers at SQU and CoE

This chapter is divided into two parts. The first part describes the training programme for Islamic education teachers in Sultan Qaboos University (SQU). It begins with the definition of the College of Education at SQU, its aims and conditions of admission, and then examines the practical and specialisation modules in the programme. The second part describes the training programme in the other six colleges of education that are controlled by the Ministry of Higher Education. The chapter ends with a comparison of the two programmes.

5.1 Training Programme at SQU

As mentioned in Chapter Four, the SQU programme was established as the fifth stage of the development of teacher training programmes in Oman, beginning in 1986 when the Sultan Qaboos University was opened. Initially, the University comprised five colleges: Education and Islamic Sciences; Medicine; Sciences; Engineering; and Agriculture. Later two more colleges were added: Arts in 1987 and Commerce and Economics in 1993 (Ministry of Information, 1999: 156). The number of students expected was around 3,000. However, in 1999 the total exceeded 6,000, two-thirds of whom were female (Ministry of Information, 1999: 215).

The University has offered Master's Degrees in Education and Arts since the academic year 1992/93. In 1995 Environmental Sciences was added, and in 1996 a graduate programme in Agricultural Economics (Ministry of Information 1999: 214).

The system of study followed in the University is based on credit hours, in which students take a specific number of credit hours in each term. The academic year is divided into two basic terms comprising fifteen weeks each plus an examination period: autumn from September to January, and spring from February to June. In addition, there is a short summer term of seven weeks plus an examination period.¹ In the spring and autumn terms students usually register for five or six concurrent courses (15–18 credit hours). However, the normal load in the summer term is two concurrent courses (6 credit hours) (*Sultan Qaboos University*, 1996: 6–8).

The system of evaluation in the University is divided into five grades, each carrying a numeric value as indicated in figure 5.1. Students are placed under academic observation if they produce one of the following results:

1. The cumulative GPA (grade point average) falls below 2.0.
2. The cumulative GPA is 2.0 or above but the current term GPA falls below 1.0.
3. The cumulative GPA is 2.0 or above, but the term GPA is below 2.0 for two consecutive terms.

In each case students are required to reduce their courses to 12 or fewer credit hours (*Sultan Qaboos University*, 1996: 24).

¹ Normally it is an optional term. It also gives students the opportunity to take courses that they deferred from the basic terms.

Table 5.1
Duration of study and credit hours in the SQU

Total credit hours	Usual duration	Maximum duration
120–144	4 years	6 years
150–180	5 years	7 years
MD (medicine)	7 years	9 years

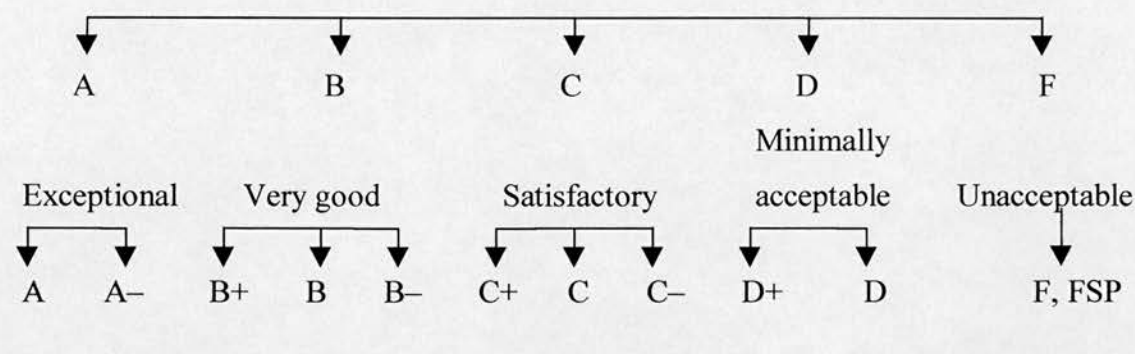


Figure 5.1 The system of evaluation at SQU
Source: Sultan Qaboos University, 1996: 18 & 19

The University offers segregated accommodation on campus for both male and female students whose homes are 100 or more kilometres distant. However, because the proportion of female students has reached two-thirds of the total number, the University has recently decided to allocate them some accommodation blocks formerly occupied by male students. Meanwhile, male students are offered a monthly allowance for accommodation off campus. The University also provides transport for students whose homes are less than 100 kilometres distant.

5.1.1 College of Education at SQU

It was originally called the College of Education and Islamic Sciences because it trained specialists in *uṣūl al-dīn* (principles of religion) and the *Sharī'ah* (Islamic law). It is considered the biggest college of the University in terms of the annual number of graduates (al-Shibīnī, 1990: 1). Like the other University colleges, the College of Education accepts only applicants with a high pass mark in the secondary school certificate. The programme lasts for four years, at the end of which students are awarded a Bachelor's degree with specialisation in education.

The College consists of four departments: Islamic Sciences; Curriculum and Teaching Methods; Home Economics; and Education. The Department of Education itself comprises two units: Educational Psychology and Principles of Education.

5.1.1.1 OBJECTIVES OF THE COLLEGE OF EDUCATION

The general aims of the College are as follows:

1. To train teachers and educational administrators to the levels of intermediate and secondary education.
2. To carry out research in Islamic and educational studies to help in the development of the country.
3. To compile – in collaboration with the Ministry of Education – training programmes for teachers and educational administrators to improve their knowledge and professional skills.
4. To participate in programmes aimed at developing state education.
5. To support and promote national culture (‘Īsān, 1995: 80).

5.1.1.2 CONDITIONS OF ADMISSION

The College accepts students who meet the following admission requirements as specified by the University:

1. Students must have the required pass mark in the general secondary school certificate or equivalent, as defined by the University.
2. Students must be of good conduct.
3. Students must pass a personal interview and meet the conditions specified by the College.
4. Students must be aged under 25, except those admitted by the Academic Council.
5. Priority is usually given to the most recent secondary school-leavers (‘Īsān, 1995: 81).

5.1.1.3 THE COLLEGE TRAINING PROGRAMME

A person’s reputation and knowledge are certainly not enough to entitle him/her to enter the teaching profession. In this respect, Ibn Jamā‘ah warns against selecting teachers on the basis of their reputation without considering their ability to teach (‘Abd al-‘Āl, 1984: 77).

On the other hand, we can say that those who do not have a good knowledge of their subject, no matter what other knowledge and skills they possess, are unlikely to make a success of their teaching career. It is important that the teacher-training programme contains three basic elements: academic, professional and general cultural.

However, since 1986 some changes have been made to the programme as shown in table 5.2.

Table 5.2
Changes to the teacher-training programme since 1986

Teaching plan	Total credit hours	Total courses	No. of specialisation courses	No. of occupational courses	No. of cultural courses	No. of courses per term
Until 1991	138	71	45	20	6	8–10
From 1991 to date	132	51	30	14	7	5–7

Source: Academic Transcript, Office of Admissions and Registration; teaching plan groups 1994 and 1998.

The table shows the differences between the two plans in the number of courses and credits. The number of credit hours required for graduation has been reduced from 138 to 132, and the number of courses containing 3 credit hours has been increased from 10 to 39. Two of the reasons for these changes were the reduction in the studying week from six to five days, and the removal of some courses because they were considered less important, or their amalgamation into one course. The distribution of credit hours among the three elements is shown in Figure 5.2, which gives the example of the timetable for the Islamic education division in 1998.

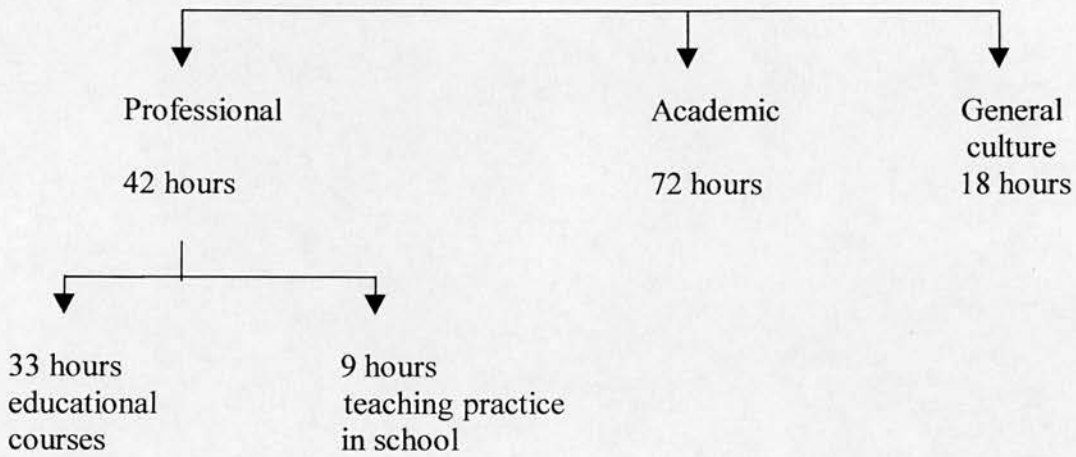


Figure 5.2 Islamic education: distribution of credit hours in teacher-training programme at SQU

In the College the following three departments participate in the training of Islamic education teachers:

1. Education and Psychology, comprising:
 - (a) Psychology Unit, which teaches psychology and statistics; and
 - (b) Educational Basics Unit, which teaches the fundamentals of education, educational administration and teaching systems.
2. Department of Islamic Sciences, comprising:
 - (a) Wiḥdat Uṣūl al-Dīn (Principles of Religion Unit), which teaches, for example, recitation and memorisation of the Holy Qur'ān, *Ḥadīth* (the Prophet's Traditions) and *'aqīdah* (creed);
 - (b) Wiḥdat al-Sharī'ah (Sharī'ah Unit), which teaches Islamic law.
3. Department of Curricula and Teaching Methods, which teaches curriculum, teaching methods and teaching media. It also administers teaching practice.

5.1.1.4 TEACHING PRACTICE IN THE COLLEGE

Teaching practice comprises less than 10 per cent of the whole teacher-training programme in the College. It is divided into two parts, the first of which takes place in the College, beginning in the sixth term, when student teachers practise basic teaching skills. Allen & Ryan define it as micro-teaching and describe it as “a method for the systematic practice and critique of directly observable teaching skills” (Millman, 1981: 196). It gives student teachers an opportunity to practise various teaching skills such as introduction, presentation, use of examples, asking questions and concluding the lesson. It also helps supervisors and student teachers to evaluate a teaching position and try to improve it in the light of feedback (Millman, 1981: 196; Hasan & al-Junayd, 1990: 4). In micro-teaching, a student teacher focuses on one skill until it is mastered before moving on to another (al-Jawwād & Mitwallī, 1993: 103). McGarvey and Swallow also stated: “The students then practised these skills by preparing and teaching short lessons (5–10) minutes to small classes (6–8) pupils or peers” (McGarvey & Swallow, 1986: 2). The College of Education allocates 2 hours per week for micro-teaching, concentrating in the sixth term on skills for intermediate education and in the seventh term on skills for secondary education.

The system of micro-teaching followed in the College consists of the following five stages:

1. Student teachers watch videotapes of some teaching positions of former student teachers. They are then required to write down comments and questions for discussion at the end of the film.
2. The supervisor of each group gives individual students the subjects that they are required to practise during the term. However, the number of opportunities that each student is given for this task depends on the size of the group.

3. Student teachers are required individually to prepare a plan for the subjects that they are to practise and give it to the supervisor for checking.
4. Each student teacher gives a 20-minute lesson to the rest of the group.
5. Each student teacher is given the feedback from the videotape, colleagues and supervisors (al-Muṣliḥī, 1995: 37; Alhinai & Aljadīdi, 1997: 437).

However, it has been noticed that this system of micro-teaching is rather different from that described in educational literature. In the latter, trainees give a whole lesson containing all the basic skills, whereas in micro-teaching they concentrate on mastering one particular skill before moving on to the next. The difference may be due to either, or even both, of the following reasons:

1. The large number of student teachers in each group can prevent individuals from having sufficient opportunity to master the basic skills.
2. Supervisors might not understand fully the system of micro-teaching and its meaning or implications.

Although student teachers normally have two opportunities to practise during the term, it can be said that they copy one another. The lecture method allows them to become fully familiar with the content of the textbooks used. It also helps them to realise the relative importance of the different areas of their subjects. Finally, it gives them more confidence when they begin teaching practice in schools.

The second part of the teaching practice module begins in the seventh term, during which student teachers spend one day per week in state intermediate schools. In the eighth term, two days per week are allocated to teaching practice: one day in intermediate schools and the other day in secondary schools.

This part of the module normally consists of two stages:

1. Student teachers are required to observe experienced Islamic education teachers in the classroom. The aim is to see some educational skills and activities, and learn about the personalities and capabilities of the teachers, classroom interaction, teaching methods, instructional media and evaluation methods ('Abd al-'Azīz, 1997: 73–78).
2. Student teachers begin teaching practice in some of the classes. Each has to teach at least two lessons per day, observe at least two lessons given by other student teachers and record their comments on a form prepared for this purpose.

5.1.1.5 THE EVALUATION OF TEACHING PRACTICE

To fulfil the aims of educational supervision of student teachers in the College, and evaluate their performance in micro-teaching and teaching practice in schools, four evaluation cards have been designed as follows ('Īsān, 1993: 269–271):

1. A card used by supervisors of teaching practice to evaluate the reaction of the class to the student teacher. This card contains 30 items distributed among six sections (introduction of the subject, its presentation, the quality of the information, relating to and controlling the class, the clarity and comprehensiveness of the evaluation questions, and teaching media). The card includes five levels of achievement: excellent, very good, good, acceptable and weak.
2. A card for observing the performance of student teachers. It is used by the student teacher when he/she observes the performance of his/her colleague in the class. The card consists of four columns. The first column contains five sections: introduction of the subject, its presentation, the clarity and

comprehensiveness of the evaluation questions, teaching media and the conclusion of the subject. The observer writes the positive points of his/her colleague's performance in the second column and the negative points in the third column. In the fourth and final column the observer writes his/her own view of the trainee's performance.

3. A card for use by participating teachers. This card evaluates the trainee in five sections: preparation of the subject, performance, teaching media used, method of controlling the class and level of co-operation with the participating teacher.
4. Head teachers' evaluation card. This card evaluates the trainee in five sections: appearance, diligence at school, participation in the school's activities, adherence to the school's instructions and level of co-operation with teachers and colleagues ('Abd al-'Azīz, 1997: 106–122).

From the above we can see that five people evaluate teaching practice. With the exception of the students, each of the others has a share in the total marks, as shown in table 5.3. The Table shows that only 20 per cent of the total marks are allocated to the head teacher and participating teacher.

In my view this is not right, because the participating teacher has a greater opportunity than the others of observing trainees. I suggest therefore that the distribution be modified and the share of marks allocated to the participating teacher be increased.

Table 5.3
The division of marks among evaluators of
teaching practice in the SQU

Evaluator of teaching practice	Mark (%)
Lecturer in teaching methods	30
Supervisor of teaching practice	50
School head teacher	10
Participating teacher	10
Total	100

Source: ‘Abd al-‘Azīz, 1997: 87.

5.1.1.6 ACADEMIC STUDY (SPECIALISATION)

The academic part comprises 54 per cent of the whole training programme. The allocation of its credit hours is shown in table 5.4, from which the following conclusions can be drawn:

1. The number of credit hours allocated to *fiqh* is 27, which equals the total credit hours allocated to *tafsir*, *Ḥadīth*, *‘aqīdah* and *sīrah*.
2. There is no compulsory course for *sīrah*. Maybe that is because it is not considered a separate unit in Islamic education.
3. There is only one compulsory course in *naḥw* (grammar) and one optional course in *balāghah* (rhetoric) in Arabic language.

Table 5.4

Allocation of credit hours to academic courses in the SQU

Subject	Credit hours: compulsory courses	Credit hours: optional courses
Recitation & memorisation of the Holy Qur'ān	6	–
<i>Tafsīr</i> (commentary on the Holy Qur'ān)	9	3
<i>Ḥadīth</i> (the Prophet's Traditions)	9	3
' <i>Aqīdah</i> (creed)	9	–
<i>Fiqh</i> (Islamic law)	27	9
<i>Sīrah</i> (the Prophet's biography)	–	3
Methods of research in Islamic sciences	3	–
Grammatical studies	3	3
Total	66 + 6 (optional courses)	= 72

Source: Jāmi'at al-Sultān Qaboos, 1999, *al-Muqarrarāt wa al-Sā'āt al-Tadrīsīyah li Qism al-'Ulūm al-Islāmiyyah*.

As shown in the table there are 66 compulsory credit hours for the specialisation module. These credits are distributed among 26 courses, each of which is allocated 3 credits except the courses in the recitation and memorisation of the Holy Qur'ān (1 credit for each). These courses are distributed among seven sections of the module as follows.

1. Six for the recitation and memorisation of the Holy Qur'ān.
2. Three for *tafsīr*: *al-tafsīr wa 'ulūm al-qur'ān* (interpretation and sciences of the Holy Qur'ān), *al-tafsīr al-mawḍū'ī* (interpretation of the subject matter) and *al-tafsīr al-taḥlīlī* (analytical interpretation).
3. Three for *Ḥadīth*: *al-ḥadīth wa 'ulūmuh* (*Ḥadīth* and its sciences), *takhrīg al-ḥadīth* (explanation of *Ḥadīth*) and *Ḥadīth taḥlīlī* (analysis of *Ḥadīth*).

4. Three for *'aqīdah: al-'aqidah al-islāmiyyah* (Islamic doctrine), *al-tawḥīd* (theology) and *al-tayyārāt al-fikriyyah* (ideological trends).
5. Nine for *fiqh: al-madkhal ilā al-fiqh al-Islāmī* (introduction to Islamic jurisprudence), *fiqh al-'ibādāt* (law of worship) parts 1 and 2, *fiqh al-mu'āmalāt* (jurisprudence of inter-personal relationship) and *aḥkām al-mawārīth* (jurisprudence of wills), *uṣūl al-fiqh* (principles of jurisprudence), *al-tashrī' al-jinā'ī* (Islamic criminal law) and *niẓām al-ḥukm fī al-Islām* (system of government in Islam).
6. One for methods of research in Islamic sciences.
7. One for grammatical studies.

In addition, there are three optional courses, each of which has been allocated 2 credits, totalling 6. Students can choose from the following courses: *al-sīrah al-Nabawiyyah* (the Prophet's biography), *al-fikr al-Islāmī* (Islamic thought), *al-Qaṣaṣ al-Nabawī* (the Traditions of the Prophet), *tafsīr āyāt al-aḥkām* (interpretation of Qur'ānic verses on law), *gharīb al-Ḥadīth* ("strange" Ḥadīth), *al-maqāṣid al-'āmmah li al-tashrī' al-Islāmī* (general aims of Islamic law) and *aḥkām al-usrah fī al-Islām* (family law in Islam), *al-niẓām al-mālī fī al-Islām* (system of Islamic finance) and *al-qawā'id al-fiqhiyyah* (principles of jurisprudence).

It should be noted that at the end of the academic year 1999/2000 the Department of Islamic Sciences issued a new curriculum, which was not greatly different from the previous version. The changes were as follows:

1. The course in analytic commentary was replaced with one in objective commentary.

2. One of the *Ḥadīth* courses was transferred from the eighth to the third term.
3. The course in analytical *Ḥadīth* was transferred from the eighth to the fourth term.
4. There were some changes and additions made to the optional courses.

5.2 Training Programme at the CoE

Since the establishment of the training programme for intermediate and secondary Islamic education teachers in the College of Education at SQU in 1986, there have been some changes. In the academic year 1995/1996 the Intermediate Colleges for Male and Female Teachers were upgraded to colleges of education. The main aim of this development was to standardise the training and examination of student teachers for all educational levels in the country (Wizārat al-Ta‘līm al-‘Ālī (1), 1995: 10).

There are six of these colleges, all controlled by the Ministry of Higher Education. Two are for male students (Ṣuḥār and Nizwā), two for female students (al-Rustāq and ‘Ibrī), and two, in Ṣalālah and Ṣūr, are coeducational. Figure 5.3 shows the regional distribution of these colleges across the country. The Ministry offers accommodation for female students whose homes are distant from the college. Male students, however, receive a monthly token grant.

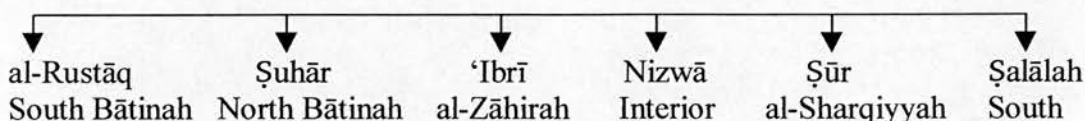


Figure 5.3 Regional distribution of colleges of education in Oman.

5.2.1 The Objectives of the Colleges

1. To standardise at university level the facilities for training Omani teachers for all stages of education.
2. To respond to the needs of intermediate and secondary teachers.
3. To upgrade the teaching of science subjects to keep pace with scientific and technological progress.
4. To provide the necessary staff and materials for in-service training of qualified teachers.
5. To carry out research into education and use the results for its development.
6. To establish enterprises and programmes for use in the development of the country (ibid.: 1995: 16).

These colleges follow a four-year integrated system in training primary, intermediate and secondary teachers as well as a professional programme for postgraduates. Two kinds of programmes are offered at university level. One is for primary education, in which students are trained as class and subject teachers in Islamic education, Arabic language, sciences, mathematics or social studies. The other trains students for intermediate and secondary education. The latter programme is divided into two parts. One trains student teachers in a specialist subject (for example, Islamic education) and the other trains student teachers in a basic specialist subject plus a subsidiary (for example, geography as the basic subject and history as the subsidiary). A student trained under this system will teach geography – as the specialist subject – as well as history (ibid., 1995: 16). Yet, because the Ministry of Education wished to put greater emphasis on science, maths and information technology, a new educational system was introduced in the 1998/99 academic year,

under which ten years of basic education are followed by two years of secondary education. Consequently, the Ministry of Higher Education introduced a new programme for training teachers of basic education (Ministry of Information, 1999: 207). This is gradually to replace the first programme. However, the system of evaluation in the colleges is similar to that which is followed in the College of Education at SQU.

5.2.2 The Structure of the Programme

The structure of the teacher-training programme is shown in Figure 5.4.

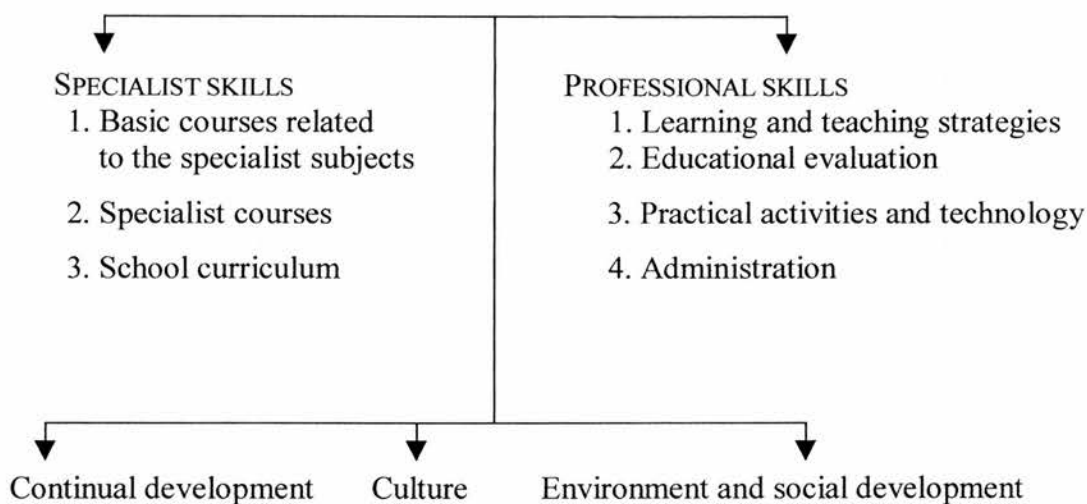


Figure 5.4 Structure of current teacher-training in the colleges of education

Source: Wizārat al-Ta‘līm al-‘Ālī (1), 1995:27–34.

From the figure it is clear that this programmes requires students to master five general skills.

However, I have some remarks to make upon this structure. Specialist skill (3) is related to Islamic education; it is achieved and evaluated during the period of training (ibid.: 28). Therefore, I suggest that it should be transferred to the professional skills. In addition, it is difficult to evaluate the level of achievement of

some of these skills because of the lack of specialists in Islamic sciences in practical education. Professional skills (2) and (3) are considered compulsory for students. This, of course, is not possible unless it is integrated into practical education.

Although competence in the Arabic language is part of other skills, such as Culture and practical education, it has been not given enough attention in the programme. The evidence is that the programme contains only two relative courses: one under specialist skills – called *lughawiyyāt* (linguistics) – and the other under general culture called *nuṣūṣ adabiyyah* (literary texts). Therefore, the question here is: how can students of general and Islamic education (particularly the latter) achieve the skills without sufficient knowledge of the Arabic language?

On the other hand, English language is established as a general cultural course in the first three terms and as a specialisation course in the next three terms. This is surprising, not because English language is not important, but because it is not classified as a specific skill in the teacher-training programme. I think that the content of the programme should be revised.

The credit hours of the programme total 132 and they are divided as shown in figure 5.5. From this figure we can see that the credit hours for General Culture do not appear. In my view this is due to the confusion in the classification of this part of the course as shown below.

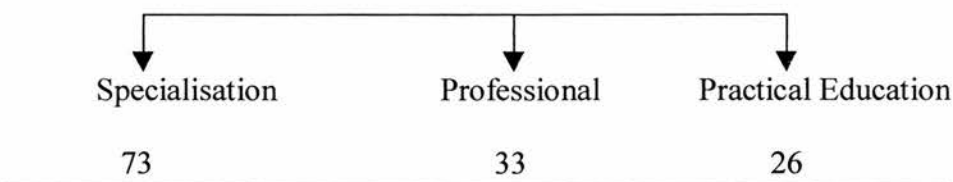


Figure 5.5 Allocation of credit hours in the teacher-training programme at CoE.

1. English language courses, which are studied in the first three terms were classified in the previous training programme of 1995 under Professional courses, whereas they were described as a General Culture course (see Wizārat al-Ta‘līm al-‘Ālī (1), 1995: 42). In the new training programme of 1999/2000, they are classified under specialisation (see Wizārat al-Ta‘līm al-‘Ālī, 1999: p.1: a, b, c and d). These courses are considered a general requirement. Hence, I think they should be classified under General Culture because the other three English language courses, in the fourth, fifth and sixth terms, are treated as specialisation courses, as shown in the new training programme.
2. The course in Omani and Islamic Civilisation was categorised in both training programmes as a professional course. However, its title suggests that it is historical rather than Professional. In fact this course has been established at the SQU as a university requirement and it is taught by specialists from the Department of History. Thus, in my view, it should be included in the General Culture courses.
3. The Introduction to Computers course was classified as a specialisation, whereas it was described as a General Culture course (Wizārat al-Ta‘līm al-‘Ālī (1), 1995:42). In the new programme, it has been classified as a Cultural and Specialisation course. In reality, it seems to be as a General Culture course because it has no connection with specialisation.
4. *Al-nuṣūṣ al-adabiyah* (literary texts) course was formerly classified under specialisation, but in the new programme it has been reclassified under Specialisation and Cultural courses. Yet, this course corresponds to the Arabic language course in the SQU programme, which has been considered a General

Culture course. Therefore, I should like to give it the same classification in the new training programme.

- 5. The course in Basics of Research and Statistics was formerly classified under Specialisation, but has now been reclassified as a Professional course. This seems to be appropriate.
- 6. The course in Omani Contemporary Society was classified in both training programmes as Professional. However, its title indicates that it is a historical course and it is taught by specialists from the Department of History. It is also described as a General Culture course (ibid.: 42).

From the above evidence we can say that no specific and clear standards have been used to classify the courses in the teacher-training programmes. In addition, the practical courses have been classified separately although they are considered part of the Professional skills. Therefore, in my view, the allocation of the 132 credit hours should be as shown in Figure 5.6.

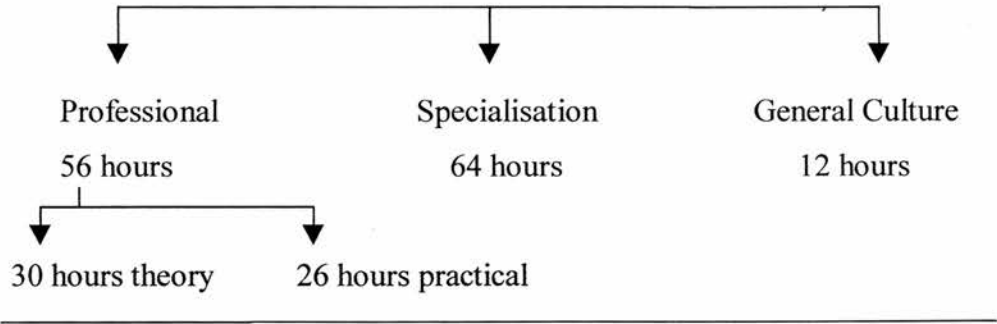


Figure 5.6 Author’s suggested allocation of credit hours in CoE programme

5.2.3 Practical Education in the Colleges

Figure 5.6 shows a total of 26 hours, spread over six terms for practical education. This accounts for 20 per cent of the total credit hours of the programme. Practical

education contains three basic elements as follows:

1. Disconnected educational practice containing:
 - (a) micro-teaching;
 - (b) field training (in schools).
2. Integrated educational practice.
3. Training in the college.

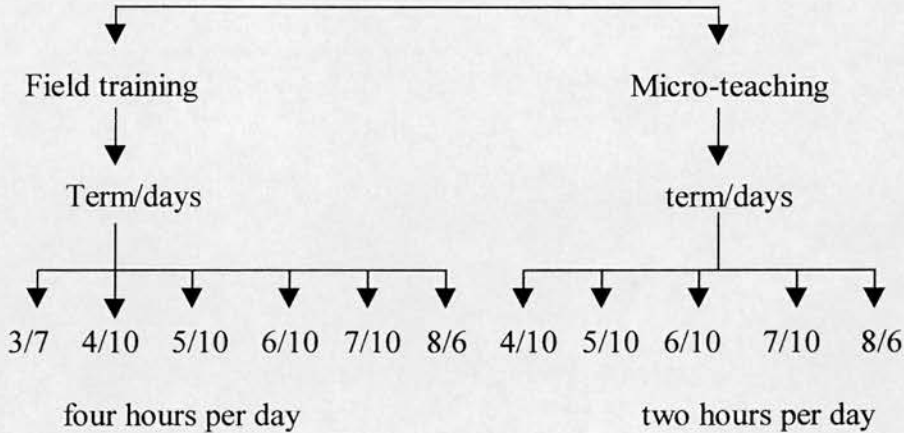


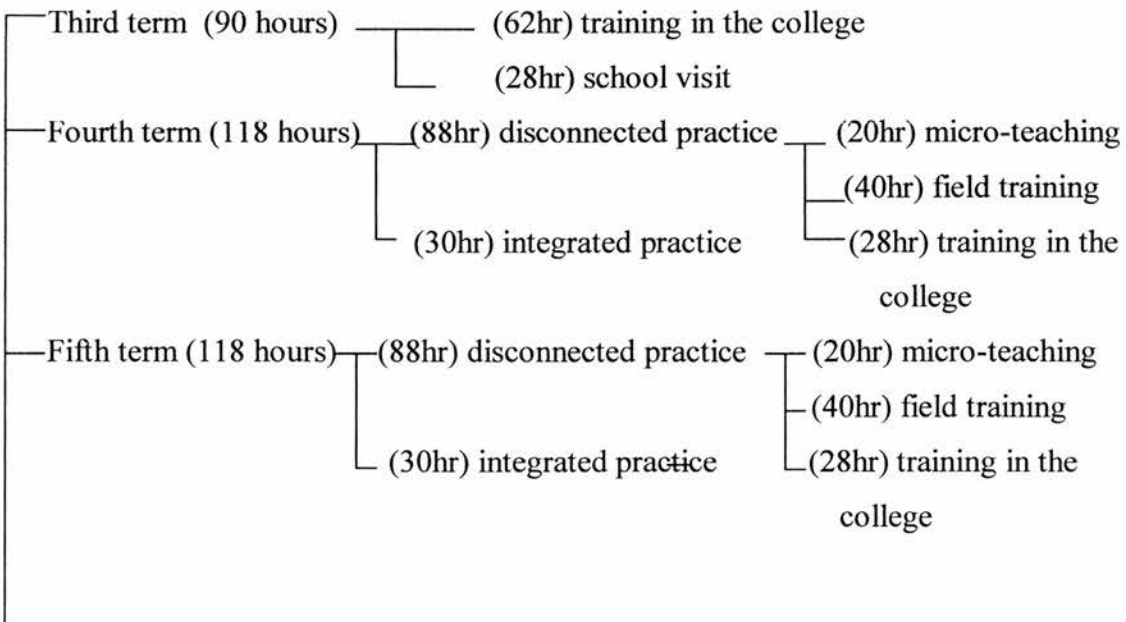
Figure 5.7 Disconnected educational practice: allocation of time at CoE

The disconnected educational practice, described earlier, is covered from the third to the eighth term, as shown in figure 5.7. The integrated/block educational practice is also allocated a long time: 270 teaching hours over 9 weeks –five days per week and six hours per day– that is, 35 per cent of the practical education. Nevertheless, the training in the college forms 25 per cent of the practical education with a total of 194 teaching hours. It is distributed among seven skills over six terms (ibid.: 175–193).

From this figure we can extract the following points:

- Field training starts in the third term. The question here is: what are the student teachers of Islamic education doing in the school during the seven days, spread over seven weeks? They do not study more than thirteen courses during the first year: seven in special subjects, four in professional skills and two in English language. Perhaps the answer is that they do not go to school to teach but to observe some lessons with Islamic education teachers and learn about the teacher's functions and activities in the school. I think that this is a good idea. However, there is another question that needs to be asked here: are the school's administration and Islamic education teachers aware of their duty in practical education? Until now I do not think so.
- The total teaching hours of the serial practical is 304, that is, 40 per cent of practical education: 92 hours for micro-teaching and 212 hours for field training.

From the description above, it is clear that the total teaching hours in practical education over four years is 768. Figure 5.8 shows the distribution of these hours among the six terms.



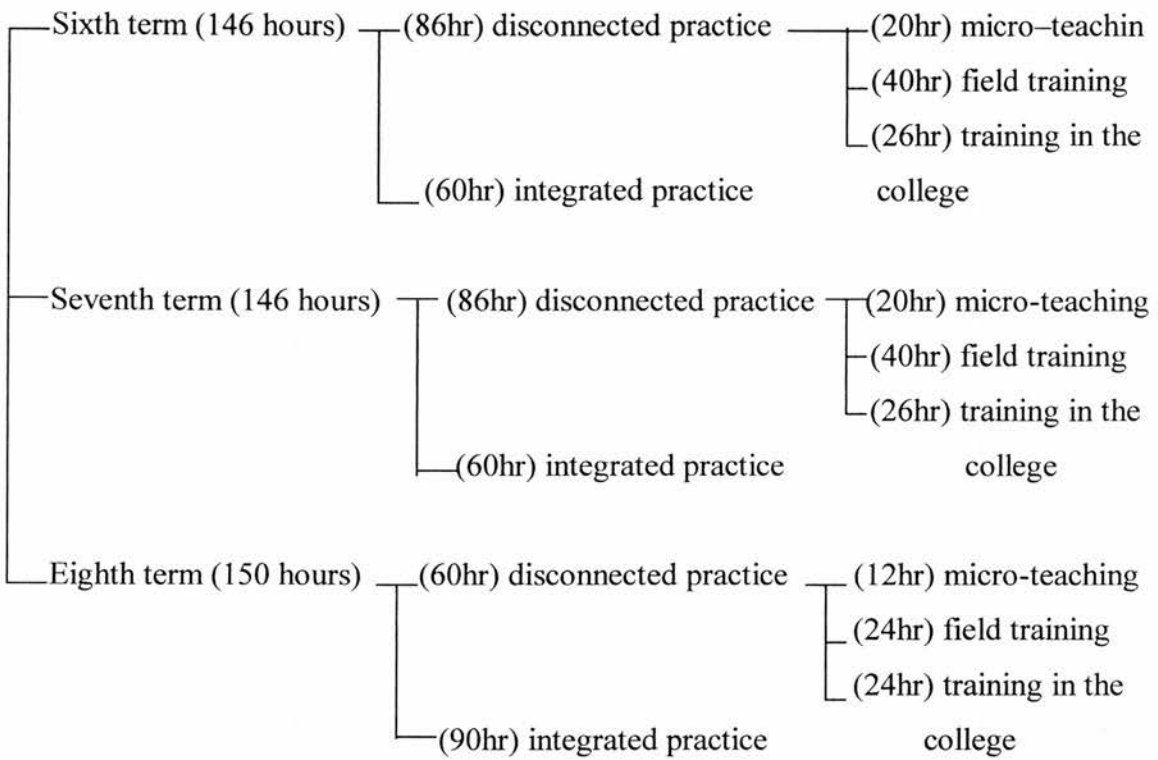


Figure 5.8 Distribution of teaching hours in practical education in CoE programme

It is worth mentioning that field training and integrated educational practice both take place in the school. The former is allocated one day per week, and the latter a longer block of time, rising from one week in the fourth term to three weeks in the eighth term.

5.2.4 Supervision of practical education and its evaluation

The Department of Curriculum and Teaching Methods is responsible for the supervision of all practical education and its efficiencies. Supervisors are required to fulfil the following specifications:

1. Supervisors must be specialists in the subjects in which the students are to be supervised.

2. They must have a Special General Diploma in Education with not less than ten years' experience as teachers and directors.
3. Or they must have a Master's degree in Education with not less than six years' experience as directors (ibid.: 198). However, in my opinion, during the present year and the next five years it will be difficult to apply the second part of this condition to Omani employees. It means that no Omani can be employed as a supervisor for at least thirteen years after achieving a Bachelor's degree: five years as a teacher, six years as a director and two or three years for a Master's degree. Nevertheless, there have been some Omanis with a Master's degree who did not have six years' experience as directors, but who have been employed as supervisors in practical education.

Practical education is divided into four sections: practical education in the college, disconnected educational practice (micro-teaching and field training) and integrated educational practice. Eleven people participate in the evaluation as shown in figure 5.9.

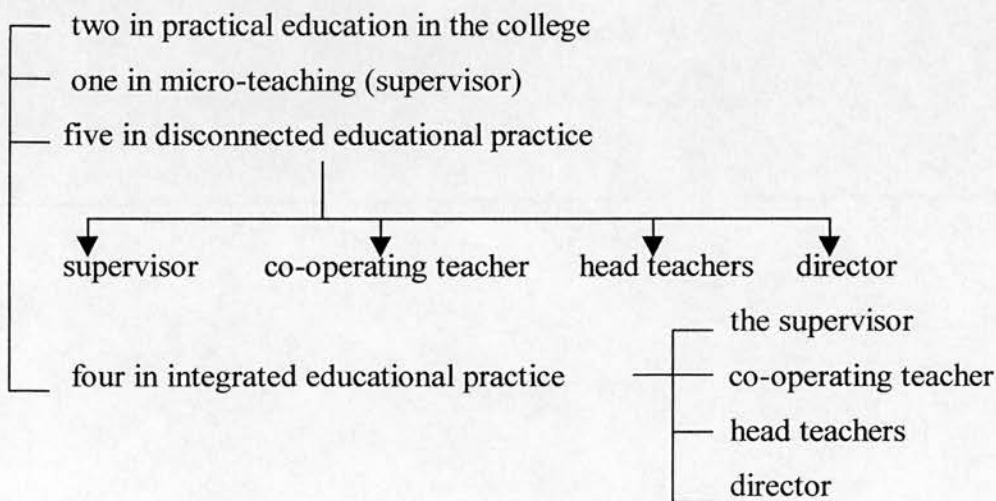


Figure 5.9 Participants in the evaluation of practical education in CoE Programme

5.2.5 Specialisation Field

As mentioned previously, the total credit hours allotted to specialisation is 64. The hours are distributed among the different courses of this section as shown in Figure 5.10.

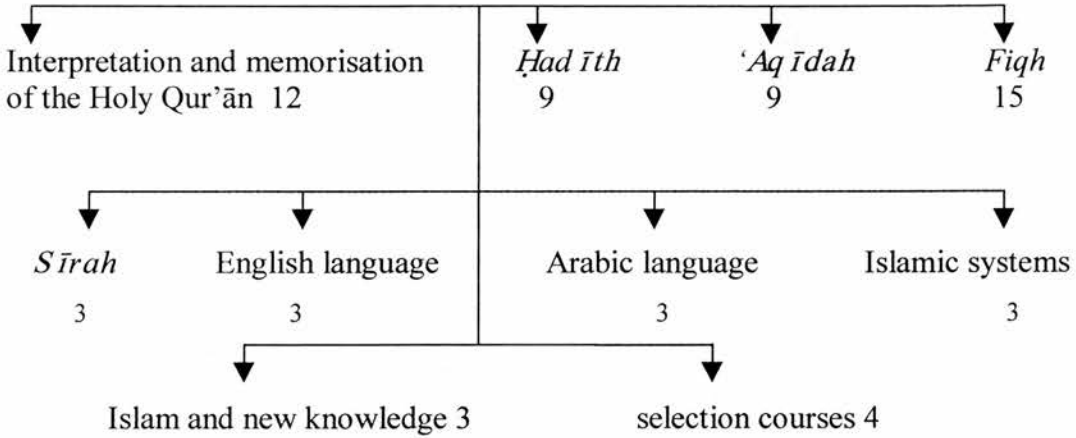


Figure 5.10 Distribution of credit hours among specialisation courses in CoE programme

From this figure, there seems to be equality in the distribution of credit hours among the sections of Islamic sciences. The 60 compulsory credit hours are equal to 20 courses, because each course is given 3 credits, while each selection course is given 2 credits. Therefore, the total number of courses in the specialisation module in this programme is 22 and they were distributed as follows.

1. Four for Qur'ān: *madkhal ilā 'ulūm al-Qur'ān wa ḥifẓuh* (introduction to Qur'ānic sciences and its memorisation), *tafsīr al-qur'ān al-Karīm* (interpretation of the Holy Qur'ān) parts 1, 2 and 3.
2. Three for Ḥadīth: *madkhal ilā 'ulūm al-Ḥadīth* (introduction to Ḥadīth sciences), *takhrīg al-ḥadīth* (explanation of Ḥadīth) parts 1 and 2.

3. Three for *'aqīdah*: *madkhal il ā al-'aqidah al-Islāmiyyah* (introduction to Islamic doctrine), *al-tawhīd* (theology) and *muqāranat al-adyān* (comparative religion).
4. Five for *fiqh*: *al-madkhal il ā al-fiqh al-Islāmī* (introduction to Islamic jurisprudence), *fiqh al-'ibādāt* (jurisprudence of worship) parts 1 and 2, *fiqh al-mu'āmalāt* (jurisprudence of inter-personal relationships) and *fiqh al-waṣāyā wa al-mawārīth* (jurisprudence of wills and inheritance).
5. One for *sīrah*: *al-sīrah al-nabawiyyah* (the Prophet's biography).
6. One for *al-nuḏum*: *al-nuḏum al-Islāmiyyah* (Islamic systems).
7. One for *al-Islām wa al-'ilm al-ḥadīth* (Islam and new knowledge).
8. One each of: English language and Arabic language.
9. Two options from seven courses: *al-adab al-Nabawī* (the Prophet's etiquette), *al-fikr al-Islāmī* (Islamic thought), *ā yāt al-aḥkām* (Qur'ānic verses of law), *al-akhlāq al-Islāmiyyah* (Islamic morals), *al-maqāṣid al-'āmmah li al-tashrī' al-Islāmī* (general aims of Islamic law) and *aḥkām al-usrah fī al-Islām* (rules of family life in Islam)².

The Ministry of Higher Education compiled a curriculum for Islamic education courses. We can describe the curriculum as generally inclusive because it contains many items: objectives, contents, teaching strategies, methods of evaluation and many sources for each course [Wizārat al-Ta'līm al-'Ālī (2), 1995: & ibid. :1998].

² For further details, see Wizārat al-Ta'līm al-'Ālī, 1998, *Tawṣīf al-Muqarrarāt: Majāl al-Tarbiyah al-Islāmiyyah*: Muscat.

5.2.6 Teacher-Training Programme for the First Group of Basic Education

This programme was established in the colleges of education for male and female teachers as a result of the introduction of the new educational system. The basic education is divided into two groups: the first group covering classes 1–4 and the second classes 5–10.

The basic aim of the programme is to train teachers for the first group in one of three fields: (1) Islamic education, Arabic language and social studies; (2) sciences and mathematics; (3) English language (Wizārat al-Ta‘līm al-‘Ālī, 1999:1).

The period of study in this programme is four years divided into eight terms of 15 weeks plus two or three weeks for the final exam. The total number of credit hours is 122, distributed among the three parts as shown in Figure 5.11.

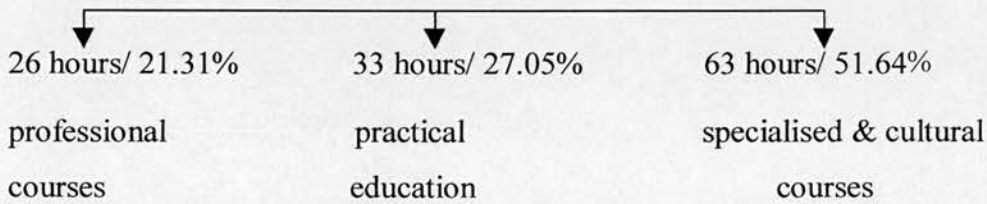


Figure 5.11 distribution of credit hours for the first group of basic education

Source: Wizārt al-Ta‘līm al-‘Ālī, 1999: 20–22)

Nevertheless, it could be said that although students are trained in three fields (Islamic education, Arabic language and social studies), their credit hours are fewer than the credit hours of the occupational courses (professional courses and practical education). If we subtract 11 hours for cultural courses, 6 hours for general courses and 6 hours for English language, there remain only 40 hours for the three fields, whereas the credit hours for the occupational courses are 59. It could be said that this is normal, because, in general, the main aim in the classes 1–4 of basic education is

to teach pupils the basics of each subject, especially Islamic education, Arabic language and mathematics. Therefore, this programme gives particular attention to the occupational part because of its importance at this stage. On the other hand, it provides student teachers with a basic knowledge of other subjects.

There are many differences between this programme and the training programme for intermediate and secondary stages. For example, training in the college and micro-teaching have been discontinued. As a result, their credit hours have been transferred to other courses: 3 hours to the course on teaching methods (2) and the remainder to practical education (*ibid.*: 52). In addition, the skills that were taught separately in the college have been included in related courses. Therefore, professional skills are included in the course on teaching methods (2), evaluation skills in the course on educational evaluation, and class administration skills in the course on class and school administration.

It is worth mentioning here that although practical education at school starts in the third term, student teachers begin to practise in the classroom in the fifth term. In the third term they are required to know many things, such as the teacher's duties, the school building, its contents, rules and activities. In addition, they watch lessons given by different teachers and compile yearly, quarterly and daily timetables. However, in the fourth term they are expected to have acquired knowledge, such as the duties of the parent-teacher association, methods of evaluation and students' output. Furthermore, they analyse some daily timetables and see some student record books (see *ibid.*: 56–59).

The other distinguishing feature of practical education in this programme is that trainees have the chance to do numerous tasks beside planning and teaching

during the period of practice. For instance, they are required to compile a daily report, choose an educational problem and suggest solutions, and create a teaching unit in a specialisation.

5.2.6.1 SPECIALISATION FIELD

According to the programme we can say that the distribution of 40 credit hours among the three fields is adequate, as shown in Figure 5.12.

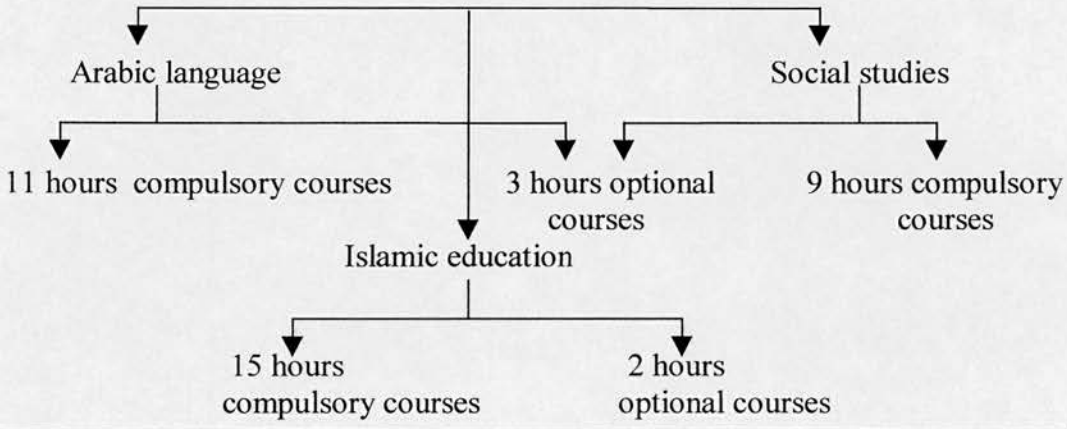


Figure 5.12 Distribution of credit hours among the fields of specialisation in the first programme of basic education

Although the description of the Islamic education courses is clear and comprehensive, I should like to make a general comment. Every course contains a practical module which, in some courses, is allocated twice as much time as is allocated to the theoretical module, such as the course on *Ḥadīth, sīrah* and *‘aqīdah* (see *ibid.*: 112–122). The total teaching hours of each course for one term is 45 (3 hours per week over 15 weeks): 30 for the practical module and 15 for the theoretical module. If we subtract 2.30 hours from the theoretical – because the length of each lecture on culture is 50 minutes – only 12.30 hours remain. The question that should be asked here is: how can the content of these courses be

covered in this short time? In other words, how can student teachers achieve the objectives of these courses? Also, what constitutes the practice module of 30 hours, especially in courses on *sīrah* and *'aqīdah*?

In my view, the practical module is included in these courses merely as a matter of form. The evidence is that 10 per cent of the marks are allocated to the practical module, whereas 90 per cent are allocated to the theoretical module. In that case, why is the practical module allocated triple the time of the theoretical module? Even supposing that the practical module is necessary, it does not require this number of hours. Consequently, I suggest that this situation should be reviewed.

5.3 Comparison of SQU and CoE Programmes

Table 5.5 shows the similarities and differences in the training programmes for intermediate and secondary Islamic education teachers at SQU and the other colleges of education. From the table we can make the following observations:

1. The two programmes have the same period of study and credit hours.
2. The second programme has three times as many credit hours of practical education as the first programme. This is due to the absence of integrated practical education in the first programme.
3. Practical education in the second programme starts earlier (in the third term) than the first programme (seventh term).
4. Micro-teaching is allocated more hours in the second programme (92 hours) than in the first programme (60 hours). This is because the course is spread over five terms (fourth to eighth) in the second programme but over only two terms (sixth and seventh) in the first programme.

5. In the first programme there is no training in the college, whereas it is allocated 194 teaching hours in the second programme.
6. In the first programme, the course on recitation and memorisation of the Holy Qur'ān runs for all the terms, but only as part of the course on Qur'ānic interpretation for three terms in the second programme.
7. The first programme has nine courses on *fiqh*, whereas the second programme has only five.
8. Although English language courses are given six credit hours in each programme, they run for six terms in the second programme, but for three terms in the first programme.

Table 5.5

Comparison of intermediate and secondary teacher–training programmes in SQU and CoE

	SQU	Colleges of education
Introduction of programme	1986	1995
Period of study	4 years	4 years
Total credit hours	132	132
Professional courses:		
Credit hours	36	30
Practical: credit hours	9	26
Specialisation: credit hours	72	64
Culture: credit hours	18	12
Practical module begins in	term 7	term 3
Disconnected practical: teaching hours	45	53
Integrated practical: weeks	–	9
Micro-teaching: hours	60	92
Training in college:		

Teaching hours	–	194
No. of specialised courses	30	23
Recitation & memorisation of the Holy Qur’ān: courses	8	–
Interpretation: courses	3	4
<i>Ḥadīth</i> : courses	3	3
<i>‘Aqīdah</i> : courses	3	3
<i>Fiqh</i> : courses	9	5
<i>Sīrah</i> : courses	–	1
Arabic language: courses	2	2
English language: courses	2	6

5.4 Conclusion

It can be said that there are similarities between the training programmes for Islamic education teachers at SQU and other colleges of education. For example, both of them follow a system of integrated courses and their basic aim is to train intermediate and secondary school teachers over four years with a total of 132 credit hours. Furthermore, the specialised courses in both programmes seem to be similar. Perhaps that is attributable to the wish to standardise the training of Islamic education teachers in the specialisation module or because two of the six members on the committee that compiled the CoE courses were from the College of Education at the SQU.

However, there are some differences, for instance, the distribution of credit hours among the three basic modules of the programmes (professional, specialisation and culture). Consequently, the number of courses for each module in each programme is different. For example, the number of courses in the specialisation

module of the SQU programme is 30, compared with 23 in the CoE programme. Because of this difference, we see that recitation and memorisation of the Holy Qur'ān in the SQU programme has been given more attention than in the CoE programme. Therefore this section in the first programme is better than that in the second.

There is also a difference in teaching practice between the two programmes. This section has been allocated 26 credit hours in the CoE programme, compared with 12 in the SQU programme. Therefore this section of the CoE programme is better than that of the SQU.

Of course there are strengths and weaknesses in both programmes, which are analysed in greater detail in Chapters Seven, Eight and Nine.

Chapter Six describes training programmes for Islamic education teachers in three Gulf countries: United Arab Emirates, Qatar and Bahrain.

Chapter Six

The Training of Islamic Education Teachers in the Gulf Countries

Chapter Five described the similarities and differences between the training programme for Islamic education teachers at SQU and the CoE. The main purpose of Chapter Six is to give an outline of the training programmes for Islamic education teachers in three Gulf countries paying particular attention to the specialisation module in these programmes. The chapter begins with the programme that has been established at the University of the United Arab Emirates. Then it deals with the programme at Qatar University, followed by that at Bahrain University. It ends with a comparison between the programmes at the four universities (Sultan Qaboos, United Arab Emirates, Qatar and Bahrain).

There are numerous similarities between the Arab Gulf countries, for example, religion (Islam), the Arabic language, culture, climate, geography and history. The traditional education in these countries, as well as in Oman, was given in a *Kutt āb* (Qur'ānic school), where pupils studied the Holy Qur'ān, Arabic language and principles of Islam. However, the beginning of modern education varied from one Gulf country to another, as did the establishment of teacher-training institutes and colleges.

6.1 United Arab Emirates

In 1971 the Trucial States were formed into a federation of seven independent sheikhdoms called the United Arab Emirates, the capital of which is Abu Dhabi. It is

in the south-eastern corner of the Arabian peninsula and its total area is about 83,600 square kilometres. The federation is bounded by the Arabian Gulf to the north, Oman and the Gulf of Oman to the east and Saudi Arabia to the west. Oil, gas and trading are the mainstays of its economy. The population of the UAE was estimated to be 2,386,472 in 2000. The official language of the federation is Arabic and its official religion is Islam (An Encarta Encyclopaedia, UAE, 1993–2000).

Although there were three private schools¹ in 1903 in three of the Emirates (al-Shārjah, Dubai and Abu Dhabi), the first modern school was opened in al-Shārjah in 1953. Two years later the first school for girls (al-Zahrā') was founded. Further education became available in 1966 when two teacher-training colleges were built in al-Shārja (Morsi, 1990:193–195). “There was no proper system for the training of primary and secondary school teachers in the state until the establishment of the faculty of education at the University of the Emirates” (ibid.: 203).

6.1.1 University of the United Arab Emirates

The University is located in al-‘Ayn city, near the frontier of Oman. It was opened in 1977 with four colleges: Education, Arts, Sciences, and Economics and Administration. During the next nine years, four more colleges were opened: Sharī‘ah and Law in 1978, Agricultural Science and Engineering in 1981, and finally Medicine and Health (*Jāmi‘at al-Imārāt al-‘Arabiyyah al-Muttaḥidah*, 1989/90:33).

The basic aims of the university are as follows:

¹ Private schools are those which are established by the private sector and which charge monthly or annual fees.

1. Training Emirates students in theory and practice to the level of specialists, researchers and experts.
2. Examining human civilisations, particularly the Arab and Islamic.
3. Carrying out theoretical and practical research and publishing the results, especially research linked to the economic, social and cultural development of the country.
4. Giving advice and information on science and technology to the government and private sector organisations. (ibid.: 37)

The University has formulated many policies for achieving its goals and carrying its message to society. Some of the policies are as follows:

1. The acceptance of students is based on the development plans of the state regarding its manpower.
2. Classes are segregated between men and women.
3. Special subjects are provided according to the needs of the state's development plans.
4. A limited proportion of chairs and scholarships are available to foreign students.
5. Facilities for graduate studies, research and publication are provided.

6.1.1.1 COLLEGE OF EDUCATION AT THE UNIVERSITY

It is considered one of the original colleges because it was established as part of the University in 1977. Like the other colleges of education, it has three basic objectives as follows:

1. to produce graduate teachers trained to a high standard;

2. to train specialists in various aspects of education, such as administration and planning;
3. to serve society in many ways, for example, the provision of lectures, training courses and scientific research (ibid.: 4).

The College trains teachers for four stages of education: kindergarten, primary, intermediate and secondary. The Colleges of Arts and Sciences also participate in the training programme. The College of Sciences trains teachers for the intermediate and secondary stages in scientific subjects such as mathematics, biology and chemistry while the College of Arts trains them in the following subjects:

1. Islamic education
2. Arabic language
3. English language
4. history
5. geography
6. social studies and philosophy

All graduates in these subjects are awarded the bachelor's degree in Education and Arts (ibid.: 406).

Table 6.1

Changes to the teacher-training programme in 1987: UAEU

Module	Credit hours Pre-1987	Credit hours post-1987
General culture	15	30
Professional	24	33
Specialisation	75	63
Practical education	3	6
Total credit hours	123–126 ^a	132

Source: Ibid.: 451; Hasan, 1987:17–19.

Note: ^a College of Arts: 123 credit hours; College of Sciences: 126 credit hours.

However, the teacher-training programmes for intermediate and secondary schools were changed in 1987. These changes are shown in Table 6.1. From the table we can see that the following took place:

1. The total credit hours were increased from 6 to 9.

I think that 123 credit hours was not enough for training teachers for intermediate and secondary education, especially when most of the courses were allocated 3 credit hours. This situation created some weak points in the programme, which adversely affected the standard of teaching.

2. The total credit hours allocated to general culture (University requirements) was increased from 15 to 30.

In my view 15 hours was not enough for this subject, especially when the time was divided between 5 courses, allowing only 3 hours per course. This subject is very important for daily life generally, and particularly for practical teaching.

- The total credit hours allocated to the specialisation was reduced by 12. On the other hand the total credit hours allocated to the professional module was increased by 9. This could have been done to create a better balance between the two modules.

6.1.1.2 TRAINING PROGRAMME FOR ISLAMIC EDUCATION TEACHERS

The training programme for Islamic studies in the scholastic year 1990/1 incorporated many changes to the distribution of credit hours among its modules as shown in figure 6.1. If we consider that the programme comprises three basic modules – general culture, professional and specialisation – the total credit hours for each is as follows:

- General culture: 36 hours (including University requirements)
- Professional: 30 (classifying College requirements as professional)
- Specialisation: 60 hours.
- Free courses 6 hours.

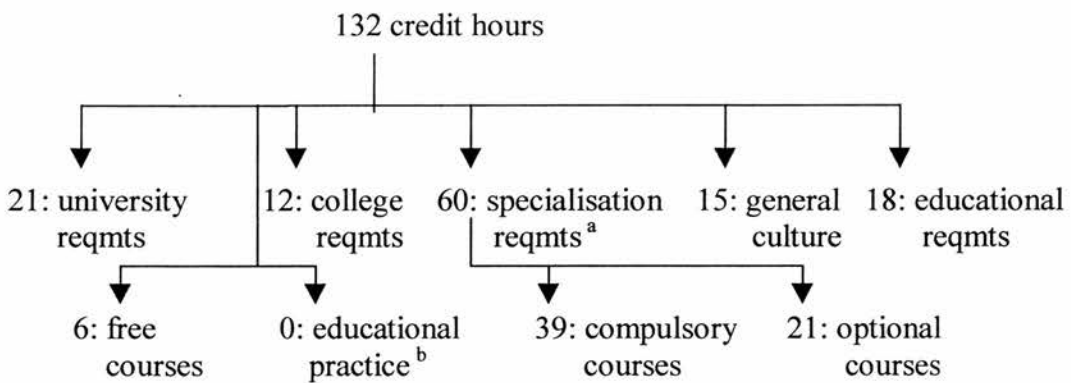


Figure 6.1 Distribution of credit hours in teacher-training programme for Islamic education: UAEU.

Source: Kulliyyat al-Tarbiyah, 1990: 1–3.

Note: the university guide book (1989–90: 453) showed that this section was allocated 63 credit hours.

^b The college guide book (1986–90:13 & *ibid.*, 1989–90: 406) showed that this section was allocated 6 credit hours.

It is worth mentioning that although the student teachers of Islamic education did teaching practice in schools for two terms, no credit hours were allocated to it in this programme. Therefore, one could ask: Where was the incentive for the students to make the effort to do well in this course when they knew that it would not be evaluated?

In my opinion, this situation shows that the compilers of the programme did not have enough experience of training teachers. The proof is in Table 6.1, in which we see that this course was allocated 3 credit hours in the pre-1987 programme, then 6 in the academic year 1989/90, but none at all according to the programme for 1990/1. Furthermore, it seems that practical education is considered to be of secondary importance and, hence, is not given enough attention.

6.1.1.3 SPECIALISATION FIELD

As mentioned above, this module was allocated 60 credit hours distributed among 13 compulsory courses and 7 optional courses as shown in Table 6.2. The distribution of credit hours between fields of Islamic studies is detailed in Table 6.3, from which we can see that they do not seem to be equally allocated. For example, the recitation and memorisation of the Holy Qur'ān are allocated 3 credit hours, which means that student teachers study only one course in this field in four years. This situation is likely to result in graduate teachers weak in this skill and unable to teach Islamic education. Such a weakness has been highlighted in some previous studies.² Furthermore, *fiqh* is allocated only 6 credit hours, allowing students to study only 2

² Yūsuf, 1988:173; 'Abd Allāh & Banī Khālid, 1991: 136; and Kulliyyat al-Tarbiyah wa al-'Ulūm al-Islāmiyyah, 1995: 69.

courses in four years. In my view, the number of hours is too small, for this field is considered a broad one in Islamic studies. In addition, *sīrah* has not been given enough attention either pre- or post-1987, for it has been allocated only 3 optional hours.

Table 6.2
Islamic studies courses: UAEU

Compulsory courses	Credit hours	Optional courses	Credit hours
Recitation of the Holy Qur'ān	3	Analytical interpretation	3
Qur'ānic sciences	3	Inimitability of the Holy Qur'ān	3
Interpretation of rules: verses	3	Interpretation of laws: verses	3
Analytical interpretation	3	<i>Ḥadīth al-aḥkām</i>	3
<i>Ḥadīth</i> sciences	3	Islamic doctrine II	3
<i>Ḥadīth al-aḥkām</i> I	3	History of religions II	3
Analytical <i>Ḥadīth</i>	3	Islamic doctrine & contemporary thought	3
<i>Takhrīj al-aḥādīth</i>	3	Foundation of Islamic jurisprudence	3
Islamic doctrine I	3	Jurisprudence of <i>sīrah</i>	3
History of religions	3	Morals & educational thought	3
Islamic groups	3		
Jurisprudence of worship I	3		
Jurisprudence of worship II	3		

Source: Jāmi'at al-Imārāt al-'Arabiyyah al-Muttaḥidah, 1989/90: 3.

It should be noted that the United Arab Emirates University (UAEU) has established a new system for training subject teachers with a strong academic background for intermediate and secondary education. Student teachers follow a

four-year bachelor degree course in the faculty of humanities and social sciences or the faculty of sciences. Then they take a one-year course in the faculty of education leading to a professional diploma of education. This means that student teachers are trained for five years with a total of 162 credit hours (Faculty of Education, 1997: 1). The increase in the number of study years and credit hours could have been the result of weak points observed in the standard of teaching.

Table 6.3
Distribution of credit hours among fields of
Islamic studies: UAEU

Fields	Compulsory hours	Optional hours
Recitation of the Holy Qur'ān	3	–
Qur'ānic sciences	9	9
<i>Ḥadīth</i> science	12	3
<i>'Aqīdah</i>	9	9
<i>Fiqh</i>	6	3
<i>Sīrah</i>	–	3

So the University has tried to remove these weaknesses by introducing a more academic background to teaching in general as well as in the specialisation. The change could also have been made because the University wanted to experiment with another system of training teachers. Consequently, under this system Islamic education teachers study 132 credit hours over four years at the College of Humanities,³ followed by 30 credit hours of study over one year at the College of

³ During this period student teachers follow three courses (9 credit hours) in the College of Education as general education requirements.

Education. The allocation of credit hours under the new system is shown in Table 6.4, and a comparison between the old and new systems in Table 6.5.

Clearly there are many differences between the two systems. For example, the length of the course is increased from four years under the old system to five under the new one. Therefore, the total credit hours are increased to 30. However, 21 of these hours have been added to the specialisation. This amendment could have been made owing to the poor standard in Islamic studies of the graduates under the old system. The Ministry of Education in the UAE would have noted this result. However, the small number of credit hours may not have been responsible, for the programme contains numerous elements affecting the quality of student teachers. Furthermore, what is important is the quality rather than the quantity. There could be a sufficient quantity, but of poor quality. In other words, if we wish to solve the problems in this programme, we need to examine it as a whole process, not in separate sections.

Table 6.4

Allocation of credit hours under the new system: UAEU

Fields	Credit hours
University requirements	27
Faculty requirements	9
Specialisation requirements	81
General education	9
Optional courses	6
Professional requirements	30
Total	162

Source: Faculty of Humanities and Social Sciences, 1997, pp. 1 & 2; Faculty of Education, 1997: 1.

It should be emphasised that the important difference between the two systems is the method of training. Under the old system the concurrent method was followed, whereas the new system uses the consecutive method. Nevertheless, although the fifth year is earmarked for the professional diploma in education, student teachers also study professional modules during the first four years (bachelor degree course).

Table 6.5
Comparison of the old and new teacher-training
systems for Islamic education: UAEU

	Old system		New system	
	credit hours	Per cent	credit hours	per cent
University requirements	36	27.27	27	16.66
Faculty requirements	12	9.09	9	5.55
Specialisation requirements	60	45.45	81	50.00
Professional requirements	18	13.64	30	18.52
General education	–	–	9	5.55
Optional courses	6	4.55	6	3.70
Total credit hours of the programme	132		162	

6.2 Qatar

Qatar is an independent sheikhdom occupying a peninsula on the Arabian Gulf. It covers an area of 11,427 square kilometres⁴ and its southern side is bordered by Saudi Arabia. The capital is Doha. The main sources of the state's income are oil and

⁴ According to Unwin, 1982: xi, the area is 11,400 square kilometres; according to Whelan, 1983: 1, it is about 10, 437 square kilometres.

gas. According to a 1998 estimate, the population of Qatar was 697,126. Arabic is the official language although English is widely used in government and commerce.⁵

Prior to the 1950s, education in Qatar, as in other Arab countries, was provided by the *kuttāb*. The move from this traditional type of education began around 1948/9 when the first modern school was opened in Doha. Modern education for girls began in the academic year 1956/7 (al-Misnad, 1985:35, 36).

Before the establishment of teacher-training institutes and colleges, Qatar, like other Gulf states, employed teachers from different Arab countries such as Egypt, Palestine, Jordan and the Sudan. However, the academic year 1967/8 saw the first group of male Qatari teachers graduating from Dār al-Mu‘allimīn al-Qatariyyah. About three years later, the first group (46) of female teachers graduated. Those teachers were employed in primary education (Turkī, 1988: 302). Owing to the increasing number of schools and pupils and the lack of teachers, the Ministry of Education was compelled to employ unqualified teachers (secondary school graduates) in primary education and graduates from the colleges of arts and sciences in intermediate and secondary education. There was, therefore, a need to train those teachers to a professional standard, and so the Ministry of Education, in conjunction with Qatar University, compiled a programme leading to the appropriate qualifications (ibid.:306).

6.2.1 The University of Qatar

In 1973 there were two colleges for male and female teachers. In 1977 they were upgraded as part of Qatar University, which now contains four colleges: Education,

⁵ An Encarta Encyclopaedia, 1993–2000: 1 of 3; Unwin, 1982: xi–xviii.

Sciences, Humanities and Social Sciences, and Sharī'ah and Islamic Studies. Since then, two more have been added: Engineering, and Economics and Administration. (Jāmi'at Qatar, 2000:5).

Evaluation at the University is based on three considerations:

1. The students' own efforts in research, homework and attendance at lectures, which account for 25–30 per cent of the total marks for the course;
2. The mid-course examination, which carries 25–30 per cent of the marks;
3. The final examination, which carries 40–50 per cent of the marks.

6.2.1.1 COLLEGE OF EDUCATION AT THE UNIVERSITY

Since its establishment in 1973, the College has made every effort to achieve the following goals:

1. to train teachers academically and professionally in all specialisations for all stages of education;
2. to train all employees in education to qualification level in conjunction with the Ministry of Education;
3. to participate in the development of the state education system;
4. to carry out education research in collaboration with research centres within and outside the University (Jāmi'at Qatar, 1991:7).

The College awards a bachelor's degree in four specialisations: arts and education, sciences and education, art and education, and sport and education. The total credit hours are 135.

Some changes have been made to the teacher-training programme for Islamic education. A comparison of the old plan with the new is given in table 6.6, which

shows that the credit hours of the University and College requirements have been reduced, whereas those of the specialisation have been increased.

Table 6.6
Changes to the teacher-training programme for
Islamic education: Qatar

	Old plan credit hours	New plan credit hours
University requirements	24	20
Specialisation requirements	76	79
College requirements	38	36
Total credit hours	138	135

Source: Jāmi‘at Qatar, 1991: 49 and 2000: 15.

6.2.1.2 SPECIALISATION FIELD

This module is taught by the College of Sharī‘ah. As shown in table 6.6, it was allocated 76 credit hours under the old plan, which were increased to 79 under the new version.

Although generally there does not seem to be much difference between the two plans, there is a marked variation in the distribution of credit hours among the fields of Islamic studies, which is shown in table 6.7. It is important to emphasise that the credit hours allocated to *fiqh* have been increased in the new plan by 18 to 36, that is, double the previous allocation. This could have been because the compilers of the plan regarded this field as the most important and widest-ranging in Islamic studies, or that they considered that other aspects of Islam were included under its heading. This assertion can be answered as follows:

1. Although *fiqh* is a wide and important field – and is treated as such in the programme– it is not logical to give it so many credit hours at the expense of other Islamic fields.
2. The objectives and aspects of other fields are different from those of *fiqh*.
3. Aspects of other fields included in *fiqh* are supporting evidence for Islamic rules and the standard of Islamic law. Analysing these aspects gives student teachers an opportunity to extract the guidance, wisdom and rules contained in them. However, this cannot be achieved without a thorough study of the interpretation and analysis of the Qur’ān and *Ḥadīth*.

Table 6.7

Distribution of credit hours in the specialisation field:
old and new plans: Qatar

	Old plan	New plan
Recitation	–	–
Interpretation	10	5
<i>Ḥadīth</i>	10	5
<i>‘Aqīdah</i>	10	7
<i>Fiqh</i>	18	36
<i>Sīrah</i>	–	^a
Arabic language	8	15
Islamic culture	2	9
Optional courses	–	8

Source: Jāmi‘at Qatar, 1991: 20, 21; Ibid. 2000: 67, 68.

Note: ^a *Sīrah* has been allocated 2 credit hours as an optional course only.

It should also be noted that the new programme neglects two fields: the recitation and memorisation of the Holy Qur’ān and *sīrah*. This situation lowers the

standard of Islamic education teachers and weakens the effectiveness of their teaching.

Table 6.8

Islamic studies courses in the College of Sharī'ah: Qatar

Compulsory courses	Credit hours	Optional courses	Credit hours
Qur'ān			
Analytical interpretation ^a	3	Basics of interpretation	2
Qur'ānic sciences	2	Analytical interpretation	3
Introduction to the Qur'ān & <i>Ḥadīth</i>	3	<i>Takhrīj (Ḥadīth)</i>	3
<i>Ḥadīth</i>		Islamic philosophy	2
<i>Ḥadīth</i> sciences	2		
<i>Ḥadīth</i> analysis	3	Mission & its methods	3
'Aqīdah			
'Aqīdah (doctrine of Islam) I	3	Sources of Islamic knowledge	2
'Aqīdah (doctrine of Islam) II	2	<i>Fiqh al-mu'āmalāt</i>	3
Comparative religion	2	Islamic family law II	2
<i>Fiqh</i>			
Introduction to Islamic law	3	Contemporary financial transactions	2
<i>Fiqh al-'ibādāt</i> (law of worship)	3	<i>Fiqh al-sīrah</i>	2
Criminal law	2		
Introduction to financial property	3		
<i>Fiqh al-'ibādāt</i>	3		
<i>Fiqh al-mu'āmalāt</i> I	3		
<i>Fiqh al-mu'āmalāt</i> II	2		
Food and sacrifices	2		

<i>Fiqh al-fār āyiḍ wa al-waṣ āyā</i>	3
Basics of Islamic law	3
Basics of Islamic economics	3
Islamic government law	3
Arabic^b	
<i>‘Ilm al bayān</i>	3
<i>al-naḥw al-wāfī</i> (grammar)	3
Grammar II	3
<i>‘Ilm al-ma‘ ān ī wa al-Bad ī</i>	3
<i>al-adab fī al-‘aṣr al-jāhil ī</i>	3

Notes: ^a Recitation and memorisation of the Holy Qur’ān are included in this course.

^b From this section student teachers can choose only 3 courses (9 credit hours).

In this programme great importance is attached to the Arabic language. It has been allocated 21 credit hours: 15 for the specialisation (6 for basic and 9 for auxiliary courses) and 6 for the University’s and College’s requirements (see Jāmi‘ at Qatar, 2000: 50, 67 & 68). It may have been given a high priority because it is considered the basis of Islamic studies. Since it is the language of the Holy Qur’ān and the *Ḥadīth*, those who do not have a good grounding in it will have difficulty in understanding aspects of Islam, speaking classical Arabic and explaining in detail the subject that they teach.

The compulsory and optional courses in Islamic studies in the College of Sharī‘ah are listed in Table 6.8. It should be noted that only 8 credit hours are allocated to the optional courses.

6.3 Bahrain

Bahrain is a sheikhdom of 35 islands, totalling about 675 square kilometres, halfway along the length of the Gulf off the coast of Saudi Arabia (Unwin, 1984:xiii). The capital of the state is Manama, its official language is Arabic and the state religion is Islam. The population of Bahrain in 1998 was 633,000 (ibid.: xii; Encyclopaedia Britannica, 2000: 1 of 5). The economy of Bahrain is based on oil, gas and aluminium (United Nations Development Programme, 1998:30, 31).

Although the first school in Kuwait was opened in 1912, Bahrain is considered the first Gulf country to introduce a modern system of education when the first state school was opened in 1921. This school was more advanced in its organisation and teaching curriculum. The first school for girls was opened in 1928 (al-Misnad, 1985: 32, 33).

Higher education began in 1966 when the first teacher-training institute for men was opened, followed a year later by a teacher-training institute for women. The main aim of these institutes was to train teachers for primary and intermediate schools. In 1969 the Gulf College of Technology was opened and in 1978 the University of Arts, Sciences and Education (United Nations Development Programme, 1998:57).

6.3.1 University of Bahrain

The University was established in 1986 and contains five faculties: Arts, Sciences, Engineering, Education, and Business and Administration (ibid.: 57; University of Bahrain, 1993/94: 227). The academic year at the University is divided into two terms comprising 16 weeks each and a summer term of 8 weeks. The academic load

for full-time students is between 12 and 19 credit hours for one term with a maximum of 6 courses (University of Bahrain, 1993/94:27).

The teacher-training programme for Islamic education teachers is shared between two colleges: the professional module is covered by the College of Education and the specialisation module by the College of Arts. The length of the programme is four years with a total of 131 credit hours distributed among the University requirements (24), professional module (30), specialisation module (69) and optional courses (8). In the professional module, 6 of the 30 hours are allocated to practical education, which takes more than 45 days, equalling 270 lecture hours. These hours form only 4.58 per cent of the total credit hours of the programme, so it could be argued that this percentage is very low compared with the length of the practical course. On the other hand, regardless of the length of the practical course, it could be said that the lack of any objective assessment of ability in its evaluation means that 6 credit hours is enough. It is actually in the student teachers' interests because such an evaluation has a negative effect on their grades and on education itself. If a good student teacher achieves a low mark on this course, it will have only a small influence on the final grading. However, if a weak student teacher achieves a high mark, it will have a negative effect on education because it will give an untrue picture of his/her overall standard of teaching. This problem has arisen in many Arab countries as shown in studies evaluating teacher-training (see Ibrāhīm, 1999: 156–9; al-Hāshil & Muḥammad, 1990: 224–7 and Muḥammad, 1990: 184).

Nevertheless, I think that it is possible to combine these views. If the number of credit hours could be increased to match the number of lecture hours at the same

time, the objective assessment of ability could be ensured as far as possible by following the suggestions listed below:

1. Accurate evaluation cards to be made for each specialisation.
2. Everyone taking part in the evaluation to be given the opportunity to complete these cards.
3. A meeting to be arranged of all the contributors to the course to discuss the method of using these cards.
4. Regular meetings to be arranged of all those taking part in the evaluation of the course in each specialisation to discuss procedure and progress.
5. Student teachers to be informed about these cards and their feedback requested.

Therefore, we can say that two aims will be achieved. First, the course will be allocated credit hours consistent with both its lecture hours and the student teachers' efforts. Second, the student teachers will be made to feel more confident because they will know that the evaluation will be objective.

6.3.1.1 SPECIALISATION FIELD

The credit hours allocated to Islamic studies are divided into 57 for core courses and 12 for optional courses. Table 6.9 shows the distribution of these hours among the various fields of study. As can be seen from the table, *tajwīd* has been excluded. The courses of the specialisation module and their credit hours are shown in table 6.10.

Table 6.9

Distribution of credit hours in the specialisation field: Bahrain

Field	Core courses	Optional courses
<i>Tajwīd</i>	–	3
Qur'ān sciences and interpretation	6	9
<i>Ḥadīth</i>	6	6
' <i>Aqīdah</i>	12	–
<i>Fiqh</i>	21	9
<i>Sīrah</i> (Prophet's biography)	3	–
Introduction to research methodology	3	–
Arabic language	6	3

Table 6.10

Courses of the specialisation field: Bahrain

Compulsory courses	Credit hours	Optional courses	Credit hours
Qur'ān			
Introduction to Qur'ānic sciences	3	Objective interpretation	3
Analytical interpretation	3	<i>Tajwīd</i>	3
Ḥadīth			
Introduction to <i>Ḥadīth</i> sciences	3	Methods of interpretation	3
Interpretation of <i>Ḥadīth</i>	3	<i>Man āhij al-muḥaddith īn</i>	3
'Aqīdah			
Islamic doctrine I	3	<i>al-takhrīj wa 'ilm al-rijāl</i>	3
Islamic doctrine II	3		
Ideology of contemporary creeds	3		

Comparative religion	3		
Fiqh			
Introduction to Sharī'ah	3	<i>Āyāt wa aḥādīth al-aḥkām</i>	3
<i>Fiqh al-'ibādāt</i>	3	Islamic government law	3
Basics of <i>fiqh</i> I	3	Islamic economics	3
Islamic family law	3	Crime & punishment in Islam	3
Islamic law of transaction	3		
Basics of <i>fiqh</i> II	3		
Contemporary juristic issues	3		
Sīrah (biography of the Prophet)	3		
Arabic language			
Linguistic analysis of the Holy Qur'ān	3	<i>al-Manṭiq</i> (speech)	3
Rhetoric	3		
Introduction of research methodology	3	Education in Islam	3

Source: University of Bahrain, 1993/94:100–103 & Kulliyat al-ādāb, 1999: 63–65

6.4 Comparison of Programmes in the Four Universities

There are clearly similarities and differences between these programmes. First, I shall discuss them from a general viewpoint as they are shown in Table 6.11, and then examine them in detail in the specialisation module.

From the information given in Table 6.11 and in Chapter Five the following similarities between these programmes can be extracted:

1. The programmes in Bahrain and the UAE began earlier – in 1966.
2. The length of the programmes in Oman, Qatar and Bahrain is four years.

3. In all the programmes the academic year is divided into two terms of 16 weeks each and a summer session.
4. The normal load for full-time students ranges from 12 to 19 credit hours.

Table 6.11
Comparison of all four programmes

Country	Specialisation credit hours (%)	Professional credit hours (%)	General culture credit hours (%)	Total credit hours
Oman (SQU) ^a	72 (54.5)	42 (31.8)	18 (13.6)	132
Emirates	81 (50)	39 (24.07)	27 (16.66)	162 ^b
Qatar	79 (58.5)	36 (26.6)	20 (14.8)	135
Bahrain	69 (52.67)	30 (22.9)	24 (18.32)	131 ^c

Notes: ^a Sultan Qaboos University.

^b 9 credit hours (5.55%) for faculty requirements; 6 credit hours (3.7%) for free optional courses.

^c 8 credit hours (6.1%) for optional courses.

However, there are differences between them, as shown below:

1. The length of the programme in the UAE is five years, compared with four in the other three countries. This increase could be due to any or all of the following reasons:
 - (a) The University and the Ministry of Education realised that a shorter programme was not enough to train teachers for intermediate and secondary education.

- (b) The aim was to give students an opportunity to choose a career after graduation. If they wished to be teachers, they would need to study for another year to gain a professional diploma in teaching.
- (c) The University also gained an opportunity to select students who were doing well in their studies and seemed suitably inclined towards a career in teaching.

The total credit hours range from 131 in Bahrain to 135 in Qatar and 162 in the UAE.

- 2. The percentage of credit hours for the professional module ranges from 22.9 per cent in Bahrain to 31.8 per cent in Oman. In my opinion, the proportion should be no less than 30 per cent so as to allocate more time to practical education, which is one of the basics of teacher-training.
- 3. The percentage of credit hours allocated to general culture (University requirements) varies from 13.6 per cent in Oman to 18.32 per cent in Bahrain. I think that this allocation should form between 20 and 25 per cent of the programme because of the rapid growth in knowledge in modern times.

6.4.1 Similarities and Differences in the Specialisation Field

Before examining these in detail, it might be more helpful to give a general picture of them in the four programmes as shown in Table 6.12. From the table the following similarities can be seen:

- 1. In all the programmes the specialisation module is allocated at least 50 per cent of the total credit hours. This is the normal proportion allocated to all specialisations.

2. The recitation and memorisation of the Holy Qur'ān are not given their due attention in the programmes of Qatar and Bahrain. The proof is in the Table, which shows that they have not been allocated separate compulsory credit hours.
3. *Sīrah* is apparently neglected in all four programmes.
4. *Fiqh* is given priority in all the programmes. However, items 2, 3 and 4 have been discussed earlier.
5. Generally, the courses of Islamic studies are similar in all four programmes. This is probably due to three factors:
 - (a) These countries are members of the Gulf Co-operation Council⁶ and so they co-operate in higher education.
 - (b) The fields of Islamic studies are similar and so are their titles and contents.
 - (c) The compilers of the programmes just follow one another's ideas. This might be the strongest factor, since there are numerous differences between this specialisation and the others in the programmes.

⁶ The GCC was established in 1981. It comprises six countries: Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates.

Table 6.12

Credit hours allocated to specialisation field: all four programmes

Total credit hours	Total no. of courses	Recitation		Interpretation		<i>Ḥadīth</i>		<i>'Aqīdah</i>		<i>Fiqh</i>		<i>Sīrah</i>		Arabic	
		C ^a	O ^b	C	O	C	O	C	O	C	O	C	O	C	O
SQ ^c 72	30	6	–	9	3	9	3	9	–	27	9	–	3	3	3
EU 81	27	–	–	–	–	–	–	–	–	–	–	–	–	–	–
QU 79	29	–	–	5	2	5	3	7	5	3	6	7	–	2	9
BU 69	23	–	3	6	9	6	6	12	–	21	9	3	–	6	3

Notes: ^a C = compulsory courses.

^b O = optional courses.

^c SQ = Sultan Qaboos University; EU = Emirates University; QU = Qatar University; BU = Bahrain University.

However, there are some differences between the countries in the specialisation module. For example, in Qatar University *fiqh* has been allocated more credit hours (39) than in the Universities of Sultan Qaboos and Bahrain, in which it has been allocated a usual level of 27 and 21 respectively. In addition, Arabic language has been allocated 3 credit hours in the Sultan Qaboos University compared with 9 in Qatar University and 6 in Bahrain University.

Although the specialisation module in the UAEU programme has been allocated the highest number of credit hours (81), its total number of courses (27) is lower than that of the SQU and Qatar University (30 and 29 respectively). This is because in the Emirates University's programme all courses in the specialisation module are allocated 3 credit hours, whereas in the other programmes some of the courses are allocated only 2 credit hours.

6.5 Conclusion

It can be concluded that the teacher-training programmes in the three Arab Gulf countries have passed through different stages, beginning in 1966 in the United Arab Emirates and Bahrain and in 1973 in Qatar. Teachers are currently trained to university level. The training programmes for teachers of Islamic education have been changed in all these countries. For example, the length of the teacher-training programme in the UAEU has been increased from four years (132 credit hours) to five years (162 credit hours).

There are similarities between these programmes, such as their length – four years in Oman, Qatar and Bahrain – and their courses of Islamic studies. On the other hand, there are differences, such as the total credit hours and their distribution among the modules of the programmes and the fields of Islamic studies.

Chapter Seven

Assessment of the Training Programmes for Islamic Education Teachers

A description of training programmes for Islamic education teachers in Oman as well as in United Arab Emirates, Qatar and Bahrain has been already given in Chapters Five and Six. The purpose of Chapter Seven is to assess the SQU and CoE programmes in areas which were not included in the questionnaire and which are related to the specialisation module. It also assesses certain aspects of these programmes in some of the other Gulf states.

7.1 Training Programme at SQU

From the description of this programme in Chapter Five, we can assess the following aspects.

7.1.1 Conditions for Admission

In Chapter Five we have seen that SQU applies a set of entrance requirements that are largely similar to those of the CoE and the other three universities (Jāmi‘at Qatar, 2000: 9–11 and University of Bahrain, 1993: 23–24). However, because of the importance of these requirements in the teacher-training programmes, they are discussed in greater detail below.

These conditions are laid down for all applicants to the University. However, in my view they are not sufficient for those wishing to be teachers in general and teachers of Islamic education in particular, because not all the applicants who meet

these criteria are suitable for this profession. Indeed, some have selected it because there has been no alternative. Others who have met the conditions have abandoned their studies in their chosen subjects and have been requested to choose another course of study. However, some of them have been transferred against their wishes to Islamic education. One student in my group remarked: "I told them that my appearance and face were not suitable for an Islamic education teacher." He may have used the reference to his appearance and face to mean his behaviour. In this regard, al-Abrāshī says:

No one whose aim is to gain wealth and glory is suited to teaching, nor is the one in whose face the door to material gain was closed and who saw the door to teaching alone opened to him, and he entered it unwillingly. On the other hand, the one who is suited to teaching is he who, owing to his upbringing and character, sees the pleasure of teaching as outshining all other pleasures, and therefore feels happy with teaching as a profession. (al-Abrāshī, 1993: 150)

From this quotation the following conclusions can be drawn:

1. Those whose aims are wealth and fame should not take up the profession of teaching because they will not be suitable for or loyal to it.
2. Those who enter the profession unwillingly will not be happy, for their thinking and interest will be directed towards a different occupation and therefore they will not be successful teachers.
3. The only suitable candidates for this profession are those who prefer it to any other vocation. They will therefore put into it all their energy, time and ability and try to develop it to the highest level.

Majault wrote in this regard: "In some countries candidates are tried out by means of tests and interviews, whose object is to discover whether they have a

natural aptitude for teaching” (1965: 17). Hodenfield & Stinnet made the same point: “The one sure means of improving the quality of teacher education is to institute, universally, highly selective procedures for admission into teacher education” (1961: 146).

However, the quality of the candidates for the teaching profession in the Arab countries appears to be that as described at the conference held by the Arab Organisation of Education, Culture and Sciences:

The quality of the students who are accepted by the training institutions is generally that of the middle and low levels. There is no doubt that the absence of objective standards for selecting students creates different problems in education. (al-Munazzamah al-‘Arabiyyah li al-Tarbiyah wa al-Thaqāfah wa al-‘Ulūm, 1979: 289)

Although this statement was made more than twenty-one years ago, there does not seem to have been much change or any marked development in this area in many Arab countries.

The College of Education at the SQU should reconsider its selection procedures for admission to teacher-training, particularly when choosing students to train as teachers of Islamic education. The importance of Islamic education is shown in the objectives agreed by the First World Conference on Muslim Education which held in Makkah in 1977 by the Arab Organisation of Education, Culture and Sciences. Some of these objectives were as follows:

1. To produce a good man.
2. To educate people to have a proper attitude towards legitimate authority, and that is reverence, love, respect and humility.

3. To instill in people that they are all the same as human beings, cast in flesh and blood (al-Attas, 1979: 1, 3 & 7).

Mursī and al-Kaylānī also stated that Islamic education aims to achieve the following objectives:

1. The ultimate aim set by Allah for Himself, namely, the creation of people dedicated to the worship of Him alone.
2. To develop the wholeness of people by providing them with noble aims, morals and principles and guiding them to this goal.
3. To achieve a balance between the requirements of the body and the soul and between this present life and the hereafter.
4. To develop and strengthen the Islamic relationship between Muslims.
5. To educate people both socially and psychologically, and to help them surmount their social and psychological problems by giving them guidance for life and clarifying their rights and duties.
6. To implant the belief in the unity and equality of human beings (see al-Kaylānī, 1987: 34–36 and Mursī, 1991: 57 & 58).

These objectives plainly highlight the importance of Islamic education teachers and their function in Islamic society. Therefore, I suggest that the College of Education set clearly defined criteria for the selection of students for training as teachers of Islamic education. The following points could be borne in mind:

1. Ethical standards: good conduct, truthfulness and Godliness.
2. Personal qualities: patience, willpower and charisma.
3. Good knowledge of Islamic sciences and general culture.

4. Mental abilities: clarity of reasoning, depth of imagination, originality and capability to solve problems.
5. Physical fitness: freedom from severe physical and social disabilities such as deafness, blindness and stammering.
6. Social skills: social interaction, co-operation and companionship.
7. Natural inclination towards teaching.

How could the College of Education or the Admissions Office in the University acquire sufficient information on all these requirements? The admissions procedure, which has been followed since the opening of the University, is not suitable for obtaining such a wide range of information. The following suggestions might help to solve this problem:

1. Making a file on each pupil during his/her school years, especially for the intermediate and secondary stages, and recording all the important points regarding conduct, preferences, opinions, relationships and academic progress.
2. Inclusion of career guidance in the first year of the secondary stage to cover the following points:
 - (a) definitions and objectives of certain careers;
 - (b) personal qualities required of those who wish to follow such careers and the definition of their role in society.
 - (c) conditions of admission to these careers;
 - (d) training required.
3. Conducting interviews for all candidates before admission to the Department of Islamic Education. These interviews should include clearly defined standards.
4. Intelligence tests.

These conditions comply with the recommendations of conferences such as the Special Conference on Teachers' Circumstances, which was held in Paris in 1966, and which stated:

The politics which control the selection of students for the teaching profession should be based on the need of society for suitable teachers who possess the right moral, mental and physical qualities and who have professional knowledge and skills. Furthermore, this selection should depend on personal characteristics. These things will help them to be deserving members of the vocation. (Wizārat al-Tarbiyah wa al-Ta'lim, 1977: 6)

7.1.2 Educational and Instructional Objectives Course

The Educational and Instructional Course is divided into theoretical and practical modules. The theoretical module is taught by the Educational Basics Unit and the practical module by the Department of Curricula and Teaching Methods. However, students always complain about the lack of co-ordination between the two modules. The theoretical module begins with the philosophy of education and general educational aims. This takes most of the period allocated and leaves insufficient time for the lecturer of the practical module, who is obliged to wait, and who then concentrates on teaching the students about educational aims. Consequently, students find that there is much repetition and sometimes conflict of opinion. To remedy the situation, some of the Islamic education faculty members tried to transfer the theoretical module to the Department of Curricula. However, their attempt faced strong opposition from the Educational Basics Unit,¹ so the problem still exists. In my view the situation could be remedied in one of two ways:

¹ Possibly because those who worked in this unit wanted to have more teaching hours to fulfil this requirement in their timetables or because they felt that the theoretical part of this subject was too closely related to their specialisation.

1. Since the main aim of the course is to help students form an educational objective, some specialists in the Department of Curricula could teach the course in its entirety.
2. The theoretical module could be taught by specialists from the Educational Basics Unit and the practical module by specialists from the Department of Curricula.

The first suggestion seems to be the better solution. It will prevent repetition of information and free students from the occasional duality and conflict in the formation of goals on different levels. It will also ensure co-ordination between the two modules and remove any obstacles. Furthermore, it will put both modules under the control of the Department of Curricula.

7.1.3 Teaching Practice

There is no doubt that the teaching practice programme has many advantages. It gives student teachers the opportunity to put into practice the skills that they have studied in theory. They also acquire other educational skills, which will help them to practise their profession to the highest possible standard.

However, the existing teaching practice (in the SQU) has many disadvantages, of which the following are examples:

1. In my view the period of teaching practice is too short for training students to be successful intermediate and secondary schoolteachers (see Table 5.6 at the end of this chapter).
2. The absence of the block teaching practice, in which student teachers spend the whole or part of a term practising in schools. This type of teaching practice is important for the following reasons:

- (a) It gives the trainees an opportunity of integrating with the educational system in the school so that they come to feel that they are members of its staff. It also solves the problem of separation between the universities and the schools. In fact, this problem prevents student teachers from benefiting from teaching practice and achieving its objectives. This was confirmed by the results of Jurjas' study (1976), which examined this aspect of teaching practice (Adībī & Badr, 1990: 119).
- (b) It gives student teachers more confidence.
- (c) It encourages the pupils to accord to student teachers the same respect as that shown to qualified teachers.

Therefore I suggest two ways of solving this problem: (1) earmarking the last four weeks of the eighth term; or (2) earmarking the whole of the final term for teaching practice.

3. On the first day of teaching practice in schools, student teachers are confused because they are not given a timetable of that day's activities. All they know is that they are going to observe two or three lessons with participating teachers. There is no mention of this in the guidebook to teaching practice which was published in 1997. Therefore, I suggest that the timetable for the first day should include the following items:

- (a) An introductory meeting should be held at the beginning of the day between head teachers, participating teachers and student teachers so that they become acquainted with one another. In addition, it gives the student teachers an opportunity to learn the school system and their own role and responsibilities.

- (b) Student teachers should be shown round the school and informed of its facilities.
 - (c) Student teachers should be given the opportunity to observe some classes held by participating teachers.
 - (d) At the end of the day the participating teachers should discuss the student teachers' comments with them, answer their questions and inform them of the next day's schedule.
4. The roles and responsibilities of head teachers and participating teachers are not well defined. Many head teachers do not know the trainees and never meet them during the period of teaching practice. In addition, many participating Islamic education teachers regard the teaching practice as an opportunity to take a break, so their role is limited to informing the student teachers of the subject to be taught the following day. On the other hand, some of them perceive trainees as an unwelcome burden or as supply teachers to take over part of the regular class. Consequently, the relationship between participating and student teachers is frequently uncomfortable and can result in misunderstandings. Such a situation can have a negative effect on the student teachers and their grades.
5. The role of student teachers in a school is limited to teaching the subjects allocated to them by the participating teachers.

7.1.4 Teaching Practice Evaluation Cards

As indicated in Chapter Five, there are three cards used to evaluate student teachers in teaching practice as follows:

1. THE SUPERVISOR'S CARD: The generality of its content is designed to evaluate students in various specialisations in the College, for example, Arabic language, Islamic education, history and geography ('Abd al-'Azīz, 1997: 107–109). Of course some specialists in Islamic education curricula and its teaching methods have tried to adapt the card for use in Islamic education. Unfortunately, the attempt was opposed by some members of the department and the changes were not adopted.

From my experience, I believe that this card is not suitable for evaluating the practical performance of student teachers of Islamic education for the following reasons:

- (a) It focuses on general teaching skills and does not give enough attention to the academic aspect of the subject.
- (b) Islamic education consists of different subjects: Qur'ān, *Ḥadīth*, *fiqh* (jurisprudence), *'aqīdah* (creed) and *sīrah* (the Prophet's Biography). Each subject needs specific teaching skills.
- (c) Some supervisors also feel that the card is not suitable for evaluating the practical performance of student teachers and devise their own methods of evaluation. This of course creates problems and results in differences in the assessment of student teachers.

On the other hand, it is difficult to fit a large number of items on one card. So I suggest making two evaluation cards: one for professional skills, and the other for academic knowledge. The former could be used by supervisors and lecturers from the Department of Curricula and the latter by lecturers from the Department of

Islamic Sciences. It should be noted here that some Islamic Sciences lecturers tried to take part in the supervision of the teaching practice of trainee Islamic education teachers. However, the project was unsuccessful because the lecturers went to the schools without any clear aims.

I think that these two cards will give a more detailed and clearer picture of the level and abilities of student teachers. They will also give supervisors and others a better means of knowing the strong and weak points of student teachers' performance in the classroom.

2. A PARTICIPATING TEACHER'S CARD: This is also not suitable because it contains only five items. Therefore I suggest that the participating teachers use the two cards already described, for they have a greater opportunity than anyone else to observe trainees. This will give the participating teachers a more important role in teaching practice. Furthermore, the student teachers will receive more feedback and more opportunities to discuss educational matters with the participating teachers, who will thus be enabled to make a more accurate assessment of their trainees. Moreover, Table 5.3 shows that 10 per cent of the total marks were allocated to the participating teacher. In my view this is not right, because the participating teacher has a greater opportunity than the others of observing trainees. I suggest therefore that the distribution be modified and the share of marks allocated to the participating teacher be increased
3. THE CARD FOR USE BY HEAD TEACHERS: This is only partly adequate, for there is a problem with the marking. Most head teachers give marks to student teachers of Islamic education without knowing them or even meeting them during the teaching practice. As a result, the marking is not accurate. As a supervisor, I

found on many occasions that some student teachers of average ability had been given higher marks than those who were of an excellent standard in both their study and teaching.

The card which is used by student teachers when observing the performance of a colleague in the classrooms does not seem to be useful. In my experience, many of the student teachers of Islamic education did not attach any importance to this card. They wrote anything on it, and sometimes completed it at home and then gave it to the supervisor for marking. This was because they thought that the card was of no benefit to them or to the student teachers whom they observed, and because the supervisors seldom discussed with them or with the other student teachers the comments recorded.

7.1.5 The New Curriculum

Upon examination of the new curriculum (in 1999) for training Islamic education teachers the following conclusions may be drawn:

1. The aim of most courses seems to be neither clear nor well defined.
2. The courses are divided into three levels: basic – 2 courses; intermediate – 23 courses; and advanced level – 12 courses. Nevertheless, student teachers did not study the basic level of some of the intermediate courses such as *al-tayyār āt al-fikriyyah* (trends of thought) and *al-ḥadīth al-tahlīlī* (analytical explanation of *Ḥadīth*). Nor did they study the intermediate level of some of the advanced courses such as *al-takhrīj wa dir āsat al-as ān īd* (explanation and studying of narration). In addition, all the courses in the recitation and memorisation of the Holy Qur'ān were classified at intermediate level.

However, this subject is proffered throughout the training programme and is assumed to follow a progression from basic to intermediate and finally to advanced level.

3. It is remarkable that the objectives of memorisation – in all the courses in the recitation and memorisation of the Holy Qur’ān – are expressed in one sentence: “To inculcate into the students some verses of the Holy Qur’ān which will guide them in their lives.” In my opinion, it would be better to have a clearly defined objective for each memorisation module in each term.

From the above observations, the courses in Islamic sciences are clearly not selected according to well-defined standards – if any standards exist. Indeed, in 1999 I sent questions on these matters to some teaching members of the Department of Islamic Sciences. So far, I have not received a single reply. Furthermore, from my discussions with teaching members of the department, it has become clear to me that the selection of some courses is based on the views and wishes of the lecturers who are to teach them.

7.2 Training Programme at the CoE

Training programme at the CoE was described in Chapter Five. Nevertheless, it could be useful to analyse it in greater detail as in the following sections:

7.2.1 Practical Education

There is no doubt that field experience is considered an important part of the teacher-training programme (Holmes, 1986: 11; al-Barwani, 1997: 135). Chapter Five shows that in the CoE programme this module has been allocated a long time (98 days),

which is more than 16 weeks, (practice at school) alongside 194 teaching hours for training in the college and 92 teaching hours for micro-teaching.

Nevertheless, the following points need to be considered:

1. In my view, it is not strictly accurate to classify micro-teaching as disconnected educational practice, because it is an artificial situation in which student teachers are trained in basic teaching skills to help them carry out real-life education in schools (McGarvey & Swallow, 1986: 2; al-Jawwād & Mitwallī, 1993: 103). In addition, its concept is different from that of practical education (ibid. 1993: 168). So, we can say that the content of micro-teaching is different from that of practical education. Therefore, it would be better to classify micro-teaching as a practical part of teaching methods, as has been done at the College of Education at the SQU (‘Abd al-Azīz, 1997: 68–70).

This also applies to (b) field training. Here, student teachers are trained in seven skills during the period of study, such as making teaching plan, use of media and technology in instruction, and constructing the school curriculum.

2. In view of the fact that the trainees spend a whole day at school – in disconnected educational practice – why is this day counted as four teaching hours, whereas it is counted as six teaching hours in integrated educational practice? If we take this fact into account, the total teaching hours of practical education are increased from 768 to 804.
3. The credit hours of practical education total 26. If we subtract 11 hours for training in the college and micro-teaching (Wizārat al-Ta‘līm al-‘ālī, 1995: 177), only 15 hours remain for practice at school. I think that the reason is the

small number of credit hours allotted to practice at school: two hours in each of the fourth and fifth terms, three hours in each of the sixth and seventh terms and five hours in the eighth term.

4. I think that the number of practical education credit hours (26) and teaching hours (768) is not given prominence in the programme, not because this part is unimportant but because it has led to the removal of some important courses from the training of Islamic education teachers, such as educational aims and instructional objectives, and Arabic rhetoric. In addition, it has led to the reduction of other important courses such as the recitation and memorisation of the Holy Qur’ān, which as part of the Qur’ānic interpretation courses, has been allocated only three terms. Therefore, I suggest making the following changes to the credit and teaching hours of practical education:

- (a) Reducing the credit hours of practical education from 26 to 18: 12 for integrated practice, 2 for disconnected practice and 4 for training in the college.
- (b) Reducing the hours of micro-teaching from 92 over five terms to 60 over two terms.
- (c) Reducing the hours of training in the college from 194 to 120, distributed among the seven skills as shown in Figure 7.1.

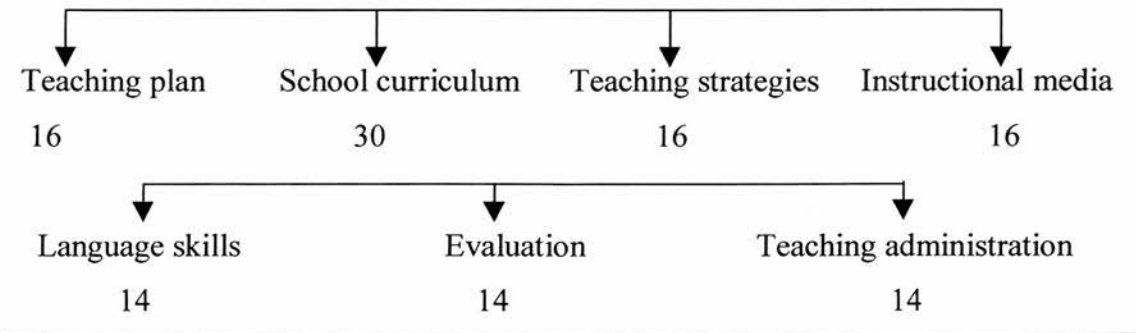


Figure 7.1 Distribution of hours of training in CoE programme.

5. Although practical education at school has been allocated a long time, in my opinion it is not so helpful in enabling student teachers to achieve some basic objectives of the programme, such as setting questions, preparing examination papers and analysing the results of examinations. Also, it does not give them much opportunity to take part in school activities, for example, organising exhibitions, seminars and excursions. In my view, this is related to the short time allocated to integrated practice, which is spread over five terms. Therefore, to increase the efficiency of this part of the programme, I suggest the following:
- (a) Allocating disconnected practice of 10 days for a field visit in the seventh term instead of 53 days: 5 to intermediate schools and 5 to secondary schools.
 - (b) Allocating the whole eighth term to integrated practice.
6. The evaluation of practical education is distributed among about eleven people. If each subtracts one mark from the specified individual total, no student could achieve an honours grade (A). If each subtracts two marks, no student could achieve even a very good grade (B). This, of course, has a negative effect on the general credit of the student teacher. Furthermore, the number of people participating in the evaluation of practical education doubtless causes many difficulties for student teachers because of their different opinions.

7.2.2 Specialisation Field

The Ministry of Higher Education compiled a curriculum for the Islamic education courses. We can describe the curriculum as generally inclusive because it contains many items: objectives, contents, teaching strategies, methods of evaluation and many sources for each course (Wizārat al-Ta‘līm al-‘ālī, 1995 & 1998).

However, I should like to make the following comments:

1. Only a small number of the verses of the Holy Qur'ān was included in the period of study.
2. Recitation and memorisation of the Holy Qur'ān part was included only in the courses of interpretation of the Holy Qur'ān. It was allocated only one hour a week as a practical hour (ibid., 1998: 4, 21 & 98).
3. The methods of teaching and learning are the same for all courses.
4. There are no subjects related to contemporary issues, especially in *'aqīdah* (doctrine) and *fiqh* (law) such as the high cost of wedding receptions and the wife's marriage settlement, life insurance and drugs.
5. Some objectives are not clear and they are included in some courses as follows.
 - (a) Objective (5) in the course on the Prophet's Biography, which is as follows:

“Student teachers should be able to attain skills in this technique by knowing how to use sources to create the basis of self-learning.”
 - (b) “The course on *tawhīd* (monotheism) aims to enable students to achieve the following: ”
 - (i) “Belief in the invisible generally and in greater detail, especially Paradise, Hellfire and so on” (ibid., 1995: 1). This suggests that the students did not believe in these things before they started this course.
 - (ii) “Practising the results of learning by following this course of study.” I think that this objective is extremely obscure, especially in this context.
 - (iii) “Achieving self-learning by connecting with books and sources and

mastering the skills of scientific research” (ibid., 1995:1 & 1998: 59). If we take the second part of this object we can ask this question: how could this course enable students to master research skills? Does it contain information about skills in research? Or does it train students in these skills? I do not think that there is any connection between this part of the objective and the content of the course.

(iv) Among the aims of the course on Islamic systems is this statement: “This course is intended to achieve the following aims: Opposing the tendencies to thoughts by arming with the knowledge of and the belief in the morality of the soul itself, which flows from Islam.” How could this course achieve that?

(v) One of the aims of the course on Islamic thought was as follows: “Enabling students to be acquainted with Islamic thought in general and in detail” (ibid., 1995: 1). The question here is: how could that be achieved by one course during one term?

6. There is a course called “Islam and new knowledge”. In my view, however, its title and content suggest that it is closer to culture than specialisation. Therefore, I suggest substituting it for the course on family law and transferring the latter to specialisation because of its importance and relevance to Islamic education in intermediate and secondary schools.

7. The number of teaching hours specified for the course *āyāt al-aḥkām* (verses on law) is 30, spread over 15 weeks at the rate of two hours per week. How can this course achieve its objectives and cover the full content, which is divided into five parts? Indeed, even one part is a course in itself. For example, part four contains the following topics:

- (a) Virtues, *āyāt al-aḥkām* (verses of laws) and antiquity, which are listed under Fasting.
- (b) Laws regarding blood, the consumption of carrion, pork and anything consecrated to other than Allah.
- (c) Laws regarding the death penalty.
- (d) Laws regarding testament *āyāt* and whether they are invalidated or give a clear judgement.

Part five contains different topics as follows:

- (a) Laws regarding the *Ḥajj* (pilgrimage to Makkah), its variation and the ruling regarding warfare, namely, the types of fighting and the judgement of fighting during the inviolable months.
- (b) Definition of alcohol, its prohibition and the prohibition of gambling.
- (c) Laws regarding *ḥayḍ* (menstruation), *īlā'* (a husband's vow to abstain from sexual relations with his wife), *ẓihār* (divorce of the wife by the husband, who swears that she is like his mother's back), divorced spouses, weaning of babies, *'iddat al-talāq* (the waiting period after a divorce) and *'iddat al-wafāh* (the waiting period after the death of the husband).
- (d) Spending wealth in the Way of Allah, prohibition of *ribā* and its variations and laws regarding debt (ibid., 1995: 1, 3).

Indeed, it is impossible to cover all these topics and others in 30 teaching hours. An examination of the topics grouped in each part shows that there is no connection between them and this can distract students. Therefore, I think that it

would be more helpful if related topics were grouped together. For example, prohibitions could include alcohol, carrion, blood and so on; worship could include fasting and the *Hajj*. Nevertheless, although in 1998 some changes were made to the content of this course, it still contains the same problems (ibid., 1998: 90–92).

There is a general comment to be made about teaching hours. Although the number of credit hours allocated to the specialisation is 64, the number of teaching hours specified for it is only 1,065. On the other hand, the number of credit hours allocated to the professional skills is 56 with 1,278 teaching hours. In my opinion this situation prevents the coverage of much of the content of courses in specialist subjects, which means that students cannot achieve many of the specialisation's objectives.

7.3 The Training Programme at Qatar University

As indicated in Chapter Six, this programme has placed great emphasis on the Arabic language. Some would even say that the Arabic language has been given priority over other important courses in the professional field, such as forming educational objectives and practical education.

Such an assertion could be true to some extent. In my view, the situation has arisen because in this programme the Arabic language courses were selected four times for University and College requirements, and twice for the specialisation module. This shows that the programme was incorrectly compiled. This can happen if specialists include subjects that they consider important without taking into account the aims of the programme and regarding it in its entirety. Furthermore, some of the Arabic language courses are less important for teachers of Islamic

education, for example, Introduction to the Study of the Arts and The Arts in the Pre-Islamic Period, for they are designed as a specialist subject.

Table 6.7 shows that the recitation and memorisation of the Holy Qur'ān is included only in the interpretation courses and that it is neglected in the *sīrah* section. In my view, this lowers the standard of Islamic education teachers and weakens the effectiveness of their teaching.

7.4 The Training Programme at the University of Bahrain

Table 6.9 shows that the *tajwīd* module in this programme has been excluded. I believe that this is a weak point in the programme because it will result in a graduate weak in an aspect of Islamic studies and thus a weak person in society. A specialist who inspects Islamic education teachers in practical education confirmed this point. He said: "Many student teachers of Islamic education in the College of Education are weak in the recitation of the Holy Qur'ān."²

The Islamic studies programme comprises 23 courses divided among eight terms. However, it could be said that this is not enough to produce suitably qualified teachers of Islamic education at intermediate and secondary levels.

Although I respect this viewpoint, it seems that quality is more important than quantity. In other words, a few courses containing good and sufficient knowledge that is well taught is a better option than numerous courses containing superficial knowledge. In addition, under the current system, it is difficult to move credit hours from other parts of the programme because that can also cause problems. It is also

² Interview with the writer, September 2000.

difficult to add Islamic courses because the maximum academic load is 19 credit hours per term. Therefore, if 6 credit hours are subtracted – from 131 – for practical education, which comprises most of the eighth term, that leaves 125. Therefore, each term can be allowed about 18 credit hours. Therefore, to increase the number of courses in Islamic studies, the number of credit hours of some of them will have to be reduced from 3 to 2.

7.5 Conclusion

It could be concluded that training programmes for Islamic education teachers generally face different problems in the three Gulf states and particularly in Oman. There are problems common to all the programmes in the four states, such as the unsuitable conditions of admission, the distribution of credit hours among the programmes' modules, lack of attention to some modules such as *sīrah* and the recitation and memorisation of the Holy Qur'ān.

We have seen that in Oman the period of teaching practice at SQU is too short and at the CoE is it too long. In addition, the cards used to evaluate student teachers in teaching practice are not suitable.

Chapter Eight

Presentation of Findings and Data Analysis

One of the basic aims of this study is to investigate the quality of the specialisation module of the programme for training Islamic education teachers in the Sultanate of Oman from the point of view of the fourth-year student teachers. The evaluation was made by conducting a questionnaire on five aspects of the specialisation module: goals, content, teaching and evaluation methods, general section and general questions.

However, the questionnaire contained 112 items, which was too large a number for practical purposes. To reduce it to a more manageable size, it was decided to divide the items into two questionnaires.¹ One comprised the **goals** of the specialisation module with the other four aspects: a total of 75 items. The other comprised the **content** of the specialisation module with the other four aspects: a total of 76 items. In applying the questionnaire, the following steps were taken:

1. An equal number of copies was made of each questionnaire.
2. The copies were distributed among the respondents.
3. Each respondent answered the questions in only one questionnaire.

¹The problem was discussed with specialists in research design and statistics at Sultan Qaboos University.

This chapter presents and analyses the findings from the questionnaires distributed among the SQU and other colleges of education.

8.1 The Statistical Treatment of Data

Two statistical methods were followed in the analysis of the data. One was the **mean**,² which was used to analyse the answers of the respondents in four sections: goals, content, teaching and evaluation methods, and general aspects. The achievement in these sections was recorded on a scale of five levels: very high, high, average, low and very low. Each level was given a value number in descending order from 5 to 1. The other method was the **frequencies** of the responses to the general questions. These two methods were utilised with the computer to evaluate the items of the questionnaire.

In presenting the findings of the questionnaire, the following steps were taken:

1. The findings were divided into two groups: those of the respondents at SQU and those of the respondents at other colleges of education.
2. The findings of each group were divided into two parts. Part 1 comprised five sections: achievement levels of goals, content, teaching methods and learning procedure, methods of evaluation, and general aspects. Part 2 consisted of general questions, of which there were two types:
 - (a) Multiple-choice questions (Nos. 30–36), which were set in two forms:
 - Questions 30, 32, 33, 35 and 36 offered a choice of rating at five possible

² In statistics, a form of average (indeed, what most people think of as ‘the average’) is obtained by adding up a set of values and dividing by the number of values contained in that set (Rowntree, 1981: 172).

levels: very large/high, large/high, average, low/small and very low/small.

- Question 31 contained nine multiple-choice answers and Question 34 contained five. If the item was chosen by the respondent, it was given the number 1, and if not, it was given the number 0.

(b) Open questions (Nos. 37–39), to which respondents gave their answers.

3. The achievement levels of goals and content were divided into seven sections: Qur'ān, *Ḥadīth* (the Prophet's Traditions), *'aqīdah* (Islamic doctrine), *fiqh* (jurisprudence), *sīrah* (the Prophet's biography), Islamic system and morals, and Arabic language.
4. The findings were divided into three levels of achievement, depending on the value of the mean:
 - (a) High, if the value of the mean was 3.5 (70 per cent) or more.
 - (b) Average, if it was around 2.5 (50 per cent) to less than 3.5.
 - (c) Low, if it was less than 2.5.

8.2 Descriptive Statistics

8.2.1 Findings from Student Teachers' Responses to the Questionnaire

8.2.1.1 FINDINGS FROM PART 1 FROM SQU

Part 1 was divided into five sections as follows:

1. Achievement level of goals: This was illustrated by the answers to research Question 6: To what extents are the **objectives** of the specialisation module of the training programme for Islamic education teachers at the College of Education at Sultan Qaboos University achieved in the view of final-term student teachers? The achievement is shown in table 8.1.

Table 8.1

Means and percentages of the specialisation goals' level of achievement in the programme at SQU

	Goal	N	Mean	%
3	Enabling students to memorise numerous surahs of the Holy Qur'ān.	40	4.1	82
1	Teaching students the science of Qur'ān recitation and its terminology.	43	4.0	80
22	Developing students' appreciation of the importance of Islamic worship by adhering to it.	43	3.8	76
21	Giving students accurate knowledge of the jurisprudential rules on obligatory Islamic worship.	43	3.7	74
6	Developing students' appreciation of the importance of the Holy Qur'ān for both individuals and society.	43	3.7	74
2	Teaching students the efficient application of the terminology of Qur'anic recitation.	43	3.5	70
24	Teaching students the rules of family life in Islam.	43	3.5	70
18	Developing students' appreciation of Islamic doctrine and its importance for both individuals and society.	43	3.4	68
23	Giving students sufficient knowledge of the rules of <i>al-mu'āmalāt</i> (inter-personal relationships).	42	3.4	68
8	Giving students sufficient examples of the Prophet's Sayings.	43	3.4	68
16	Instilling in students the genuine belief in the six pillars of <i>Imān</i> (faith).	43	3.4	68
14	Giving students the basic concepts of Islamic doctrine.	43	3.3	66
33	Developing students' appreciation of the importance of moral standards for Muslims as individuals and as a society.	42	3.3	66
17	Enabling students to explain some of the cosmic marvels that prove the existence and Oneness of God Almighty.	43	3.3	66
11	Developing students' appreciation of the important role of the Sunnah in person-rearing and forming a society.	43	3.3	66
15	Enabling students to differentiate between Islamic and other doctrines.	43	3.2	64
10	Enabling students to analyse the texts of the Prophet's Sayings and explaining their meaning and connotations.	42	3.2	64
25	Teaching students the similarities and differences between the orthodox trends of Islamic jurisprudence.	43	3.1	62

13	Enabling students to differentiate between types of <i>ḥādīth</i> .	42	3.1	62
31	Informing students of Islamic moral values.	40	3.0	60
30	Recommending to the students the Prophet's life as the best example of behaviour and speech.	42	2.9	58
26	Informing students of the methods of derivation of Islamic law from the Holy Qur'ān and Sunnah.	43	2.9	58
9	Enabling students to memorise numerous Sayings of the Prophet.	43	2.8	56
19	Enabling students to face and combat widespread heresies and superstitions in Omani society.	43	2.8	56
32	Enabling students to distinguish between divine standards and human traditions of morality.	42	2.7	54
34	Enabling students to differentiate between Islamic economic and social systems and <i>al-nuẓum al-waḍ'īyyah</i> (manmade systems).	43	2.7	54
7	Enabling students to use the books of interpretation of the meaning of the Holy Qur'ān.	42	2.6	52
4	Enabling students to analyse the text of the Holy Qur'ān and explain its meaning and connotations.	43	2.6	52
20	Informing students of social problems that occur from time to time and relevant legislation.	43	2.6	52
12	Enabling students to use the books of interpretation of the Sunnah.	42	2.5	50
27	Giving students examples from the life of the Prophet.	42	2.4	48
29	Developing students' appreciation of the importance of the Prophet's Biography in the education of Muslims.	42	2.3	46
5	Developing students' appreciation of the eloquence of expression in the text of the Holy Qur'ān.	42	2.2	44
35	Teaching students the basic rules of Arabic grammar and syntax.	43	2.1	42
28	Enabling students to analyse historical events and extract lessons from them.	42	2.0	40
36	Giving students sufficient knowledge of the basic rules of Arabic rhetoric.	43	1.6	32

It is clear from table 8.1 that only seven items/goals out of thirty-six (19.4 per cent) were rated at a high level of achievement (their means were 3.5 or more): four in the Qur'ān section (Nos. 1–3 and 6); and three on *fiqh* (Nos. 21, 22 and 24). Six items were rated at a low level of achievement (their means were less than 2.5): three

on *sīrah* (Nos. 27–29); two on Arabic language (Nos. 35 and 36); and one on the Qur’ān (No. 5). This means that the majority of items (twenty-three or 63.9 per cent) were rated at an average level (their means ranged from 2.5 to less than 3.5). These items were distributed as follows: seven on *‘aqīdah* (Nos. 14–20); six on *Ḥadīth* (Nos. 8–13); four on morals (Nos. 31–34); three on *fiqh* (Nos. 23, 25 and 26); two on Qur’ān (Nos. 4 and 7); and one on *sīrah* (No. 30).

It should be mentioned here that none of the items related to *Ḥadīth*, *‘aqīdah*, *sīrah*, morals and Arabic language was rated at a high level of achievement. Furthermore, the highest levels of achievement were allocated to the following three items: 3, 1 and 22, their means and percentages being 4.1 (82 per cent); 4 (80 per cent); and 3.8 (76 per cent) in that order. On the other hand, items 36, 28 and 35 were rated at the lowest levels, as shown by their means and percentages: 1.6 (32 per cent); 2 (40 per cent); and 2.1 (42 per cent) in that order.

2. Achievement level of the content: Table 8.2 lists the answers to Question 7 in the study: To what extent does the **content** of the specialisation module of the training programme for Islamic education teachers at the Sultan Qaboos University provide students with sufficient material and knowledge in the view of final-term student teachers?

Table 8.2

Means and percentages of the specialisation content's achievement levels in the programme at SQU

	Section and course	N	Mean	%
4	Contains sufficient surahs of the Holy Qur'ān for memorisation.	44	3.9	78
1	Contains much recitation terminology.	45	3.9	78
21	Gives students sufficient basic information on the sources and concepts of Islamic jurisprudence.	45	3.7	74
25	Contains sufficient material on worship.	45	3.7	74
3	Includes the reading and recitation of the Holy Qur'ān relevant to the compulsory Islamic education subjects in intermediate and secondary stages.	44	3.6	72
27	Contains sufficient material on the family.	45	3.5	70
26	Contains sufficient material on <i>al-mu'āmalāt</i> (interpersonal relationships).	45	3.4	68
2	Devotes considerable time to the recitation of the Holy Qur'ān.	43	3.4	68
22	Analyses traditional and rational evidence of issues of jurisprudence.	44	3.3	66
12	Contains sufficient suitable information on the Prophet's <i>Hadīth</i> and its sciences.	45	3.3	66
23	Recommends students to respect the opinions of orthodox Muslim scholars on issues of jurisprudence.	45	3.3	66
28	Includes material relevant to compulsory Islamic education subjects in intermediate and secondary stages.	45	3.3	66
17	Gives students sufficient basic information on Islamic doctrine.	45	3.0	60
15	Enables students to use the alphabetical index of the Prophet's <i>Hadīth</i> .	45	2.9	58
18	Teaches the importance of Islamic doctrine in this life and the hereafter.	44	2.9	58
24	Includes modern issues of jurisprudence.	43	2.8	56
14	Contains sufficient Sayings of the Prophet for memorisation.	45	2.7	54
13	Contains legislative evidence enabling students to deduce laws from the Prophet' Traditions.	45	2.6	52
35	Informs students of the Islamic economic and social systems and other <i>al-nuzum al-waḍ'iyah</i> (manmade systems).	45	2.6	52
9	Recommends certain books on Qur'anic interpretation for use by students.	44	2.6	52
34	Informs students of Islamic morality and its importance to individual Muslims and Muslim society.	45	2.5	50
16	Includes material relevant to the compulsory Islamic	44	2.5	50

	education subjects in intermediate and secondary stages.			
20	Contains material relevant to compulsory Islamic education subjects in intermediate and secondary stages.	44	2.4	48
10	Enables students to use various books on Qur'ānic interpretation.	42	2.4	48
5	Contains sufficient material relevant to Qur'ānic interpretation.	44	2.3	46
8	Contains sufficient material relevant to modern life.	45	2.3	46
11	Contains Qur'ānic recitation and interpretation relevant to compulsory Islamic education subjects in intermediate and secondary stages.	44	2.1	42
19	Includes the study of comparative religion.	45	2.0	40
36	Contains sufficient grammatical teaching	45	2.0	40
7	Informs students on how to extract legislative terminology from the Holy Qur'ān.	45	1.9	38
6	Contains sufficient examples of the famous types of Qur'ānic reading.	44	1.7	34
30	Informs students of numerous events in the history of Islam.	45	1.6	32
33	Contains material relevant to compulsory Islamic education subjects in intermediate and secondary stages.	45	1.6	32
37	Contains sufficient topics in Arabic rhetoric (eloquence, semantics and the art of metaphor and style).	45	1.6	32
31	Includes warnings and lessons from the Prophet's life and Islamic history.	45	1.5	30
29	Gives students sufficient material from the Prophet's life.	45	1.5	30
32	Gives students interesting analysis of the Prophet's life and historical events.	45	1.4	28

According to table 8.2, only six items out of thirty-seven (16.2 per cent) were rated at a high level of achievement: three on the Qur'ān section (Nos. 1, 3 and 4); and three on *fiqh* (Nos. 21, 25 and 27). Fifteen items (41.7 per cent) were rated at a low level: six on Qur'ān (Nos. 5–8, 10 and 11); five on *sīrah* (Nos. 29–33); two on *'aqīdah* (Nos. 19 and 20); and two on Arabic language (Nos. 36 and 37). The remaining sixteen items were rated at average level and were distributed among the five sections as follows: five on *Ḥadīth* (Nos. 12–16); five on *fiqh* (Nos. 22–24, 26

and 28); two on Qur'ān (Nos. 2 and 9); two on 'aqīdah (Nos. 17 and 18); and two on morals (Nos. 34 and 35).

The highest level of achievement was found in items 1 and 4, which reached the mean of 3.9 (78 per cent). The lowest levels were found in items 32, with a mean of 1.4 (28 per cent); and 29 and 31, each with a mean of 1.5 (30 per cent). As in the goal items, none of the content items of *Ḥadīth*, 'aqīdah, *sīrah*, morals and Arabic language was rated at a high level of achievement.

3. Achievement levels of teaching methods, learning procedures and evaluation methods: These results are shown in table 8.3.

Table 8.3

Means and percentages of achievement levels in teaching and evaluation methods and general aspects at SQU

	Section	N	Mean	%
15	Evaluation concentrates on the basic mental and cognitive activities like memorisation and understanding.	87	4.0	80
26	The specialisation subjects instil in the students the importance of Islamic education in life.	87	4.0	80
25	The specialisation subjects instil in the students the importance of setting a good example to others.	87	4.0	80
19	Examination questions are extracted only from the textbooks.	88	3.9	78
11	Essay examinations are used to evaluate students in suitable subjects.	87	3.9	78
20	Examination questions are based on the textbooks and information given by the lecturer.	87	3.8	76
23	Teachers of the specialisation subjects are generally scientifically professional.	88	3.8	76
24	Most teachers of the specialisation subjects give students a detailed syllabus of every subject at the beginning of each term.	88	3.7	74
29	The specialisation subjects give information that is intensive, deep and broad.	88	3.5	70
8	Teachers of the specialisation subjects expect students to do much research.	87	3.4	68
28	The teaching of the specialisation subjects encourages	88	3.4	68

	individual learning.			
22	Teachers of the specialisation subjects are generally professional.	85	3.4	68
7	Teachers of the specialisation subjects encourage students to use various sources of knowledge.	88	3.4	68
1	Teachers of the compulsory specialisation subjects use the lecture method effectively.	88	3.2	64
12	Multiple-choice examinations are used to evaluate students in particular subjects.	87	3.1	62
13	In evaluation, teachers pay sufficient attention to students' homework and research.	88	3.1	62
2	Teachers of the compulsory specialisation subjects use the discussion method effectively.	87	3.1	62
14	Students' participation in class is an important part of evaluation.	87	3.0	60
9	Teachers of the specialisation subjects encourage students to participate in activities within and outwith the classroom.	88	2.9	58
6	Teachers of the specialisation subjects use educational aids effectively.	88	2.8	56
5	Teachers of the compulsory specialisation subjects use the teaching facilities available in the college.	87	2.7	54
18	Examination questions are based only on information given by the college lecturer.	88	2.7	54
27	The teaching of the specialisation subjects allows for individual differences between students.	88	2.6	52
3	Teachers of the compulsory specialisation subjects apply the problem-solving method.	88	2.4	48
17	Evaluation concentrates on students' attitude.	88	2.3	46
4	Teachers of the compulsory specialisation subjects use the inquiry method.	87	2.2	44
10	Oral examinations are used to evaluate students in particular subjects.	88	2.1	42
16	Evaluation concentrates on the higher mental and cognitive activities like analysis and sentence structure.	87	2.0	40
21	Examination questions are based on information from various sources.	88	1.8	36

The table indicates that none of the teaching methods and learning procedures was rated at a high level of achievement. Most of the items (Nos. 1, 2 and 5–9) were rated average. The remaining two items (Nos. 3 and 4) were rated low.

4. Achievement level of evaluation methods: Four items (Nos. 11, 15, 19 and 20) out of twelve were rated at a high level of achievement. Items 12–14 and 18 were rated average. The remaining four items (Nos. 10, 16, 17 and 21) were rated low. It should be emphasised here that although items 15, 19 and 20 were rated high, it does not mean that this is a positive result, for they are negative items. This point will be discussed later.
5. Achievement level of general aspects: Five (Nos. 23–26 and 29) out of the eight items were rated at a high level of achievement, whereas items 22, 27 and 28 were rated average. This means that none of the items in this section was rated low.

8.2.1.2 FINDINGS FROM PART 1 FROM COE

This part was also divided into five sections as follows.

1. Achievement level of goals: This was Question 7 in the study: To what extent are the **objectives** of the specialisation module of the training programme for Islamic education teachers at the other colleges of education achieved in the view of final-term student teachers? The answers are listed in table 8.4.

Table 8.4
Means and percentages of achievement level of goals
at other colleges of education

	Goal	N	Mean	%
22	Developing students' appreciation of the importance of Islamic worship by adhering to it.	116	3.7	74
27	Giving students examples from the life of the Prophet.	116	3.6	72
23	Giving students sufficient knowledge of the rules of <i>al-mu'āmalāt</i> (inter-personal relationships).	116	3.6	72
16	Instilling in students the genuine belief in the six pillars of <i>Īmān</i> (faith).	116	3.6	72
21	Giving students accurate knowledge of the jurisprudential rules on obligatory Islamic worship.	115	3.6	72
24	Teaching students the rules of family life in Islam.	116	3.6	72
8	Giving students sufficient examples of the Prophet's	116	3.6	72

	Sayings.			
18	Developing students' appreciation of Islamic doctrine and its importance for both individuals and society.	116	3.6	72
9	Enabling students to memorise numerous Sayings of the Prophet.	116	3.5	70
15	Enabling students to differentiate between Islamic and other doctrines.	115	3.5	70
17	Enabling students to explain some of the cosmic marvels that prove the existence and Oneness of God Almighty.	115	3.5	70
11	Developing students' appreciation of the important role of the Sunnah in person-rearing and forming a society.	115	3.5	70
10	Enabling students to analyse the texts of the Prophet's Sayings and explaining their meaning and connotations.	116	3.4	68
6	Developing students' appreciation of the importance of the Holy Qur'ān for both individuals and society.	116	3.3	66
30	Recommending to the students the Prophet's life as the best example of behaviour and speech.	116	3.3	66
14	Giving students the basic concepts of Islamic doctrine.	116	3.2	64
13	Enabling students to differentiate between types of <i>aḥādīth</i> .	113	3.2	64
29	Developing students' appreciation of the importance of the Prophet's Biography in the education of Muslims.	116	3.2	64
7	Enabling students to use the books of interpretation of the meaning of the Holy Qur'ān.	112	3.1	62
12	Enabling students to use the books of interpretation of the Sunnah.	115	3.1	62
33	Developing students' appreciation of the importance of moral standards for Muslims as individuals and as a society.	115	3.0	60
31	Informing students of Islamic moral values.	114	3.0	60
28	Enabling students to analyse historical events and extract lessons from them.	115	2.9	58
19	Enabling students to face and combat widespread heresies and superstitions in Omani society.	116	2.8	56
32	Enabling students to distinguish between divine standards and human traditions of morality.	115	2.8	56
25	Teaching students the similarities and differences between the orthodox trends of Islamic jurisprudence.	115	2.7	54
4	Enabling students to analyse the text of the Holy Qur'ān and explain its meaning and connotations.	115	2.7	54
34	Enabling students to differentiate between Islamic economic and social systems and <i>al-nuzum al-waḍ'īyyah</i> (manmade systems).	115	2.7	54
26	Informing students of the methods of derivation of Islamic law from the Holy Qur'ān and Sunnah.	115	2.6	52
20	Informing students of social problems that occur from	116	2.5	50

	time to time and relevant legislation.			
3	Enabling students to memorise numerous surahs of the Holy Qur'ān.	114	2.4	48
5	Developing students' appreciation of the eloquence of expression in the text of the Holy Qur'ān.	115	2.4	48
2	Teaching students the efficient application of the terminology of Qur'ānic recitation.	116	1.9	38
1	Teaching students the science of Qur'ān recitation and its terminology.	116	1.7	34
35	Teaching students the basic rules of Arabic grammar and syntax.	116	1.6	32
36	Giving students sufficient knowledge of the basic rules of Arabic rhetoric.	116	1.5	30

The results of Table 8.4 are as follows. Twelve out of thirty-six items (33.3 per cent) were rated at a high level of achievement: four on 'aqīdah (Nos. 15–18); four on *fiqh* (Nos. 21–24); three on *Ḥadīth* (Nos. 8, 9 and 11); and one on *sīrah* (No. 27). Another eighteen items (50 per cent) were rated average. They were distributed among six sections: four on morals (Nos. 31–34); three on each of the following sections: Qur'ān (Nos. 4, 6 and 7); *Ḥadīth* (Nos. 10, 12 and 13); 'aqīdah (Nos. 14, 19 and 20) and *sīrah* (Nos. 24, 28 and 30); and two on *fiqh* (Nos. 25 and 26). The remaining six items were rated low. They were in two sections: four on Qur'ān (Nos. 1–3 and 5); and two on Arabic language (Nos. 35 and 36). It should be noted that none of the categories of *Ḥadīth*, 'aqīdah, *fiqh*, *sīrah* and morals was rated low.

2. Achievement level of content: Table 8.5 presents the answers to Question 8 in the study: To what extent does the **content** of the specialisation module of the training programme for Islamic education teachers at the colleges of education provide students with sufficient material and knowledge in the view of final-term student teachers?

Table 8.5

Means and percentages of achievement level of content
at other colleges of education

	Section and course	N	Mean	%
26	Contains sufficient material on <i>al-mu'āmalāt</i> (inter-personal relationships).	98	4.0	80
25	Contains sufficient material on worship.	97	4.0	80
14	Contains sufficient Sayings of the Prophet for memorisation.	98	3.9	78
21	Gives students sufficient basic information on the sources and concepts of Islamic jurisprudence.	98	3.7	74
19	Includes the study of comparative religion.	96	3.6	72
18	Teaches the importance of Islamic doctrine in this life and the hereafter.	98	3.6	72
28	Includes material relevant to compulsory Islamic education subjects in intermediate and secondary stage.	98	3.6	72
12	Contains sufficient suitable information on the Prophet's <i>Hadīth</i> and its sciences.	98	3.6	72
27	Contains sufficient material on the family.	98	3.5	70
15	Enables students to use the alphabetical index of the Prophet's <i>Hadīth</i> .	98	3.5	70
20	Contains material relevant to compulsory Islamic education subjects in intermediate and secondary stages.	97	3.4	68
9	Recommends certain books on Qur'ānic interpretation for use by students.	97	3.4	68
17	Gives students sufficient basic information on Islamic doctrine.	98	3.4	68
33	Contains material relevant to compulsory Islamic education subjects in intermediate and secondary stages.	98	3.4	68
16	Includes material relevant to the compulsory Islamic education subjects in intermediate and secondary stages.	94	3.2	64
23	Recommends students to respect the opinions of orthodox Muslim scholars on issues of jurisprudence.	98	3.1	62
22	Analyses traditional and rational evidence of issues of jurisprudence.	98	3.1	62
29	Gives students sufficient material from the Prophet's life.	97	3.0	60
10	Enables students to use various books on Qur'ānic interpretation.	97	3.0	60
31	Includes warnings and lessons from the Prophet's life and Islamic history.	98	2.9	58
5	Contains sufficient material relevant to Qur'ānic interpretation.	97	2.9	58
13	Contains legislative evidence enabling students to deduce laws from the Prophet' Traditions.	98	2.9	58
24	Includes modern issues of jurisprudence.	95	2.8	56

4	Contains sufficient surahs of the Holy Qur'ān for memorisation.	97	2.8	56
8	Contains sufficient material relevant to modern life.	97	2.8	56
30	Informs students of numerous events in the history of Islam.	98	2.8	56
32	Gives interesting analysis of the Prophet's life and historical events.	98	2.7	54
35	Informs students of the Islamic economic and social systems and other <i>al-nuzum al-waḍ'iyah</i> (manmade systems).	98	2.7	54
11	Contains Qur'ānic recitation and interpretation relevant to compulsory Islamic education subjects in intermediate and secondary stages.	97	2.6	52
34	Informs students of Islamic morality and its importance to individual Muslims and Muslim society.	96	2.6	52
7	Inform students on how to extract legislative terminology from the Holy Qur'ān.	97	2.3	46
2	Devotes considerable time to the recitation of the Holy Qur'ān.	97	1.9	38
3	Includes the reading and recitation of the Holy Qur'ān relevant to the compulsory Islamic education subjects in intermediate and secondary stages.	97	1.8	36
6	Contains sufficient examples of the famous types of Qur'ānic reading.	98	1.7	34
1	Contains much recitation terminology.	98	1.5	30
37	Contains sufficient topics in Arabic rhetoric (eloquence, semantics and the art of metaphor and style).	98	1.5	30
36	Contains sufficient grammatical teaching	98	1.5	30

The results of Table 8.5 are as follows. Ten out of the thirty-seven items (27 per cent) were rated at a high level of achievement. These were distributed among only three sections: five on *fiqh* (Nos. 21 and 25–28); three on *Ḥadīth* (Nos. 12, 14 and 15); and two on *'aqīdah* (Nos. 18 and 19). On the other hand, seven items (19 per cent) were rated low: five on Qur'ān (Nos. 1–3, 6 and 7); and two on Arabic language (Nos. 36 and 37). The results indicate that more than half (54 per cent) of the items attained the average level of achievement. These twenty items were in six sections: five on Qur'ān (Nos. 5 and 8–11); five on *sīrah* (Nos. 29–33); two on

Ḥadīth (Nos. 13 and 16); three on *fiqh* (Nos. 22–24); two on ‘*aqīdah* (Nos. 17 and 20); and two on morals (Nos. 34 and 35). It is important to emphasise here that, as in the goal section, none of the categories of *Ḥadīth*, ‘*aqīdah*, *fiqh*, *sīrah*, and morals was rated low.

3. Achievement levels of teaching methods, learning procedures and evaluation methods: The answers are listed in table 8.6.

Table 8.6
Means and percentages of achievement in teaching and evaluation methods and in general aspects at CoE

	Section	N	Mean	%
24	Most teachers of the specialisation subjects give students a detailed syllabus of every subject at the beginning of each term.	232	4.4	88
20	Examination questions are based on the textbooks and information given by the lecturer.	227	4.2	84
11	Essay examinations are used to evaluate students in suitable subjects.	230	4.1	82
23	Teachers of the specialisation subjects are generally scientifically professional.	229	4.0	80
26	The specialisation subjects instil in the students the importance of Islamic education in life.	230	4.0	80
15	Evaluation concentrates on the lower mental and cognitive activities like memorisation and understanding.	229	3.9	78
19	Examination questions are extracted only from the textbooks.	229	3.9	78
8	Teachers of the specialisation subjects expect students to do much research.	231	3.9	78
25	The specialisation subjects instil in the students the importance of setting a good example to others.	231	3.9	78
22	Teachers of the specialisation subjects are generally professional.	227	3.8	76
18	Examination questions are based only on information given by the college lecturer.	231	3.8	76
12	Multiple-choice examinations are used to evaluate students in particular subjects.	228	3.5	70
7	Teachers of the specialisation subjects encourage students to use various sources of knowledge.	231	3.4	68

1	Teachers of the compulsory specialisation subjects apply the lecture method effectively.	232	3.3	66
13	In evaluation, teachers pay sufficient attention to students' homework and research.	230	3.3	66
28	The teaching of the specialisation subjects encourages individual learning.	232	3.2	64
29	The specialisation subjects give information that is intensive, deep and broad.	232	3.2	64
27	The teaching of the specialisation subjects allows for individual differences between students.	229	3.1	62
14	Students' participation in class is an important part of evaluation.	230	3.0	60
2	Teachers of the compulsory specialisation subjects use discussion methods effectively.	230	2.9	58
9	Teachers of the specialisation subjects encourage students to participate in activities within and outwith the classroom.	231	2.7	54
16	Evaluation concentrates on the higher mental and cognitive activities like analysis and sentence structure.	230	2.5	50
6	Teachers of the specialisation subjects use educational aids effectively.	226	2.5	50
21	Examination questions are based on information from various sources.	231	2.4	48
3	Teachers of the compulsory specialisation subjects apply the problem-solving method.	230	2.4	48
17	Evaluation concentrates on students' attitude.	232	2.4	48
10	Oral examinations are used to evaluate students in particular subjects.	229	2.3	46
4	Teachers of the compulsory specialisation subjects use inquiry methods.	229	2.3	46
5	Teachers of the compulsory specialisation subjects use the teaching facilities available in the college.	230	2.1	42

It should be noted that according to Table 8.6, item 8 was the only one out of nine items (11 per cent) in the category of teaching methods and learning procedures to be rated at a high level of achievement. Three (Nos. 3–5) or 33 per cent were rated low and the remaining five (Nos. 1, 2, 6, 7 and 9) were rated average.

4. Achievement level of evaluation methods: Six items (Nos. 11, 12, 15, 18, 19 and 20) out of twelve were rated at a high level of achievement. Items 13, 14 and 16

were rated average. The remaining three items (Nos. 10, 17 and 21) were rated low. It should be emphasised here that although items 15, 18, 19 and 20 were rated high, this does not mean that this is a positive result, for they are negative items. This point will be discussed later.

5. Achievement levels of general aspects: Five (Nos. 22–26) out of the eight items (62.5 per cent) were rated at a high level of achievement. The remaining three (Nos. 27–29) were rated average.

8.2.1.3 FREQUENCIES AND VALID PERCENTAGES OF THE SQU AND CoE RESPONSES: GENERAL QUESTIONS

Since the answers to all the questions (Nos. 30–36) were combined in one table for both groups, the analysis follows the same pattern.

It should be noted that the findings from the answers to Questions 30, 32, 33, 35 and 36 are divided into three levels as follows:

- high = percentage of high + very high;
- average;
- low = percentage of low + very low.

The reason for the division is that when respondents choose “very high”, they logically also mean “high”; and when they choose “very low”, they also mean “low”. Consequently, the level that is given the highest percentage is considered the level of achievement in the respondents’ view.

Table 8.7

Frequency and percentage of the level of teachers' role as academic guidance (Q 30)

d.	SQU		CoE	
	Fre- quency	%	Fre- quency	%
1	25	28.4	37	16.7
2	19	21.6	37	16.7
3	34	39.5	101	45.5
4	4	7.0	31	14.0
5	5	2.3	16	7.2
Total	86	100	222	100

Table 8.7 shows that the total percentages of levels 1 and 2 is 50. This means that academic advisers in the Department of Islamic Sciences at SQU are said to perform their role at a low level. On the other hand, 45.5 per cent – the highest percentage – of the respondents from the colleges of education chose level 3 (average). This means that academic advisers in the Department of Islamic Sciences at these colleges are judged to be performing their role at an average level. So what are the reasons for this situation? They will be found in the answer to Question 31.

It is important to note here that Question 31 comprises 9 items covering the deficiencies in academic guidance. Table 8.8 shows the frequency and percentage of the items that were chosen as reasons.

Table 8.8
Frequency and percentage of the reasons for the deficiencies
in academic guidance (Q 31)

No.	Item	SQU			CoE		
		n.	f.	%	n.	f.	%
a	The aims of the academic guidance are absent, unclear and unfocused.	80	14	17.5	179	76	42.5
b	The meaning and role of academic guidance are not clear to most of the teachers.	80	55	68.8	179	78	43.6
c	Students are distributed among the academic advisers at random.	80	38	47.5	179	66	36.9
d	Continued contact between students and their academic advisers is lacking.	80	50	62.5	178	132	73.7
e	Academic guidance is limited to the period of registration.	80	57	71.3	179	106	59.2
f	The teaching schedule of each academic adviser is overloaded.	80	9	11.3	179	46	25.7
g	The academic advisers are asked to perform numerous administrative tasks.	80	6	7.5	179	17	9.5
h	The academic advisers do not have specific office hours for giving advice.	80	23	28.8	179	34	19
i	Even if the academic advisers have set office hours, they are rarely available at those times.	80	42	52.5	179	34	19

Note: *n.* number of respondents who chose the item as a reason; *f.* frequency; % percentage

To analyse the results of Question 31, as shown in table 8.8, it was important to set a standard by which the strong reasons could be measured. It was decided to set the standard at 50 per cent. Therefore, if the percentage of respondents choosing that item was 50 or more, then it was classified as a strong reason. Consequently, as highlighted in the table, items (b) and (i) were considered strong reasons by

respondents from SQU, while items (d) and (e) were given the same classification by respondents from both institutions.

However, there were other reasons for this problem, such as those which were stated by the respondents in table 8.9.

Table 8.9
Other reasons for the deficiencies in academic guidance

No.	Reasons	SQU	CoE
		f.	f.
1	In general, academic guidance does not give enough attention to students.	8	9
2	In general, academic guidance does not have enough experience in this field.	10	3
3	Some students do not understand the meaning of academic guidance.	1	4
4	Some teachers are offhand when advising students.	1	2
5	In general, academic advisers make the same statements without any action.	-	5
6	Some female students avoid going to their academic adviser.	-	1

According to the table, more than five respondents from SQU and CoE stated Reason 1, whereas Reason 2 was mentioned ten times by respondents from SQU and five respondents from CoE mentioned Reason 5.

Table 8.10
Frequency and percentage of the level of availability of references and sources (Q 32)

d.	SQU		CoE	
	Fre- quency	%	Fre- quency	%
1	2	2.3	24	10.3
2	12	13.6	35	15.1
3	41	46.6	100	43.1
4	26	29.6	65	28.0
5	7	8.0	8	3.5
Total	88	100	232	100

As highlighted in table 8.10, the highest percentage was 46.6 at SQU and 43.1 at the CoE. It could be said, therefore, that the current training programmes for Islamic education teachers in both institutions provide an average level of references and sources for the specialisation module.

Table 8.11
Frequency and percentage of the level of developing students' skill in research (Q 33)

d.	SQU		CoE	
	Fre- quency	%	Fre- quency	%
1	16	18.2	33	14.3
2	27	30.7	38	16.5
3	35	39.8	107	46.3
4	9	10.2	47	20.4
5	1	1.1	6	2.6
Total	88	100	231	100

Table 8.11 shows that the total percentages of levels 1 and 2 is 48.9, which is the highest figure. This means that writing research papers for Islamic sciences courses at SQU is believed to develop students' skills in scientific research at a low level. However, at the CoE, level 3 achieved a higher percentage of 46.3, which means that this kind of writing develops students' skills at an average level. Table 8.12 gives some of the reasons in the view of respondents for this unsatisfactory situation.

Table 8.12

Frequency and percentage of the reasons for the deficiencies in writing research papers to develop students' skills in scientific research (Q 34)

No.	Item	SQU			CoE		
		n.	f.	%	n.	f.	%
a	Students are required to write few research papers during the whole programme.	74	5	6.8	171	6	3.5
b	Teachers do not spend enough time in advising students on the methodology of writing research papers.	74	60	81.1	170	109	64.1
c	Students may – sometimes – submit the same research papers, or part of them, that were written for other courses.	74	33	44.6	170	65	38.2
d	Students may – sometimes – use the whole or part of research papers written by other students.	74	28	37.9	170	77	45.3
e	Teachers show little interest in students' research papers.	74	55	74.3	170	119	70

The results in table 8.12 also need a standard by which to measure the strong reasons why writing research papers was judged less effective in developing students' skills in scientific research. Therefore, as in table 8.8, the standard was set at 50 per cent. According to the highlighted figures in the Table, items (b) (chosen by 81.1 per cent of the respondents at SQU and 64.1 per cent at the CoE) and (e) (74.3 per cent at SQU and 70 per cent at the CoE) were considered strong reasons.

It should be mentioned here that although items (c) and (d) did not reach this standard, they could be accepted as reasons. This is supported by the respondents' views as shown in table 8.13.

Table 8.13

Frequency of the reasons for the deficiencies in writing research papers to develop students' skills in scientific research: respondents' view

No.	Reasons	SQU	CoE
		f.	f.
1	In general researches are transferred from different references.	5	14
2	Large number of research essays and activities required from students.	7	6
3	Teachers do not discuss the research with students.	7	6
4	Students do not have enough research writing skills.	3	2
5	Lack of reference material which students need for research.	3	18
6	Students are obliged to write research essay on the subject set by teacher.	5	4
7	Teachers do not give attention to students' research.	6	5
8	In general students do not realise the importance of research for developing their thinking.	3	1
9	Students do not have enough time to write the research which they are required to do.	1	5
10	Some teachers mark research essays without reading them.	-	6

According to the highlighted figures in the table – reasons chosen by five or more respondents – it could be said that respondents from both institutes classified items 1–3 and 7 as strong reasons why writing research papers was less effective in developing students' skills in scientific research. Items 5, 9 and 10 were also put into this category by respondents at the CoE and item 6 by respondents at SQU.

Table 8.14
Frequency and percentage of respondents'
answers to Question 35

d.	SQU		CoE	
	Fre- quency	%	Fre- quency	%
1	3	3.4	23	10.0
2	18	20.5	62	26.8
3	32	36.4	89	38.5
4	24	27.3	39	16.9
5	11	12.5	18	7.8
Total	88	100	231	100

In table 8.14 the highest percentage was 39.8, being the total of levels 4 and 5. It means that it was largely true that teaching specialisation courses at SQU was a continuation of teaching at secondary stage. On the other hand, at the CoE, level 3 was given the percentage of 38.5, which means that it was true at an average level.

Table 8.15
Frequency and percentage of respondents'
answers to Question 36

d.	SQU		CoE	
	Fre- quency	%	Fre- quency	%
1	0	0	7	3.0
2	0	0	27	11.7
3	22	25	66	28.6
4	36	40.9	80	34.6
5	30	34.1	51	22.1
Total	88	100	231	100

From table 8.15, it is clear that the total percentage of levels 4 and 5 in each institution was the highest (75 per cent at SQU and 56.7 at the CoE). Therefore, it

could be concluded that it was very true that the teaching of specialisation subjects at all the colleges encouraged memorisation rather than analysis and practical skills.

The strengths and weaknesses of the specialisation module in the view of the respondents in both institutions are shown in tables 8.16 and 8.17.

Table 8.16
Strengths of the specialisation module of
the programme: respondents' view

n.	Strength	SQU	CoE
		f.	f.
1	Recitation of the Qur'ān and knowledge of its terminology are sufficient.	31	-
2	Some fields such as <i>fiqh</i> , <i>tafsīr</i> and <i>Hadīth</i> are taught in depth.	10	16
3	Specialised knowledge included in all Islamic education fields.	-	8
4	In general, the specialised knowledge is plentiful.	-	10
5	In general, teachers are academically proficient.	10	37
6	In general, the courses in <i>fiqh</i> are sufficient.	8	-
7	Teachers encourage students to participate in the class.	1	1
8	Large amount of research material which provides student with a wide range of information.	-	1
9	Teachers give attention to students' activities.	2	1
10	Teachers have a good relationship with their students.	3	-
11	Large amount of reference material in the library.	2	1
12	Teachers set a good example to their students.	1	-
13	Teaching encourages students in self-learning.	1	4

It is clear from table 8.16 that only six items were mentioned by more than five respondents. This means that the strong points in the SQU programme were item 1 (thirty-one times), items 2 and 5 (ten times) and item 6 (eight times). On the other hand, the strong points of the CoE programme were item 5 (thirty-seven times), item

2 (sixteen times), item 4 (tentimes) and item 3 (eight times). The strongest item in the SQU programme was No. 1, whereas in the CoE programme it was No. 5.

Table 8.17
Weaknesses in the specialisation module of
the programme: respondents' view

n.	Weaknesses	SQU	CoE
		f.	f.
1	Lack of taught quantity of <i>sīrah</i> .	52	21
2	Lack of specialised courses in comparison with professional ones.	9	36
3	Teaching focuses on memorisation rather than comprehension.	35	33
4	In general, the quantity of taught knowledge is insufficient.	4	26
5	Some teachers are not sufficiently efficient.	2	17
6	Scarcity of courses related to the terminology of the Holy Qur'ān.	-	135
7	Limited instruction in taught quantity of recitation and memorisation of the Holy Qur'ān.	-	36
8	Lack of instruction in Arabic grammar, syntax and the basic rules of its rhetoric.	15	54
9	Tests focus on ability to memorise rather than higher mental and cognitive activities.	8	4
10	In general, the time devoted to teaching specialised courses is insufficient.	5	24
11	Weakness of connection between specialised subjects and modern issues.	7	7
12	Insufficient taught knowledge in <i>'aqīdah</i> .	5	10
13	Scarcity of Islamic reference material in the library of university/college.	-	22
14	In general, teachers focus on quantity rather than quality.	-	5
15	Large number of courses during each term.	1	-
16	Lack of encouragement to students to write research essays.	2	-
17	Difficulty of some subjects.	3	1
18	There is a gap in the relationship between teachers and students.	3	-
19	There is no specialist for teaching the terminology of the Holy Qur'ān.	1	1
20	The chapters of the Holy Qur'ān selected for recitation and memorisation are not in sequence.	1	-

21	The current programme is not able to train an efficient teacher.	1	-
22	Some teachers are not a good example to students.	-	2
23	Limited use of modern means in teaching.	-	3
24	Academic year is too short.	-	1

According to the highlighted figures in table 8.17, fourteen weaknesses were mentioned five or more times. There were eight weaknesses in the specialisation module of the SQU programme: items 1–3 and 8–12. The CoE respondents mentioned thirteen weaknesses: items 1–8 and 10–14. Nevertheless, seven of these weaknesses (items 1–3, 8 and 10–12) appear in both programmes.

It should be noted that according to the respondents, the weakest points in the SQU programme were item 1 (mentioned fifty-two times) and item 3 (thirty-five times). The weakest points of the CoE programme were item 6 (mentioned one hundred and thirty-five times), item 8 (fifty-four times), and item 7 (thirty-six times).

8.3 SQU and CoE Responses: Significant Differences

Differences between the means of these two groups have already been shown. However, Question 10 in the study asked: are these differences statistically significant or not? The *t* test was applied to find the statistical significance.

The *t* test is a statistical test of significance that indicates whether the apparent difference between two means is a chance or a real difference. So, if the significance of difference is set at .05 -which is typically used in education research- (see Fox, 1969: 240), this means that there is a probability of 5 per cent or less that the difference was a chance occurrence. In other words, the probability of the difference occurring by chance is 5 times in 100 ($p = 0.05$) or less (see Van Dalen, 1966: 375).

Table 8.18 shows this kind of difference between the means of the two groups in the achievement level of the specialisation module's goals in each section. Clearly, there are significant differences ($p < 0.5$) in four sections.

Table 8.18
Significance of difference between SQU and CoE responses:
achievement level of specialisation module's goals

Section	SQU		Standard deviation	CoE		Standard deviation	<i>t</i> value	Level of significance (<i>p</i>)
	n.	Mean		n.	Mean			
Qur'ān	43	3.24	.58	116	2.49	.63	6.82	.000
<i>Ḥadīth</i>	43	3.04	.69	116	3.37	.77	- 2.52	.013
<i>'aqīdah</i>	43	3.14	.74	116	3.24	.83	- .66	.513
<i>Fiqh</i>	43	3.43	.69	116	3.32	.76	.791	.430
<i>Sīrah</i>	42	2.39	1.01	116	3.25	.96	- 4.89	.000
Morals	43	2.91	.83	115	2.85	1.01	.39	.706
Arabic language	43	1.85	.89	116	1.54	.77	2.16	.032

Firstly, in Qur'ān ($p = .000$), which was less than .05. This means that the respondents of SQU and the CoE had different opinions on the achievement levels of the specialisation module's goals in this section. Such a difference was in favour of the SQU respondents because the mean of this section in SQU (3.24) was greater than that of the CoE (2.49). Secondly, in *Ḥadīth* ($p = .013$), which was also less than .05. It was in favour of the CoE respondents because their mean in this section (3.37) was higher than that in SQU (3.04). Thirdly, in *sīrah* ($p = .000$), which was also a significant difference. It was in favour of the CoE respondents as highlighted in the table. Finally, in Arabic language ($p = .032$), which again signifies that the two groups had different views, and, according to the table, was in favour of the SQU respondents. The conclusion is, therefore, that there were statistically significant differences between the means of the two groups in four sections: Qur'ān, *Ḥadīth*,

sīrah and Arabic language. However, there was none in either of the other two sections (*fiqh* and morals).

Table 8.19 shows that there were statistically significant differences between the means of five sections in the achievement level of the specialisation module's content.

Table 8.19
The significance of difference between the SQU and CoE responses:
achievement levels of the specialisation module's content

Section	SQU		Standard deviation	CoE		Standard deviation	<i>t</i> value	Level of significance (<i>p</i>)
	n.	Mean		n.	Mean			
Qur'ān	45	2.72	.60	98	2.42	.67	2.58	.011
<i>Ḥadīth</i>	45	2.82	.78	98	3.41	.77	- 4.24	.000
<i>'aqīdah</i>	45	2.61	.83	98	3.51	.82	- 6.14	.000
<i>Fiqh</i>	45	3.37	.67	98	3.47	.76	- .77	.451
<i>Sīrah</i>	45	1.54	.76	98	2.97	.94	- 8.91	.000
Morals	45	2.59	1.03	98	2.64	1.16	- .26	.792
Arabic language	45	1.78	.87	98	1.47	.69	2.28	.024

Firstly, in the Qur'ān and Arabic language sections, the levels of significance were $p = .011$ and $.024$ respectively. These differences were in favour of the SQU group because the means of these sections in the SQU programme were higher than in those of the CoE. Secondly, in all three sections of *Ḥadīth*, *'aqīdah*, and *sīrah*, $p = .000$. These differences were in favour of the CoE groups. It should be noted here that there was no statistically significant difference between the two groups in the *fiqh* section, which means that the views of both groups were similar.

The significant differences between the SQU and CoE respondents regarding the achievement levels in the teaching and evaluation methods are shown in table 8.20.

Table 8.20
Significance of difference between the SQU and CoE responses: achievement levels of the specialisation module's teaching and evaluation methods

Section	SQU		Standard deviation	CoE		Standard deviation	<i>t</i> value	Level of significance (<i>p</i>)
	n.	Mean		n.	Mean			
Methods	88	2.89	.058	232	2.83	.70	.81	.422
Evaluation	88	2.97	.44	232	3.26	.43	- 5.37	1.53
General	88	3.44	.66	232	3.69	.66	- 3.04	.002

From the table it can be seen that the opinions of the two groups on this issue were similar because there were no statistically significant differences between them. However, their views differed over the achievement level of the general section. According to the table, there was a statistically significant difference between the two means in this section ($p = .002$) and it was in favour of the CoE group.

8.4 Conclusion

The above results led the researcher to conclude that the majority of items in all sections were judged to have attained an average level of achievement. However, in the SQU programme there were some items that attained a high level and they were distributed as follows:

1. Seven in the goal section: four on Qur'ān and three on *fiqh*.
2. Six in the content section: three on Qur'ān and three on *fiqh*.

3. Nine in the general section: five on general aspects and four in evaluation methods.

However, there were also some items that attained a low level of achievement and they appeared in the following sections:

1. Six in the goal section: one on Qur'ān, three on *sīrah*, and two concerning Arabic language.
2. Fifteen in the content section: six on Qur'ān, two on '*aqīdah*, five on *sīrah*, and two in Arabic language.
3. Two in teaching methods and four in evaluation methods.

The CoE programme also contained some items that attained a high level of achievement and they were distributed as follows:

1. Twelve in the goal section: four each on '*aqīdah* and *fiqh*, three on *Ḥadīth*, and one on *sīrah*.
2. Ten in the content section: five on *fiqh*, three on *Ḥadīth*, and two on '*aqīdah*.
3. Six in evaluation methods, five on general aspects, and one on teaching methods.

However, the CoE programme also contained items that attained a low level of achievement, as shown below:

1. Six in the goal section: four on Qur'ān and two on Arabic language.
2. Seven in the content section: five on Qur'ān and two on Arabic language.
3. Three in teaching methods and three in evaluation methods.

As shown in table 8.16, the respondents in both SQU and the CoE noticed strong points in the specialisation module of the programme, such as the depth of knowledge of *tafsīr*, *fiqh* and *Ḥadīth* and the expertise of teachers in the academic subjects. However, the two groups also agreed that there were some weak points in

the programmes, such as the lack of taught quantity of *sīrah*, overemphasis on memorisation, and the lack of Arabic language courses.

In the next chapter, the results of the two groups are compared and discussed.

Chapter Nine

Discussion of the Results

As was stated in Chapter Eight, the majority of goals, content and teaching and evaluation methods of the specialisation module of the training programmes for Islamic education teachers (at SQU and CoE) were achieved at an average level. In addition, there were strengths and weaknesses in both programmes and some differences between them. In this chapter the results of both groups will be discussed and followed by conclusions and recommendations.

9.1 SQU Results

The first observation to note is that although the Qur'ān section contained seven items rated at a high level (Nos. 1, 2, 3 and 6 in goal and Nos. 1, 3 and 4 in content), they were limited to the memorisation and recitation of the Holy Qur'ān and knowledge of its terminology. This result apparently indicates that the respondents found this part of the course to be of good quality. It was also listed as one of the strengths of the specialisation module (see table 8.16). It may reflect the fact that the subject is taught in every term of the four-year training programme, during which students are required to memorise about twelve *juz'* (chapters) of the Holy Qur'ān.

However, the *surahs* for memorisation are not in sequence (see Jāmi'at al-Sulṭān Qaboos, 1999: 8–10). This fact was highlighted by one of the respondents (see Table 8.17). I think that it is an important point, for it could indicate a weakness in the

course requirements. First, it is a difficult task, for most of the courses require the memorisation of sections of the *surahs*. Second, memorising the first or last section of a *surah* does not help students to remember it for long. Nevertheless, the compilers of the syllabus in the Department of Islamic Sciences could maintain that their aim was to encourage students to memorise all twenty *juz*' during the training programme or after graduation.

In my view, memorisation would be improved if the course in each term contained one or more complete *surahs*. This could be achieved by either:

1. including a number of consecutive *surahs* according to the quantity required during the four-year training programme; or
2. including a number of *surahs* – regardless of whether they are consecutive or not – in accordance with the quantity required. However, this method might repeat the tendencies of the current syllabus.

On the other hand, items 5–8, 10 and 11 were given a low rating because the respondents considered the content to have the following weaknesses:

1. There was insufficient material related to Qur'ānic interpretation. There are two possible reasons for this view. First, it could reflect the low number of credit hours allocated to the subject. Second, the courses may not be carefully organised and their content is unsuitable.
2. Students were not given enough examples of the famous types of Qur'ānic reading. Again, there are two possible explanations. First, as far as I know, the teachers of this subject are not specialists in the field because they have only a bachelor's degree in Islamic sciences. Second, the courses on this subject do not

give enough attention to these types of reading. The evidence is that the content includes only a summary of the history of such readings (see Jāmi‘at al-Sultān Qaboos, 1999: 10).

3. Students were given insufficient information on how to extract legislative terminology from the Holy Qur’ān. The reason for this could be that although the subject is part of two courses, one of them – *āyāt al-aḥkām* (verses of laws) – is optional, and the other – *al-tafsīr al-taḥlīlī* (analytical interpretation) contains only one aspect of the subject (ibid.: 4). Some of the students studied the first course and others did not, so it is logical that the majority of the respondents gave this item a low rating.
4. There was insufficient material relevant to modern life (for example, the verses relating to scientific discoveries). This is actually part of the course *al-tafsīr al-taḥlīlī* (analytical interpretation), so the respondents thought that the information contained in this part was insufficient.
5. Students were not given adequate training on how to use the various books on Qur’ānic interpretation. There are three possible reasons for this. First, this point could not be mentioned in the general aims of this section. Second, the teaching method, which is generally based on lectures – as will be discussed later – does not give attention to the practical aspect of the subject. Third, teachers normally concentrate on one or two references for each subject.

In the *Ḥadīth* section, all the items were given an average rating. This could indicate that the respondents thought that three courses were insufficient for this field or that the amount of knowledge taught in them was inadequate.

It could be said that the findings from the results of the ‘*aqīdah*’ section were similar to those of *Ḥadīth*. However, the respondents gave a low rating to the provision of knowledge of other religions (see item 19 in the content section). Their observation seems to be true. The evidence is that if we examine the content of the course in this section, we find that it does not include this subject (see Jāmi‘at al-Sulṭān Qaboos, 1999: 2–3). I believe that this issue should be given attention in the programme and that Islamic education teachers should be provided with such knowledge. This aspect of education is particularly important in modern times, for the world has become a global village as a result of technological progress in communication and one can be in touch with events and ideas anywhere on the planet.

Moving to *fiqh*, in their answers to the questionnaire the respondents thought that the programme succeeded in providing students with knowledge of Islamic worship, the similarities and differences between the orthodox trends of Islam, the sources and concepts of Islamic jurisprudence and the family in Islam. This result was supported by ten respondents who indicated that *fiqh* was taught in depth (see table 8.16). It can be concluded that the respondents found the courses on *fiqh* useful and adequate. Indeed, this field is allocated 27 credit hours (nine compulsory courses), which is 37.5 per cent of the total credit hours (72) of the specialisation module. This total equals the total credit hours allocated to *tafsīr*, *Ḥadīth*, ‘*aqīdah*’ and *sīrah* together. The generous allocation of credit hours may be due to the fact that *fiqh* is an extensive subject encompassing other fields of study. However, it does not seem reasonable to me to give it such a high priority at the expense of other subjects. When

students graduate, they have to teach all these subjects, which have more or less the same status in Islamic education.

As discussed in Chapter Eight which dealt with the questionnaire, all the items except one in the *sīrah* section were rated at a low level. This result reflects the list of weaknesses in this module, in which fifty-two respondents considered the taught quantity of *sīrah* to be a weak point (see Table 8.17). In my view it is not surprising, because although *sīrah* has been given 6 credit hours, they are only optional according to the final syllabus (see Jāmi'at al-Sulṭān Qaboos, 1999:1). I can see no reason for this, for *sīrah* is considered a separate unit in Islamic education and is taught as such in schools.

Although there was neither a compulsory nor an optional course for *akhlāq* (morals) (see *ibid.*: 2–3), the respondents rated the achievement of its items as average. The explanation of this result could be that morals are an aspect of any course in Islamic sciences. Furthermore, morals are part of human behaviour and relationships, so students could learn about them from their contact with their teachers.

The findings from the results of the Arabic language section were similar to those from the results of *sīrah*. All the items were given a low rating. The reason for this could be that the respondents considered the knowledge provided to be inadequate to help them master oral and written Arabic. This result matched that of al-Sayf's study (al-Sayf, 1990: L). It was supported by fifteen respondents, who stated that there was a lack of instruction in Arabic grammar, syntax and the basic rules of Arabic rhetoric (see table 8.17). As stated in Chapter Five, this section was

taught in two courses, one compulsory and the other optional. Indeed, this situation will lead to the loss of one of the essential aims of the training programme, that is, to help students master oral and written Arabic. In my opinion, this is a very serious matter. If Islamic education teachers do not know the basic rules of Arabic, they will not be able to speak or write classical Arabic, nor will they be able to read and fully understand the Holy Qur'ān and the *Ḥadīth*. They are likely then to use slang in their teaching, which is not suitable for Islamic education. In addition, they will have great difficulty in understanding their subject, which will lead to weakness in their level of knowledge and the loss of confidence in them by the pupils. Moreover, they will be unable to give public lectures on Islam.

With regard to the methods of teaching and evaluation, the respondents gave an average rating to the use of discussion, but a low rating to problem-solving and inquiry. This could indicate that the lecture is the most common method used in teaching specialisation courses, which could be a reflection of their aims. If we look at their description, we find that the main aim is the passing of information on to students, which means that the courses focus on only two levels: memorisation and comprehension (see *Jāmi'at al-Sulṭān Qaboos*, 1999:1–14). Naturally, this is shown in the teaching methods and the quality and quantity of information. In my experience, the information given to students was too meagre and did not exceed comprehension level. It usually comprised:

1. The information given by the lecturer. This was done in either of two ways. Some lecturers divided the lecture into two parts, first reciting the information and then dictating it to the students. Other lecturers read the information only at

dictation speed, so that if the students missed words or phrases, the lecturer could be asked to repeat them. In this regard Ramsden (2000:3) stated: “He or she mumbles lifelessly from a set of well-worn notes while half of the class snoozes or makes desultory jottings.”

2. The textbooks set for students.
3. The textbooks and information dictated by the lecturers.

From this knowledge, the quality and quantity of the information given over fifteen weeks or less can be estimated. It is no doubt poor and shallow, and does not motivate students to think for themselves. The proof of that can be found in the answers given by students in exams. They often seem to be a repetition of what the students wrote in their notebooks or what was contained in the course textbooks.

Ramsden pointed out:

The greatest fault of this sort of “teaching” is not that it is inefficient or ineffective as a way of helping students learn (though it is as well) but it is a tragic waste of knowledge, experience, youth, time and ability. (ibid.: 3)

Indeed, many studies produced the same result. For example, ‘Awaḍ stated that the lecture was the most common method used in training programmes for primary school teachers in Egypt and Saudi Arabia (1995:93). Ibrāhīm also pointed out that this method was the usual one in the Colleges of Arts, Education and Sciences in al-Mawṣil University (Ibrāhīm, 1997: 47). Rāshid mentioned the general observation that the lecture was the method most used by faculty teachers in Arab countries (Rāshid, 1993:68). It also matches that of a study evaluating teacher-training programmes for the intermediate and secondary stages at Qatar University.

The study showed that the lecture was the common method of teaching at the University (see Markaz al-Buḥūth al-Tarbawiyah, 1982:149).

The conclusion could be drawn from al-Sa‘īd’s statement: it is not logical to require teachers to use different teaching methods while the lecture is the common method used in teacher-training programmes (al-Sa‘īd, 1995:80).

In Chapter Eight it was emphasised that though items 15, 19 and 20 were given a high rating, they were negative results because it meant that examination questions focused on the lower mental faculties, being based on the textbooks and information given by the lecturers. Eight respondents supported this result, stating that the tests focused on ability to memorise rather than the higher mental and cognitive activities (see Table 8.17). This situation seems to be a reflection of the objectives and teaching methods.

Ḥasan and al-Jazzār stated that the use of an achievement test (which normally focuses on memorisation) is a common method of evaluation in most colleges of education and institutes in Arab countries (Ḥasan & al-Jazzār 1990:144). Rāshid (1994)¹ also pointed out that there were numerous weaknesses in the methods of evaluating students in three colleges participating in teacher-training programmes in Saudi Arabia (Rāshid, 1996:46).

From the above discussion we can conclude that such methods of teaching and evaluation are unsuitable for training students to be capable of taking part in a debate,

¹ ‘Ali Rāshid, 1994, Ba‘ḍ al-‘Awāmil al-Mu’athirah fī ‘I‘dād al-Mu‘allimīn fī al-Mamlakah al-‘Arabiyyah al-Sa‘ūdiyyah min Khilāl Ārā’ihim.

to give their opinions or use cognitive activities like analysis and sentence structure. As a result, when they graduate and begin to practise their profession, they will be slaves to the text of their subject curriculum.

In the general section the respondents thought that teachers were highly scientifically professional and in general quite professional (see items 22 and 23). The reason could be that the teachers of specialisation courses have not graduated from colleges of education nor do they have a diploma in education. Nevertheless, the respondents indicated that teachers provided students with a detailed syllabus of every subject at the beginning of each term. I think that this is a sound policy, for the syllabus is a plan that guides students throughout the term. It also shows the requirements of each course. In addition, the respondents stated that the specialisation module instilled in the students the importance of Islamic education in life and of setting a good example to others. In my view, it is essential that the programme gives attention to the psychological and spiritual aspects of knowledge because Islamic education takes care of body, mind and soul at the same time.

Moving to the general questions, though the University provides two handbooks (*Faculty Handbook of Academic Guidance* and *Students' Handbook of Academic Guidance and Counselling*), 50 per cent of SQU respondents said that the academic adviser in the Department of Islamic Sciences did not perform his role well (see Table 8.7).² There are numerous reasons for this failing, as listed in Tables 8.8 and 8.9, the most important of which are as follows. First, academic advice is limited

to the time of registration. This means that there is no relationship between the adviser and the student and therefore the adviser does not know how the student is progressing. Second, the meaning and role of academic guidance are not clear to most of the teachers. This could be the result of the teachers' lack of interest in the job or the lack of time in which to do it and therefore they do not give it priority. McBrierty and others stated that the problem was that not every competent teacher at SQU was necessarily a good adviser (McBrierty, 1998:21): "As students indicated, many members of staff are incapable of advising students" (ibid.). Third, the academic advisers are rarely available during office hours.

There are three libraries at SQU (the main library, the mosque library and the Department of Islamic Sciences library), which contain reference material for the Islamic sciences. Nevertheless, 46.6 per cent of the respondents gave only an average rating to the provision of reference material for the specialisation module in the current training programme. Although I do not know the real reason for this view, it could be that these libraries do not contain reference material for all the fields of Islamic sciences or that there are too few copies of each reference.

The result of Question 33 showed that writing research papers to develop students' skills in scientific research was given a low rating. The majority of respondents gave numerous reasons for their answer. First, the teachers did not spend enough time in advising students on the methodology of writing research papers. The teachers could argue that it is not part of their job because students are assumed to

²The purpose of academic advice is to help students achieve their academic objectives and ensure that they conform to the various rules and regulations (see Sultan Qaboos University, 1997/98:1).

study such skills in the course on the methodology of research in Islamic sciences as well as in the professional courses taught by other departments in the College. Although this is true to some extent, it does not mean that teachers are not required to help students and pass on their experience in the subject. Second, research is often transferred from various references. Students resort to this stratagem because they are required to carry out numerous activities and produce a large number of research essays each term.

In answer to Question 35, about 40 per cent of the respondents stated that teaching a specialisation module was a continuation of teaching in a secondary school. The likely reason is that the respondents thought that, in general, teachers of specialisation courses followed a system of instruction similar to that used in secondary schools. This system has the following characteristics:

1. Teaching concentrates on memorisation.
2. The teacher is a sender and the student a receiver.
3. Knowledge is usually based on the one compulsory textbook on the subject and the students' notes.
4. The aim of the course is to pass the examination and gain a certificate.

As was shown in table 8.15, the majority of the respondents indicated that the method of teaching encouraged memorisation rather than analysis and practical application. It should be noted here that this result corresponds to the results of items 2, 3, 15, 16 and 18–20 in the section on the methods of teaching and evaluation.

The strengths of the module in the view of the respondents are shown in Table 8.16. According to the table, the strongest points are as follows:

1. Sufficient time and attention are given to the memorisation and recitation of the Holy Qur'ān and knowledge of its terminology.
2. In general, the teachers are academically proficient.

Table 8.17, however, showed the weaknesses, the most important of which are listed below:

1. The quantity of *sīrah* taught is inadequate.
2. Teaching focuses on memorisation.
3. There is insufficient instruction in Arabic grammar, syntax and the basic rules of Arabic rhetoric.
4. There is a lack of specialised courses in comparison with the provision of professional courses.

Points 1, 2 and 3 have been discussed already, so we shall now turn to point 4. Although the specialisation module is allocated 72 credit hours at SQU – which is 54.5 per cent of the total credit hours (132) of the programme – some of the respondents indicated point 4. This result corresponds with that of the Islamic education teachers' workshop, which was held at the College of Education at SQU in 1995 (see *Kulliyat al-Tarbiyah wa al-'Ulūm al-Islāmiyyah*, 1995:67).

In my opinion this is not an accurate view. If we compare the credit hours of the specialisation module with those of the professional module, there is a large difference. The professional module comprises a total of 42 credit hours, which is

31.8 per cent of the total credit hours of the programme. The number of the specialised courses does not seem to be a problem, so why did the respondents compare these courses with those of the professional module? One possible explanation is that they considered the quality of the knowledge in some of the professional courses to be inferior and that they would be better replaced with specialised courses.

The deficiencies of the specialisation module do not seem to be clearly defined. The quantity of some courses could be insufficient or the quality of others inferior. Perhaps the teaching methods used by some of the lecturers do not encourage students to seek knowledge by themselves, and so the students are satisfied with the knowledge provided by the compulsory textbooks and lectures. This conclusion is supported by the above results.

9.2 CoE Results

As was stated in Chapter Eight, none of the items in the Qur'ān section was given a high rating. Nine items (four in goal and five in content) were given a low rating. The respondents indicated that the programme did not provide them with sufficient training in the memorisation and recitation of the Holy Qur'ān and knowledge of its terminology. This result corresponds with that of the Islamic education teachers' workshop (see *Kulliyat al-Tarbiyah wa al-'Ulūm al-Islāmiyyah*, 1995: 66 & 69). Nor did it enable the students to memorise numerous *juz*' of the Holy Qur'ān. This view is logical because students are required to memorise and recite only *juz*' 29 and 30 – which a child would normally know by heart before going to primary school – besides part of *surah* 2, *Sūrat al-Baqarah*. This result corresponds with that of al-Sayf's

study (al-Sayf, 1990:L). In addition, these *surahs* usually have no connection with the verses that are part of the Islamic education curriculum for the intermediate and secondary stages. Furthermore, the memorisation and recitation of the Holy Qur'ān were included only in the courses on Qur'ānic interpretation and were allocated just one hour per week of practical time (see Wizārat al-Ta'līm al-'Ālī, 1998: 4, 21 & 98). This result is very similar to that of Question 38, in which one hundred and thirty-five respondents indicated that there was a scarcity of courses on the terminology of the Holy Qur'ān (see table 8.17). In my view this will contribute to increasing the weakness of Islamic education teachers in this subject. Indeed, the problem was confirmed by the workshop of Islamic education teachers who graduated from SQU (see Kulliyat al-Tarbiyah wa al-'Ulūm al-Islāmiyyah, 1995: 66, 67 & 69), as well as by the Director of the Department of Islamic Education.³

The respondents also stated in this section that they were not encouraged to use a variety of books on the interpretation of the meaning of the Holy Qur'ān. The possible reasons for this situation are as follows. First, perhaps the teachers do not ask the students to use different reference books because the system of instruction is based on one compulsory reference book. Second, the students themselves may not be inclined to read about the subject from different sources because they have been educated according to a particular viewpoint for twelve years at school and they find it difficult to change to another system. In this regard some faculty members pointed out:

³ In his answers to the questions sent to him by the researcher.

Students are pampered, because if any teacher tries to teach them more about the subject or asks them to carry out more activities, they become upset and complain to the college's administration. So, many teachers yield to the students' wishes, and therefore the amount of knowledge is usually limited.⁴

On the other hand, some of the students indicated that the time allocated was not sufficient for the numerous activities and study of large amounts of knowledge required by some courses.

As for the results of the other sections, the respondents stated that *Ḥadīth* gave them sufficient examples and required them to memorise numerous Sayings of the Prophet. This section also developed their appreciation of the important role of the Sunnah in person-rearing and forming a society.

Aqīdah supplied the respondents with sufficient knowledge of different doctrines, which would enable them to appreciate the difference between these doctrines and Islam. Moreover, this section strengthened their belief in the six pillars of *iman* (faith).⁵ It could be said that it awakened the respondents' spirituality, because it developed their appreciation of the Islamic doctrine and its importance for both individuals and society.

However, from the findings it seems that the CoE respondents judged *fiqh* to be the best of all the sections. Nine of the fourteen items in the goal and content

⁴ This information was gathered during a discussion between the researcher and some of the teachers when the questionnaire was distributed.

⁵ The six pillars are: the belief in Allah, His angels, His Holy Books, His messengers, the Day of Judgement, and all of decree, the good of its and the evil of its, is from Allah.

sections were given a high rating. The result was confirmed by sixteen respondents, who stated that this subject was taught in depth (see Table 8.16). It might be that this section was allocated a larger number of credit hours (15) than the other sections. The respondents indicated that this section provided sufficient knowledge of obligatory Islamic worship, interpersonal dealings and the rules of family life in Islam. It also included material relevant to compulsory Islamic education subjects at intermediate and secondary stages.

In the *sīrah* section, all the items were rated average except one, which was rated high. Twenty-one respondents also stated that the quantity of the course was insufficient (see table 8.17). The reason for this might be that in the CoE programme this subject was taught in a compulsory course with three credit hours. The respondents might have given item 27 in the goal section a high rating because they thought that it provided them with sufficient examples from the life of the Prophet (peace be upon him).

All the items of the morals section were given an average rating. The reason could be that there is no separate course on this subject in the syllabus. Possibly the compilers of the syllabus decided that morals were included in different subjects in different sections. It could also be studied from the attitudes and behaviour of teachers in general and Islamic education teachers in particular. However, in my opinion it would be more useful if the programme included at least one course on morals in general and morals in the teaching profession in particular.

The Arabic language was judged to be the most deficient section, for all its items were given a low rating. This is not surprising because, as mentioned in Chapter

Five, there is no compulsory or even an optional course in Arabic language. My comments here are the same as those already given in the discussion of the SQU results.

From the findings of the results of the teaching and evaluation methods in the CoE programme, it appears that there is a close correlation with the results of this section at SQU. It can be concluded, therefore, that the lecture is the common method used in teaching specialisation courses. Furthermore, teachers often did not make use of the teaching facilities available in the colleges. There are several likely reasons for this. First, the teachers might not have had enough experience to use these facilities. Second, the facilities might be limited, so they are not available for every class. Third, since the teachers often use the lecture as the method of instruction, they might think that they do not need to use any other means of teaching.

With regard to the methods of evaluation, although items 15 and 18–20 were given a high rating, it does not mean that it is a positive result. The explanation has already been given in the result of the SQU programme. The respondents indicated that essay and multiple-choice questions were often used. However, they also stated that the evaluation questions rarely examined students' attitudes and were seldom based on information from different sources. The reason might be that the teachers had been educated in this way and found it difficult to change to another system, or that it was a reflection of the teaching method, which is based on one reference textbook and very limited information.

In the general aspects section, the respondents indicated that the teachers of specialisation subjects were usually professional and that they provided students with

a detailed syllabus of every subject at the beginning of each term. The results also showed that the specialisation subjects instilled into the students the importance of setting a good example to others.

“Setting a good example” is generally understood to mean that people should practise what they preach. In this regard Allah says in Sūrat al-Şaff: “You who have *iman!* Why do you say what you do not do? It is deeply abhorrent to Allah that you should say what you do not do” (61:2&3). He also says in Sūrat al-Baqarah: “Do you order people to be devout and forget yourselves, when you recite the Book? Will you not use your intellect?” (2: 43).

It is important for Islamic education teachers to have this type of personality for the following reasons. First, they are teachers of Islamic education, a subject which contains the instructions of Allah (may He be Exalted) and His Prophet Muhammad (peace be upon him). Second, they are teachers who teach, educate, guide and advise their pupils. Therefore, if we want them to be effective in their profession, the training programme for Islamic education teachers should give due attention to these points.

According to the results of the general questions section, the respondents indicated that academic advisers in the Department of Islamic Sciences performed their role at an average level. The reasons given were similar to those listed in the discussion of the SQU results.

With regard to the provision of reference material for the specialisation module in the current programme, 43.1 per cent of the CoE respondents rated it as average. The main reason for this view could be that each college has only one

library.⁶ In the summer of 2000 I visited the library of a men's college of education in Nizwā. I found it to be too small and containing insufficient reference material for Islamic sciences. Moreover, there was no local public library to supply the deficiency. Therefore, students faced difficulties in finding the necessary reference material for their studies and research.

According to the findings from the results of Question 34, writing research papers in Islamic sciences courses to develop students' skills in scientific research was given an average rating. The majority of the respondents listed the same reasons as those stated in the discussion of this point in the SQU results (see table 8.12). They also mentioned other reasons such as the lack of reference material, the shortage of time and the fact that teachers neglected to read, mark and discuss research papers.

However, during a discussion with some lecturers at one of the colleges, one of them⁷ pointed out that it was difficult for teachers to read and mark students' research papers owing to the large number of students that they taught every term. Therefore, because of this problem and the complaints from students about the numerous pieces of research that they were required to carry out, it was suggested that each student should be asked to research only one topic in the specialisation module each term. He also pointed out that the problem was caused by the insufficient length of the training period and by the college's workshops, which occupied much of the students' time.

⁶ It is now called the Learning Resources Centre and contains books, journals, films, maps, tapes, etc. (Wizārat al-Ta'līm al-'Ālī, 2000/01:23).

The respondents also indicated that on average it was true that teaching specialisation courses in CoE was a continuation of teaching at secondary stage (see Table 8.14).

The result of Question 36 was similar to that of SQU. It concluded that the majority of the respondents considered it true to a high degree that the teaching of specialisation courses usually encouraged memorisation. This result and that of items 3, 4, 15 and 18–20 – in the methods of teaching and evaluation section – support the result of Question 35.

The strengths of the module, according to the respondents, are shown in table 8.16. From the table, the strongest points are as follows: first, in item 5, thirty-seven respondents indicated that, in general, the teachers were academically proficient. Second, sixteen of them stated that *fiqh*, *tafsīr* and *Ḥadīth* were taught in depth. However, according to Table 8.17, the following were considered to be the weakest points of the module.

1. Scarcity of courses on the terminology of the Holy Qur’ān.
2. Lack of instruction in Arabic grammar, syntax and the basic rules of Arabic rhetoric.
3. Lack of specialised courses in comparison with the provision of professional courses.

It is important to note here that it is not surprising that some respondents indicated point 3. As was demonstrated in Chapter Five, the total credit hours of the

⁷ Lecturer in the Department of Islamic Sciences at the College of Education in Nizwā.

specialisation module in the colleges (64 hours or 48.5 per cent of the total of 132 credit hours) was close to that of the professional module (59 hours or 44.7 per cent). Moreover, the professional module had been allocated a large number of teaching hours: 768 for practical and 450 for theoretical courses, totalling 1,218. On the other hand, the teaching hours of the specialisation module were 960 in total (see Chapter Five). I think that the professional module has been allocated too many teaching hours, not because this part is unimportant but because it has led to the removal of some important courses from the training programme for Islamic education teachers, such as educational aims and instructional objectives and Arabic rhetoric. In addition, it has led to the reduction of other important courses such as the memorisation and recitation of the Holy Qur'ān, which, as part of the Qur'ānic interpretation courses, has been allocated only three terms. In this regard al-Woheiby stated:

In some teacher-training programmes, students spend a lot of time learning about how to teach at the expense of learning the content or the skills related to the specialisation level that they will teach. This is perhaps most unfortunate, for the weaknesses in the specialisation are more damaging to the teaching/learning and more difficult to repair over time. (1996:64)

Moving on to the statistically significant differences, although tables 8.18, 8.19 and 8.20 showed that there were differences between the means of the responses of SQU and CoE respondents, not all of them were statistically significant. The differences that were statistically significant appeared in the following sections. First, in the Qur'ān section, it was to the advantage of the SQU group, for seven items were given a high rating compared with none in the CoE group. The reason could be that the SQU programme contains eight courses on the recitation of the Holy Qur'ān and knowledge of its terminology compared with the CoE programme, in which the

subject is included as part of only three courses on the interpretation of the Holy Qur'ān. Therefore, it appears that the SQU programme is more useful in this area than the CoE programme. Second, there were statistically significant differences in *Ḥadīth*, *'aqīdah* and *sīrah* and they were to the advantage of the CoE group. This result indicates that these sections of the CoE programme are of better quality and more useful than their equivalent in the SQU programme. Third, although all items in the Arabic language section were given a low rating in both programmes, there were statistically significant differences and they were to the advantage of the SQU group.

In the sections on the methods of teaching and evaluation and general aspects, five items in both programmes were given a high rating and three an average rating. Table 8.20 shows that there was a statistically significant difference between the two groups in the general aspects and it was to the advantage of the CoE group. The reason could be that more items in the CoE programme were given a high rating than in the SQU programme.

9.3 Strengths and Weaknesses

The strengths and weaknesses of both programmes can be extracted from the results reported in Chapter Eight as well as from the above discussion. However, in the light of the ratings given by the respondents, an item is classified as a strength only if its mean is 3.5 or more (equivalent to a high level of achievement). If the mean of the item is less than 2.5 (equivalent to an average level of achievement), it is classified as

	//////////////////////////////////// ////////////////////////////////////	(faith).
<i>Fiqh</i>	Giving students accurate knowledge of the jurisprudential rules of obligatory Islamic worship. Giving students sufficient knowledge of the rules of interpersonal relationships and family life in Islam. Teaching students the similarities and differences between the orthodox trends of Islamic jurisprudence.	
	//////////////////////////////////// //////////////////////////////////// //////////////////////////////////// ////////////////////////////////////	Making its material relevant to compulsory subjects in intermediate and secondary stages.
<i>Sīrah</i>	//////////////////////////////////// //////////////////////////////////// ////////////////////////////////////	Giving students enough examples from the life of the Prophet.
Morals	//////////////////////////////////// ////////////////////////////////////	//////////////////////////////////// ////////////////////////////////////
Arabic language	//////////////////////////////////// //////////////////////////////////// ////////////////////////////////////	//////////////////////////////////// //////////////////////////////////// ////////////////////////////////////
Teaching methods	//////////////////////////////////// //////////////////////////////////// ////////////////////////////////////	Teachers of the specialisation courses use lectures effectively.
Evaluation methods	Essay examinations used to evaluate students in suitable subjects.	
	//////////////////////////////////// //////////////////////////////////// //////////////////////////////////// ////////////////////////////////////	Multiple-choice examinations are used to evaluate students in suitable subject.
General aspects	Teachers of the Islamic courses are generally scientifically professional. Students are provided with a detailed syllabus of every course at the beginning of each term. Specialisation module instils in the students the importance of Islamic education in life. It also instils in the students the importance of setting a good example to others.	

Teaching methods	Teachers of specialisation courses did not normally use problem-solving and inquiry in their teaching.	
	//////////////////////////////////// //////////////////////////////////// //////////////////////////////////// ////////////////////////////////////	Teachers of specialisation courses did not normally use the facilities available in the college.
Evaluation methods	Evaluation normally concentrated on the lower mental faculties and was based only on the textbooks and information given by the lecturer.	
General questions	//////////////////////////////////// //////////////////////////////////// //////////////////////////////////// ////////////////////////////////////	The academic adviser in the Dept of Islamic Sciences did not perform his role well.
	The reference material on Islamic sciences was insufficient.	
	Writing research papers was not so effective in developing students' skills in scientific research.	//////////////////////////////////// //////////////////////////////////// //////////////////////////////////// ////////////////////////////////////
	The methods of teaching specialisation courses encouraged memorisation rather than analysis and practical skills.	

9.4 Conclusion

The analyses of the results of the questionnaire revealed several important findings. In general, the conclusion is that the quantity and quality of the material for the specialisation module in both programmes are unsatisfactory because, in the view of the respondents, most of the items were achieved at an average level. Moreover, other items were given a low rating and were therefore classified as weaknesses. Some of these weaknesses appeared in both programmes, such as the lack of material on the famous types of Qur'ānic reading and the Arabic language, reference material on Islamic sciences, and the use of different methods of teaching and evaluation to encourage analysis and improve practical skills. However, some of the weaknesses appeared in only one programme. For example, in the Qur'ān section of the SQU programme, students were not encouraged to use a variety of books on Qur'ānic

interpretation. In the CoE programme, the time devoted to the recitation of the Qur'ān was insufficient.

Nevertheless, there were some positive results which were classified as strengths in this module. A few of them appeared in both programmes, such as the sufficiency of material on the rules of interpersonal relationships and family life in Islam, and the effectiveness of instilling in students the importance of setting a good example to others. There were also strengths which appeared in either one or the other of the two programmes. For example, the module enabled SQU students to memorise numerous surahs from the Holy Qur'ān, which was lacking in the CoE programme. Yet, in the CoE programme, the module contained sufficient material on the Sayings of the Prophet, which was lacking in the SQU programme.

Conclusion, Suggestions and Recommendations

This is a summary of the accumulated conclusions drawn from the discussion of the issues raised from theoretical part and the findings from the fieldwork. It is followed by some suggestions for improving the training programme for Islamic education teachers in Oman. The chapter ends with some recommendations which could be useful for the future planning of the programme as well as for further studies in this field.

Summary of the Study

The subject of this study is the description and evaluation of training programmes for Islamic education teachers in Oman. Different methods were used to collect the information (questionnaire, interviews and sending questions to individuals). The discussion of the issues and analysis of the fieldwork have produced various important points.

Chapter One has outlined the plan of the study. It included the justifications and questions raised. It also explained the methodology of the study, procedures followed, the implementation of the questionnaire and the collection of data. Lastly, it has given a definition of the key terms.

Chapter Two is a general introduction to teacher-training programmes, especially in Arab countries. The chapter has described the beginning of pre-service teacher-training in some industrial countries as well as in some Arab countries. It has also shown the elements that should be taken into account in any teacher-training programme. The system of teacher-training, some pre-service and in-service

problems and the reform of teacher-training have been explained. The chapter has ended with some previous studies of Islamic education.

Chapter Three has introduced the system of education in Oman before 1970. The education in the *madrasat al-Qur'ān*, the mosque and other *madrasahs* has been explained. The chapter has also described the development of education in the country between 1930 and 1970.

Chapters Four and Five have presented the development of education and teacher-training programmes in Oman after 1970. **Chapter Four** has given details of the types of education in the country. The development of teacher-training programmes in the country between 1976 and 1985 have been described, followed by the elements of these programmes. **Chapter Five** has dealt with the development of these programmes from 1986 to 2001. It has described the system of study in the Sultan Qaboos University (SQU) and its training programme for Islamic education teachers, followed by the equivalent programme at the colleges of education CoE. The chapter has ended with a comparison between the two programmes.

Chapter Six has shown the training programmes for Islamic education teachers in three Gulf countries. It has started with the programme at the University of United Arab Emirates, followed by Qatar University and then Bahrain University. Lastly, it has given a comparison of the programmes in the four universities (Sultan Qaboos, United Arab Emirates, Qatar and Bahrain).

Chapter Seven has given an assessment of these programmes in general and of those in Oman in particular. It has focused on points that were not included in the questionnaire that was used in this study.

Chapters Eight and Nine have assessed the findings from the answers that were given to the questionnaire by respondents at SQU and CoE. **Chapter Eight** has detailed the implementation of the questionnaire and the statistical treatment of data. It has also described the statistics of the findings in each institute. **Chapter Nine** has discussed the findings and in particular the strength and weaknesses of the two programmes.

General Conclusion

As was indicated earlier, the research for this thesis was carried out to answer the questions raised in Chapter One. This thesis is divided into two parts: theoretical (Chapters One to Seven) and practical (Chapters Eight and Nine).

Before the establishment of the first modern school in Oman in 1940, education was available in three kinds of institutions: *madrasiat al-Qur'ān* (Qur'ānic school), the mosque and other advanced *madrasahs* (schools). In general, these institutions were supported and financed by the general public. However, until 1970 there was no institute nor college for training teachers. The teachers of Islamic education and Arabic language were usually graduates of the mosque or advanced schools.

Although the training of Islamic education teachers (as well as teachers of other subjects) in Oman did not begin until the 1970s, as described in Chapter Four, it developed rapidly. The first programme was established in the academic year 1976/77 to train students who had completed the seventh grade at school and had been awarded the secondary school certificate for one year at the Institute of Male and Female Teachers. In 1984 another two-year training programme was devised to

train students who had a secondary school certificate. This training programme was substantially upgraded when the Sultan Qaboos University was opened in 1986 and completed in 1995 when the Ministry of Higher Education decided to promote the colleges of intermediate education to university level.

As stated in Chapter Three, there are generally three basic elements (general culture, specialisation and occupational/professional) which should be considered when planning any teacher-training programme. The two common systems of teacher-training are concurrent and consecutive. Furthermore, teacher-training programmes face various problems in most countries of the world, but particularly in the Arab world.

Chapter Five describes the present training of Islamic education teachers in two institutes: Sultan Qaboos University, and the colleges of education that are controlled by the Ministry of Higher Education. The period of training in both institutes is four years and each year is divided into two terms. The training programme is based on the credit hours system, in which students take a specific number of credit hours for each term. The training is divided into theory and practice. First, students take various theoretical courses and then they put into practice (in the college and schools) what they have studied in the first part of the programme. Although the credit hours in both institutes total 132, they are differently distributed among the three modules (general culture, specialisation and occupation) of each programme.

Chapter Six describes the teacher-training programmes for Islamic education teachers in three Gulf states: United Arab Emirates (UAE), Bahrain and Qatar. This

type of training was begun in Bahrain and the UAE in 1966. There are similarities and differences between these programmes as well as between them and the programmes in Oman. The important similarities are as follows:

1. All the programmes contain three modules: general culture, specialisation and occupational.
2. All the programmes are divided into two parts: theory and practice.
3. In all the programmes the specialisation module is allocated the largest number of credit hours.
4. The normal load for full-time students ranges from 12 to 19 credit hours.

The important differences are as follows:

1. The length of the programme in the UAE is five years, compared with four years in the other three countries.
2. The total credit hours range from 131 in Bahrain to 135 in Qatar and 162 in the UAE.
3. There is some variation in the distribution of credit hours among the three modules of the four programmes.

The Strengths and Weaknesses of the Programmes

Great efforts have been made in Oman since 1976 to improve the quality and quantity of teacher-training programmes. As described in Chapters Four and Five, these programmes have been upgraded from a low level (one year of training after the seventh grade) to university standard. Furthermore, a range of modern technology is usually provided – especially at SQU – such as a computer laboratory and a micro-teaching centre. Moreover, the findings of the questionnaire, which was applied to

evaluate the specialisation module of the programmes, has shown that there are strengths (items that attained a high level of achievement) in this module in both programmes.

1. The findings have shown that there are strengths common to the specialisation module of both programmes:
 - (a) It provides students with sufficient knowledge of the jurisprudential rules on obligatory Islamic worship, family life in Islam and inter-personal relationships.
 - (b) The specialisation subjects instil in the students the importance of Islamic education in life and setting a good example to others.
 - (c) Teachers of Islamic courses are generally scientifically professional.
2. The strengths of the SQU programme are as follows:
 - (a) It provides students with sufficient and efficient knowledge of the recitation of the Holy Qur'ān and its terminology.
 - (b) It enables students to memorise numerous *surahs* of the Holy Qur'ān.
 - (c) It develops students' appreciation of the importance of the Holy Qur'ān for both individuals and society.
3. The strengths of the CoE programme:
 - (a) It gives students sufficient examples of the Prophet's Sayings.
 - (b) It enables students to memorise sufficient *aḥādīth* (the Prophet's Sayings).
 - (c) It enables students to use the alphabetical index of the Prophet's Traditions.
 - (d) It provides students with knowledge of other religions.
 - (e) It develops students' appreciation of Islamic doctrine and its importance for both individuals and society.

- (f) Teachers of specialisation subjects use essay and multiple-choice exams in particular subjects.
- (g) Teachers of specialisation subjects are generally professional.

However, these programmes also contain many weaknesses, which came to light during the discussion of the information given in Chapters Five and Seven as well as the findings from the questionnaire. From these discussions we can draw the following conclusions:

1. The conditions of admission are neither sufficiently stringent nor appropriate, especially for those who intend to make a career in Islamic education.
2. The distribution of credit hours among the modules of the two programmes on the one hand and the fields of the specialisation module (Islamic courses) on the other needs improvement.
3. Insufficient attention is given to some fields such as the recitation and memorisation of the Holy Qur'ān at the CoE as well as *sīrah* and Arabic language in both programmes.
4. The period of teaching practice is too short at SQU and too long at the CoE.
5. The cards used to evaluate student teachers of Islamic education in teaching practice are unsuitable.

According to the findings of the questionnaire, the specialisation module contains many weaknesses (items that attained a low level of achievement) such as the following:

1. Weaknesses common to both programmes:

- (a) The module does not provide sufficient material relevant to Qur'ānic interpretation.
- (b) It is unable to develop students' appreciation of the eloquence of expression in the text of the Holy Qur'ān.
- (c) It does not explain how to extract legislative terminology from the Holy Qur'ān.
- (d) It does not contain sufficient examples of the famous Qur'anic readings.
- (e) The knowledge of Arabic (grammar and rhetoric) is insufficient.
- (f) Teachers of specialisation subjects use mostly the lecture method of teaching.
- (g) Evaluation concentrates on the lower mental and cognitive activities like memorisation and understanding.
- (h) Evaluation questions are usually based on the textbooks and information given by the lecturer.
- (i) The teaching of specialisation subjects encourages memorisation rather than analysis and practical skills.

2. The weaknesses of the SQU programme:

- (a) The taught knowledge of *sīrah* is insufficient and inefficient. Consequently, this module is unable to train students in how to analyse historical events and extract lessons from them.
- (b) Academic advisers in the Department of Islamic Sciences do not perform their role well.
- (c) Writing research papers for Islamic sciences courses is unable to develop students' skills in scientific research.

3. The weaknesses of the CoE programme:

- (a) Knowledge related to Qur'ānic recitation and its terminology is insufficient.
- (b) The chapters of the Holy Qur'ān allocated for memorisation are insufficient.

Indeed, the findings have revealed that there are significant differences between the means of the two groups in the achievement level of the specialisation module. These differences appeared in the following sections:

- (a) The Qur'ān and Arabic language. They were in favour of the SQU programme.
- (b) *Ḥadīth*, *'aqīdah*, *sīrah* and general aspects. They were in favour of the CoE programme.

Suggested Improvements

As indicated in Chapter One, one of the important aims of the present study is to suggest ways to improve the quality and remedy the weaknesses of the specialisation module in the current training programmes for Islamic education teachers in Oman. The suggestions are based on the information given by the teachers of these programmes at Sultan Qaboos University and the colleges of education, the analysis of the findings from the questionnaire in Chapters Eight and Nine, as well as the researcher's own experience.

1. The system of training programmes for Islamic education teachers in Oman should be standardised. To accomplish this aim, I recommend that the following points be borne in mind when compiling courses in Islamic sciences in the College:

- (a) Specialists in Islamic education from the Ministry of Education should be consulted for their knowledge of the standard of Islamic education teachers and their experience of the subject's requirements.
 - (b) Compilers should consult the lecturers in curricula and teaching methods of Islamic education as well as the supervisors of Islamic education teachers in the College to benefit from their experience and academic assessment of students.
 - (c) The views of some Islamic education teachers on the content of the courses in Islamic sciences should be taken into account.
 - (d) The opinions of final-year students should be sought regarding the content of these courses.
 - (e) The courses should be compiled in the light of clearly defined standards which are appropriate for the needs of both teachers and students as well as for the subject itself.
2. All subjects in the specialisation module should be improved in their quality and quantity. For example, although the recitation and memorisation of the Holy Qur'ān and knowledge of its terminology in the SQU programme has been taught each term, it should be given more emphasis. If every Muslim is required to recite the Holy Qur'ān perfectly, then Islamic education teachers should set the example. To achieve this aim, the quality of the content and teaching methods as well as that of the specialist teachers need to be improved. Furthermore, the subject of *sīrah* (the Prophet's Biography) should be given more attention in the training programme because of its importance in the lives of the teachers as well as the lives of the students and society. Therefore, I

recommend that this subject should be allocated at least two compulsory courses. In addition, Arabic language should be given more serious consideration in the syllabus of the programme. In my view Arabic language could be regarded as the key to understanding Islamic sciences and acquiring the knowledge of this subject. Student who do not have this key will face difficulties in their studies and their knowledge will be superficial.

3. Teachers of specialised courses should use a variety of teaching and evaluation methods, such as inquiry and problem-solving, which encourage students to use their higher mental and cognitive activities like analysis and sentence structure. However, the teachers of Islamic sciences courses may not have experience of such methods because they do not usually have a certificate or diploma in teacher-training. Therefore, I suggest that they should be given the opportunity to attend courses in the subject at a college of education.
4. Because of the weak points in the current curricula of the specialisation module in SQU and CoE programmes, I suggest that the length of the teacher-training programme for Islamic education in intermediate and secondary schools be increased to five years. In this regard Galambos stated:

The current move toward five-year programmes is not an attempt to develop an ideal approach. Rather, it is an attempt to provide experiences that are necessary for effective and safe classroom performance and to establish a basis for continuing professional development. (Galambos, 1986: 22–23)

This suggestion is supported by some educators from a college of education in Oman. I quote from the report by the Ministry of Higher Education: “Some educators believe that teacher-training should be done in two stages. The first stage is academic study leading to a BA or BSc. degree. The second step is a one-year

diploma programme based on teaching practice and educational courses” (Ministry of Higher Education, 2001: 5).

The credit hours in the proposed programme could total 162 for the following reasons:

- (a) Teachers of Islamic education must have a strong background in the subject for two reasons:
 - (i) The subject contains many different fields.
 - (ii) The teaching of Islamic education is not limited to school hours, for the teachers are required to participate in many religious, cultural and social activities in society.
- (b) The extra year could help to remove the weak points in the current standard of teaching Islamic education.
- (c) It would provide student teachers with sufficient teaching skills.

In this case the programme could be implemented in one of the following three ways:

(a) Concurrent Teacher–Training Programme

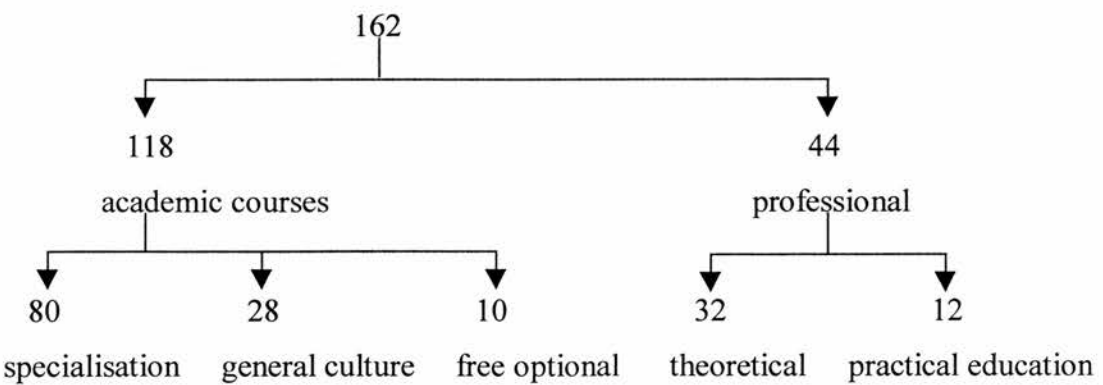


Figure 1 Concurrent teacher–training programme: credit hours

Student teachers are trained academically and professionally at the same time. Therefore, they study for 150 credit hours over 9 terms at the rate of 16 to 17 credit hours per term. Then they do 12 credit hours of practical education at intermediate and secondary schools in the tenth term. The distribution of the total credit hours is shown in Figure 1.

(b) Consecutive Teacher-Training Programme

Student teachers are trained academically for four years, after which they follow a one-year course comprising 30 credit hours towards a professional diploma in education. Over the four years, the 132 credit hours are averaged at 16 to 17 per term. From the total credit hours, 14 are allocated to general education courses.

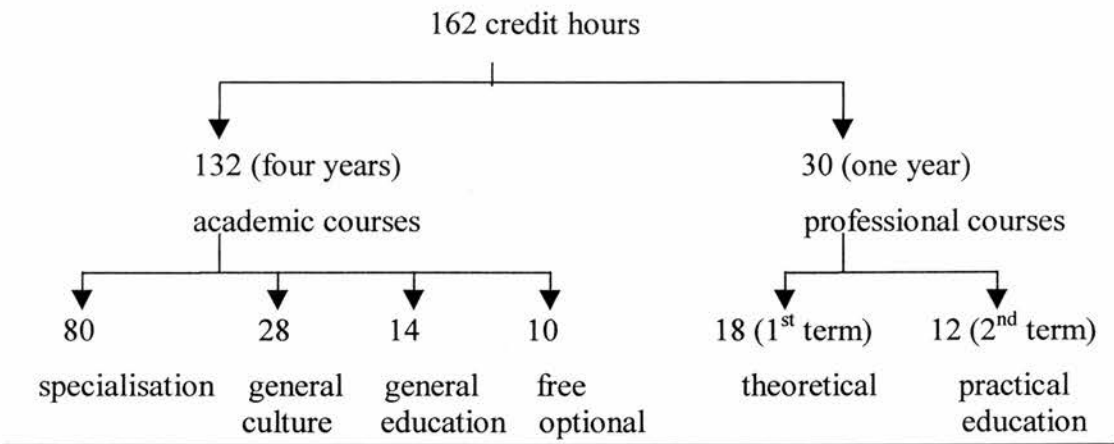


Figure 2 Consecutive teacher-training programme: credit hours

In my opinion there are some advantages in this system. For example, it gives students the freedom to choose the career that they wish to follow. After graduation they have the opportunity to seek employment or continue their studies for another year to gain a professional diploma in teaching. Furthermore, it gives the college of education an opportunity to choose suitable graduates for teaching Islamic education

in the light of their progress in academic study, behaviour and inclination for practical teaching during the first four years. Figure 2 shows the distribution of credit hours in this type of programme.

(c) Two-Part Teacher-Training Programme

This type of programme is divided into two parts. The first part comprises seven terms (three and a half years), during which student teachers follow academic courses (specialisation and general culture). The credit hours allocated to this part total 118. The second part comprises three terms (one and a half years), during which student teachers follow professional courses. Of the 44 credit hours allocated to this part, 32 are taken up by theoretical education courses¹ in the eighth and ninth terms. The tenth term is reserved for teaching practice in intermediate and secondary schools, to which are allocated the remaining 12 credit hours. The distribution of the credit hours is shown in Figure 3.

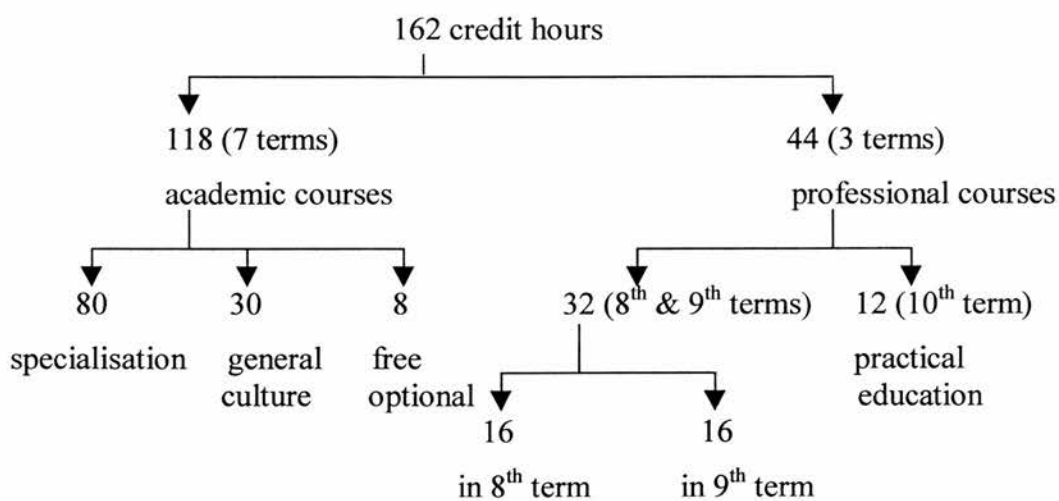


Figure 3 Two-part teacher-training programme: credit hours

¹ Some of these courses include practical subjects within the college of education.

However, if the programme suggested above is difficult to implement, then there is the alternative of a four-year programme with a total of 135 credit hours as shown in Figure 4.

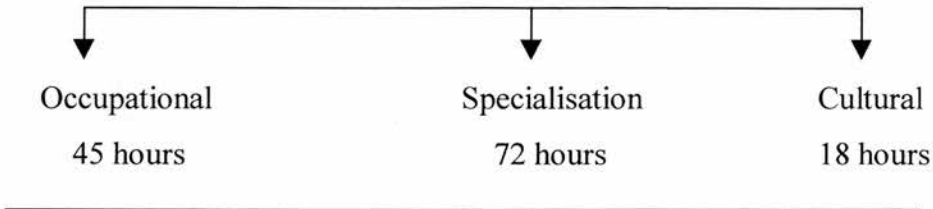


Figure 4 Distribution of the 135 credit hours in Table 2

The credit hours allocated to the fields taught by the Department of Islamic Sciences is shown in Table 1. From the table it can be seen that the total of 72 credit hours for the specialisation subjects comprises 66 for compulsory and 6 for optional courses.

Table 1
Allocation of credit hours to fields of Islamic sciences

Field	Credit hours compulsory courses	Credit hours optional courses
Recitation & memorisation of the Holy Qur'ān	6	–
<i>Tafsīr</i> (interpretation of the Holy Qur'ān)	9	6
<i>Ḥadīth</i> (the Prophet's Traditions)	9	6
<i>'Aqīdah</i> (creed)	9	–
<i>Fiqh</i> (Islamic law)	18	9
<i>Sīrah</i> (the Prophet's Biography)	6	–
Methods of research in Islamic sciences	3	–
Grammar & rhetoric	6	3

In implementing the second alternative, there are two possibilities for the new curriculum. Option A is to keep the previous curriculum but with the changes shown in Table 2.

Table 2
Teacher-training programme: Islamic education (Option A)

Course	Credit hours	Course	Credit hours	Course	Credit hours	Course	Credit hours
1st term		2nd term		3rd term		4th term	
Recitation & memorisation of the Holy Qur'ān (1)	–	Recitation & memorisation of the Holy Qur'ān (2)	1	Recitation & memorisation of the Holy Qur'ān (3)	–	Recitation & memorisation of the Holy Qur'ān (4)	1
Arabic language	3	Oman & Islamic civilisation	2	Ideological trends	3	Analytical interpretation (1)	3
English language	3	<i>Ḥadīth</i> & its sciences	3	Prophet's Biography	3	Family law	3
Interpretation & sciences of the Holy Qur'ān	3	Jurisprudence of worship	3	Analytical explanation of <i>Ḥadīth</i> (1)	3	Monotheism	3
Research methods in Islamic Sciences	3	Islamic creed	3	Educational principles	3	Educational aims & instructional objective	3
Introduction to Islamic jurisprudence	3	English language	3	Psychological development of children	3	Psychological counselling	3
Computer	2	Optional course (SQU requirement)	2	Islamic criminal law	3		
Total	17	Total	17	Total	18	Total	16

Table 2

Teacher-training programme: Islamic education (Option A contd)

Course	Credit hours	Course	Credit hours	Course	Credit hours	Course	Credit hours
5th term		6th term		7th term		8th term	
Recitation & memorisation of the Holy Qur'ān (5)	1	Recitation & memorisation of the Holy Qur'ān (6)	1	Recitation & memorisation of the Holy Qur'ān (7)	1	Recitation & memorisation of the Holy Qur'ān (8)	1
Jurisprudence of wills & inheritance	3	Jurisprudence of inter-personal relationships Arabic grammar	3	Interpretation & study of ascription (of the Prophet's <i>Ḥadīth</i>)	3	The Prophet's Biography	3
Methods of teaching Islamic education (1)	3	Objective interpretation	3	Methods of teaching Islamic education (2)	3	Arabic rhetoric	3
Educational evaluation & psychological testing	3	System of Islamic finance Family law (2)	3	Disconnected teaching (secondary)	3	Educational system in the Gulf states	3
Scholastic curriculum	3	Preaching & analytical interpretation (2)	3	Interpretation of Qur'ānic verses on law		Block teaching practice (intermediate & secondary)	6
Optional course (SQU requirement)	2	Omani society	1	Hesoteric <i>Ḥadīth</i> General aims	3 ²		
Instructional media	3	Disconnected teaching practice (1) (intermediate)	3	of Islamic law Islamic culture Explanation of <i>Ḥadīth</i> (2)			
				Educational optional course	3		
Total	18	Total	17	Total	16	Total	16

² Optional courses.

Option B (136 credit hours) is the division of the training programme into three parts as detailed in Table 3:

- (i) The first five terms are allocated to specialised and cultural courses with a continual course in the recitation and memorisation of the Holy Qur’ān up to the seventh term.
- (ii) The last three terms are allocated to educational (professional) courses.
- (iii) The eighth term is devoted to block teaching practice.

The advantages of this system are that it reduces the intellectual dispersion of students and concentrates their efforts on the specialised and cultural courses in the first part and the professional courses in the second. This will help them to master these skills. Furthermore, it gives students an opportunity to practise in schools in the eighth term after completing all the courses.

Table 3

Teacher-training programme: Islamic education (Option B)

Course	Credit hours	Course	Credit hours	Course	Credit hours	Course	Credit hours
1st term		2nd term		3rd term		4th term	
Recitation & memorisation of the Holy Qur’ān (1)	1	Recitation & memorisation of the Holy Qur’ān (2)	1	Recitation & memorisation of the Holy Qur’ān (3)	1	Recitation & memorisation of the Holy Qur’ān (4)	1
Arabic language	3	Oman & Islamic civilisation	2	Ideological trends	3	Analytical interpretation (1)	3
English language	3	<i>Ḥadīth</i> & its sciences	3	The Prophet’s biography (1)	3	Family law	3
Interpretation & sciences of		Jurisprudence		Analytical explanation		Monotheism	3

the Holy Qur'ān	3	of worship	3	of <i>Ḥadīth</i> (1)	3	System of Islamic finance	
Research methods in Islamic sciences	3	Islamic creed	3	Jurisprudence of transactions	3	Family law (2)	3
Introduction to Islamic jurisprudence	3	English language	3	Arabic grammar & syntax	3	Preaching & orientation	
Computer	2	Optional course (SQU requirement)	2	Optional course (SQU requirement)	2	Analytical interpretation	
Total	18	Total	17	Total	18	Omani society	1
						The Prophet's biography (2)	3
						Total	17

Table 3

Teacher-training programme: Islamic education (Option B contd)

Course	Credit hours	Course	Credit hours	Course	Credit hours	Course	Credit hours
5th term		6th term		7th term		8th term	
Recitation & memorisation of the Holy Qur'ān (5)	1	Recitation & memorisation of the Holy Qur'ān (6)	–	Recitation & memorisation of the Holy Qur'ān (6)	–	Continual teaching practice (intermediate & secondary)	12
Law of wills & inheritance	3	Principles of education	3	Psychological counselling	3		
Objective interpretation	3	Educational aims & instructional objective	3	Methods of teaching Islamic education (2)	3		
Arabic rhetoric	2	Educational evaluation & psychological testing	3	Disconnected teaching practice (intermediate & secondary)	3		
Interpretation of Qur'ānic verses on law	3	Scholastic curriculum	3	Psychological development	3		
Esoteric <i>Ḥadīth</i>							
General aims of Islamic law							
Islamic culture							

Analytical explanation of <i>Ḥadīth</i> (2)		Instructional media	3	Optional educational course	3		
Interpretation & study of ascription (of the Prophet's <i>Ḥadīth</i>)	3	Methods of teaching Islamic education	3	Education in the Gulf states	3		
Islamic criminal law	3						
Total	18	Total	18	Total	18	Total	12

The credit hours total 136 as shows in Figure 5

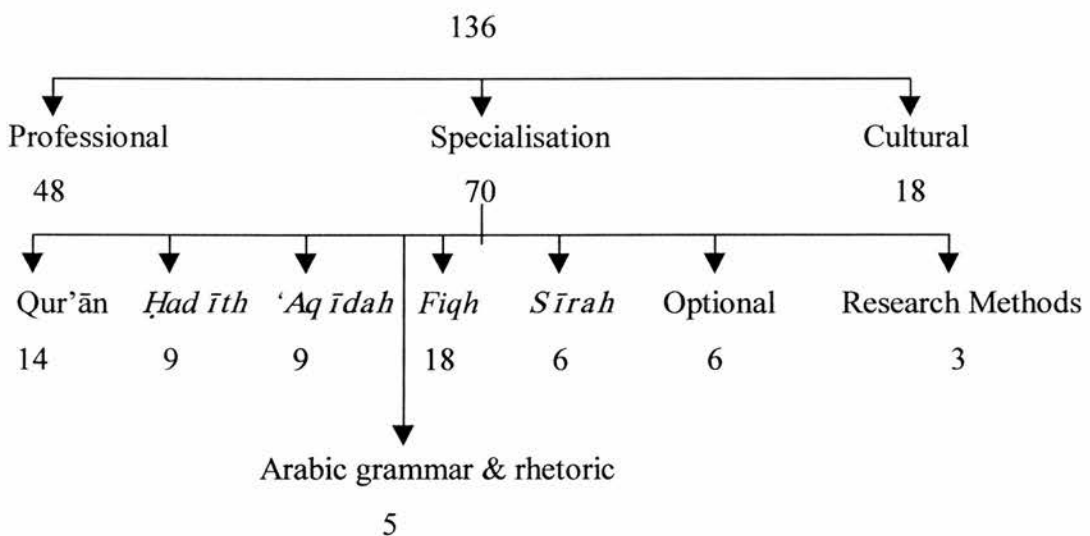


Figure 5 Distribution of the 136 credit hours in Table 3

Recommendations

According to the conclusion there are some strengths in one programme which do not appear in the other. For example, the Qur'ānic courses in the SQU programme are better than those of the CoE. Therefore, to reap the benefit of the strengths of

both programmes and to improve the weaknesses I would make the following recommendations.

1. Reviewing and changing the requirements of admission to teacher-training programmes (especially the training programme for Islamic education teachers) at the colleges of education in Oman so as to select the best applicants.
2. Giving more attention to the recitation and memorisation of the Holy Qur'ān and its terminology, *sīrah* and Arabic language.
3. Reviewing and clarifying the goals of the specialisation module (courses in Islamic studies).
4. Pursuing further research with the aim of evaluating the whole training programme for Islamic education teachers in Oman.
5. Forming a committee of specialists in Islamic and educational studies, whose role is to evaluate and observe training programmes for Islamic education teachers and its implementation.
6. Reviewing and evaluating the training programmes for Islamic education teachers in Oman at least every five years.
7. Since the Arab Gulf states have similarities in their language, religion, history, culture and customs as well as in the content of Islamic education, I recommend forming a committee of specialists in Islamic and educational studies from all these states to consider a standardised training programme for Islamic education teachers.

Bibliography

‘Abd al-‘Āl, Ḥasan Ibrāhīm (1984) “al-Mu‘allim fī al-Fikr al-Tarbawī li Ibn Jamā‘ah (kafā’atuh wa mas’ūliyyātuh)”, Maktab al-Tarbiyah al-‘Arabī li Duwal al-Khalīj. *Risālat al-Khalīj al-‘Arabī*, No. 12, pp. 76–125: Riyadh.

‘Abd al-‘Āl, Ḥasan Ibrāhīm (1985) *Fann al-Ta‘līm ‘ind Badr al-Dīn ibn Jamā‘ah*. Maktab al-Tarbiyah al-‘Arabī li Duwal al-Khalīj: Riyadh.

‘Abd Allah, ‘Abd al-Raḥmān & Banī Khālīd, Ḥusayn (1991) “Madā Itqān Mu‘allimī wa Mu‘allimāt al-Tarbiyah al-Islāmiyyah fī al-Marḥalah al-Thānawiyah fī Muḥāfẓat al-Mafraq, Taqwīm al-‘Adā’ fī al-Tilāwah”, *Majallat Abḥāth al-Yarmūk, Silsilat al-‘Ulūm al-Insāniyyah wa al-Ijtīmā‘iyyah*. Vol.7, No. 4, pp. 117–144: Amman.

‘Abd Allah, ‘Abd al-Raḥmān Ṣāliḥ and others (1991) *Madkhal Ilā al-Tarbiyah al-Islāmiyyah wa Ṭuruq Tadrīsihā*. Dār al-Furqān: Amman.

‘Abd al-‘Azīz, Usāmah (1997) *Dalīl al-Tarbiyah al-‘Amaliyyah*. Jāmi‘at al-Sulṭān Qaboos: Muscat.

‘Abd al-Bāqī, Muṣṭafā Aḥmad and others (1999) Taqwīm al-‘Dā’ al-Tadrīsī li al-Mu‘allimīn wa al-Mu‘allimāt Ḥadīthī al-Takharruj min Kulliyāt al-Tarbiyah bi Salṭanat ‘Umān. Wizārat al-Ta‘līm al-‘Ālī: Muscat.

‘Abd al-Ḥaqq and Bewley, Aisha (1999) *The Noble Qor’ān. A New Rendering of its Meaning in English*, Madina Press: London.

‘Abd al-Jawwād Nūr al-Dīn & Mitwallī, Muṣṭafā Muḥammad (1993) *Mihnāt al-Ta‘līm fī Duwal al-Khalīj al-‘Arabī*. Maktab al-Tarbiyah al-‘Arabī li Duwal al-Khalīj: Riyadh.

al-Abrāshī, Muḥammad ‘Aṭīyyah (1993) *Rūḥ al-Tarbiyah wa al-Ta‘līm*. Dār al-Fikr al-‘Arabī: Cairo.

Abū Dāwūd, Sulaymān ibn al-Ash‘ath al-Sajistānī (1997) *Sunan Abī Dāwūd*. Vol. 4, I‘dād wa Ta‘līq al-Da‘‘ās, ‘Izzat ‘Abīd & al-Sayyid, ‘Ādil, Dār Ibn Ḥazm: Beirut.

Adībī, ‘Abbās & Badr, Ḥusayn (1990) “Dirāsāt Mushkilāt al-Tarbiyah al-‘Amaliyyah li Ṭullāb Barnāmaj Bakālūryūs al-Tarbiyah (Niẓām Mu‘allim al-Faṣl) bi al-Baḥrayn”. *Dirāsāt Tarbawīyyah, Rābiṭat al-Tarbiyah al-Ḥadītha*, Vol. 5. No. 25. pp. 117-141: Cairo.

al-Afandi, Muhammad Hamid & Baloch, Nabi Ahmed (1980) *Curriculum and Teacher Education*. King ‘Abd al-‘Azīz University: Jiddah.

al-Afandī, Muḥammad Ḥāmid & Ballūtsh, Nabī Aḥmad (1984) *al-Manhaj wa I‘dād al-Mu‘allim*. Sharikat Maktabāt ‘Ukāz: Riyadh.

Alhinai, Harith N.S & Aljadidi, Husna (1997) “The Significant of Practicum in Student Teacher’s Curriculum at the Teachers’ Colleges of Education in Oman, Promoting Quality Teacher Education for an Interconnected World”. *International Yearbook on Teacher Education*. International Council on Education for Teaching, 44th World Assembly Proceedings, Vol. II, pp. 423–437: Muscat.

‘Ammār, Sāmī (1997) “Wāqi‘ al-Tarbiyah al-‘Amaliyyah li Māddat al-Lughah al-‘Arabiyyah wa Subul Taṭwiriḥā, Dirāsah Maydāniyyah Ladā Ṭalabat Diblūm al-Ta’hīl al-Tarbawīyy fī Kullīyyat al-Tarbiyah Jāmi‘at Dimashq”, al-Munazzmah al-‘Arabiyyah li al-Tarbiyah wa al-Thaqāfah wa al-‘ulum. *Al-Majallah al-‘Arabiyyah li al-Tarbiyah*, Vol.17. No.2, pp. 201-252: Cairo.

Andrew, Michael D. (1997) “What Matters Most for Teacher Educators”, *Journal of Teacher Education*, Vol. 48, No. 3, pp. 167–175, May–June.

A.Razik, Tahir & El-Shibini Mohammed (1986) *The Identification of Teaching Competencies: A Study of Omani Primary Teachers*: Muscat.

Al-Attas, Syed Muhammad (1979) *Aims and Objectives of Islamic Education*, Hodder and Stoughton, King Abdulaziz University: Jeddah.

‘Awaḍ, Ṣalāḥ al-Dīn & Bahjat, Aḥmad (1989) “Dawr al-Tarbiyah al-‘Amaliyyah fī I‘dād Mu‘allimī al-Marḥalah al-Ibtida’iyyah bi Saṭṭanat

- ‘Umān”, Wizārat al-Tarbiyah wa Shu’ūn al-Shabāb, *Risālat al-Tarbīah*, Vol. 7, pp. 256–265: Muscat.
- ‘Awaḍ, Muḥammad Aḥmad (1995) “Ba‘ḍ Mushkilāt I‘dād Mu‘allimī al-Ta‘līm al-Ibtidā‘ī fī Jumhuriyyat Miṣr al-‘Arabiyyah wa al-Mamlakah al-‘arabiyyah al-Su‘udiyyah”, *Dirāsāt Tarbawiyah*, Rabi‘at al-Tarbiyah al-Ḥadīthah, Vol.10, No.74, pp71–107: Cairo.
- Bahwān, ‘Abd Allah bin Jum‘ah (1985) *Masīrat al-Ta‘līm fī Khamsat ‘āshar ‘Ām bi Sulṭanat ‘Umān*: Muscat.
- al-Barwani, Thuwayba (1997) “Learning How to Teach: Student teachers’ Perception of the Impact of Feedback from University Supervisors and co-operating Teachers”, *International Yearbook on Teacher Education*. International Council on Education for Teaching, 44th World Assembly Proceedings, Vol. I, pp. 135–157: Muscat.
- al-Bukhārī, Muḥammad ibn Ismā‘īl (1999) *Ṣaḥīḥ*. al-Maktabah al-Alfiyyah li al-Sunnah al-Nabawiyyah, CD, Markaz al-Turāth li al-Ḥāsib al-Ālī: Amman.
- Campbell, Elizabeth (1997) “The Ontario Institute for Studies in Education of the University of Toronto”, *Journal of Teacher Education*, Vol. 48. No. 4, pp. 255–263, September-October.
- Collier, Sunya T. (1999) “Characteristics of Reflective Thought during the Student Teaching Experience”, *Journal of Teacher Education*, Vol. 50, No. 3, pp. 173–181, May–June.
- Cooper, Sandra B. (1996) “Case Study of Teacher Education Students in a Field-Based and a University-Based Elementary Methods Course”, *Journal of Teacher Education*, Vol. 47, No. 2, pp. 139–146, March–April.
- Daniel, Patricia (1996) “Helping Beginning Teachers Link Theory to Practical: An Interactive Multimedia Environment for Mathematics and Science Teacher Preparation”, *Journal of Teacher Education*, Vol. 47, No. 3, pp. 197–204, May–June.
- Daniels, Linda Yeatts (1999) “Student Teachers’ Use of Action Research in the Classroom (behaviour management)”, Ph.D thesis, *Dissertation Abstracts*, p. 2442, January.

Department of Education and Science (1972) *Teacher Education and Training*. An HMI discussion paper: London.

Department of Education and Science (1983) *Teaching in Schools: The Content of Initial Training*. An HMI discussion paper: London.

al-Dhahab, Mohammed Hafiz (1987) *The Historical Development of Education in Oman from the First Modern School in 1893 to the First Modern University in 1986*. A Ph.D theses, Boston College, Graduate School of Arts and Sciences, Department of Education.

An Encarta Encyclopaedia, (1993–2000), United Arab Emirates. <http://encarta.msn.com>, c- Microsoft Corporation.

An Encarta Encyclopaedia (1993–2000), Qatar. <http://encarta.msn.com>, Microsoft Corporation, pp. 1–3.

An Encarta Encyclopaedia (2000), Oman.

Faculty of Education (1997) Professional Diploma in Teaching. United Arab Emirates University, <http://www.fedu.uaeu.ac.ae>, p. 1-2, November.

Faculty of Humanities and Social Sciences (1997) Bachelor Degree Program in Islamic Studies (United Arab Emirates). <http://www.fhss.uaeu.ac.ae>, pp. 1–4, November.

Fischer, Michael M. J. (1980) *Iran from Religious Dispute to Revolution*. Harvard University Press: Cambridge.

Fox, David J. (1969) *Research Process in Education*. Holt, Rinehart and Winston: New York.

Galambos, Eva C. (1986) *Improving Teacher Education*. Jossey-Bass Publishers: San Francisco.

al-Ghāfirī, Hāshil Sa‘d (1995) *al-Kifāyāt al-Lāzimah li Mu‘allimī al-Tarbiyah al-Islāmiyyah bi al-Marḥalah al-Thānawiyah fī Sulṭanat ‘Umān*. Master Research: Muscat.

- Ghunimah, Muḥammad Mitwallī (1996) *Siyāsāt wa Barāmiḡ I'dād al-Mu'allim al-'Arabī*. Dār al-Miṣriyyah al-Lubnāniyyah: Cairo.
- Gullatt, David E. & Tollett, John R. (1997) "Education Law: A Requisite Course for Preservice and Interview Teacher Education Programs", *Journal of Teacher Education*, Vol.48, No.2, pp.129–135, March–April.
- Ḥajjāj, 'Abd Alfattāḡ Aḡmad & al-Shaykh, Sulaymān al-Khuḍarī (1982) *Dirāsah Taqwīmiyyah li Barnāmaj I'dād Mu'llimī al-Marḡalatayn al-I'dādiyyah wa al-Thānawiyyah bi Jāmi'at Qatar*. Markaz al-Buḡūth al-Tarbawiyyah: Doha.
- Ḥajjāj, 'Abd al-fattāḡ Aḡmad (1985) "Naḡwa Taṣawwur li Taṭwīr wa Iṣlāḡ I'dād al-Mu'allim al-'Arabī", *Buḡūth wa Dirāsāt Tarbawiyyah*, Vol. 12, pp. 285–317: Doha.
- al-Ḥamad, Rāshid (1997) "Dawr al-Mu'allim fī al-Isti'dād li al-Qarn al-Ḥādī wa al-'Ishrīn", *Majallat al-Tarbiyah*, No. 22, pp. 6–101: Kuwait.
- al-Ḥarīqī, Sa'd bin Muḥammad (1994) "Fā'iliyyat al-I'dād al-Tarbawī fī al-Mawqif al-Mihnī li al-Mu'allimīn wa al-Mu'allimāt Qabl al-Takharruj", *Majallat Markaz al-Buḡūth al-Tarbawiyyah*, Vol.5, pp. 205–231: Jāmi'at Qatar.
- Ḥasan, 'Abd al-'Alīm Muḥammad & al-Junayd Mubārak 'Alī (1990) *Wāqi' al-Tarbiyah al-'Amaliyyah bi-Barāmiḡ Bakālūryūs al-Tarbiyah bi-al-Baḡrayn*: Manama.
- Ḥasan, 'Abd al-Mun'im Aḡmad & al-Jazzār, 'Abd al-Laṭīf (1990) "Taṭwīr Asālib wa Ṭarā'iq al-Tadrīs wa Taknulūjiyā al-Ta'līm fī Majāl I'dād wa Tadrīb al-Mu'allimīn", *Maktab al-Tarbiyah al-'Arabī li Duwal al-Khalīj, Risālat al-Khalīj*, No. 35, pp.137–165: Riyadh.
- Ḥasan, 'Alī Ḥusayn (1987) *I'dād al-Mu'allim fī Dawlat al-Imārāt fī ḍaw' al-Ittijāhāt al-'Ālamiyyah al-Mu'āṣirah*. Kulliyyat al-Tarbiyah, Jāmi'at al-Imārāt al-'Arabiyyah al-Muttaḡidah: al-'Ayn.
- al-Hāshil, Sa'd Jāsim & Muḥammad, 'Ūda Muḥammad (1990) *Taqwīm Athar al-Tarbiyah al-'Amaliyyah fī Iksāb al-Ṭālib al-Mu'allim al-Kifāyāt al-Ta'limiyyah. Jāmi'at al-Kuwayt*: Kuwait.

- Hatfield, Mary M. (1996) "Using Multimedia in Preservice Education", *Journal of Teacher Education*, Vol. 47, No. 3, pp. 223–228, May–June.
- Hawley, Donald (1977) *Oman and its Renaissance*. Stacey International: London.
- al-Hilālī, Muḥammad Taqī-ud-Dīn and Khān, Muḥammad Muḥsin, (1404 A H) *The Noble Qur'ān*. English translation of the meaning and commentary, King Fahad Complex for the Printing of the Holy Qur'ān: al-Madīna.
- Hill, Lola (2000) "What Does Take to Change Minds? Intellectual Development of Preservice Teachers", *Journal of Teacher Education*, Vol. 51, No. 1, pp. 50–62, January–February.
- Hill, Roger B. & Somers, Jessica A. (1996) "A Process for Initiating Change: Developing Technology Goals for a College of Education", *Journal of Teacher Education*, Vol. 47, No. 4, pp. 300–306, September–October.
- Ḥilmī, Ḥāmid Shukrī (1974) *al-Ṣurah al-Muthlā li Manāhij I'dād al-Mu'allimīn*. Al-Mu'tamar al-Awwal li I'dād al-Mu'allimīn fī al-Mamlakah al-'Arabiyyah al-Su'ūdiyyah, Markaz al-Buḥūth al-Tarbawiyyah wa al-Nafsiyyah, Jāmi'at Umm al-Qurā: Mecca.
- al-Ḥimṣī, Muḥammad Ḥasan (n.d.) *Tafsīr wa Bayān ma' Asbāb al-Nuzūl li al-Sūyūtī*. Dār al-Rashīd: Damascus.
- Hodenfield, G.K. & Stinnett, T.M. (1961) *The Education of Teachers, Conflict and Consensus*, Prentice-Hall, A Spectrum Book, Library of Congress.
- Holmes Group (1986) *Tomorrow's Teachers*. 3rd imp. , Johnson Foundation: New York.
- Ibn Kathīr, Ismā'īl (1996) *Tafsīr al-Qur'ān al-'Azīm*, vol. I, 2nd ed, Mu'assasat al-Rayyān: Beirut.
- Ibn Khaldūn, 'Abd al-Raḥmān (n.d.) *Tārīkh Ibn Khaldūn*. Vol.1, Dār Iḥyā' al-Turāth al-'Arabiyy: Beirut.

- Ibn Mājah, Muḥammad ibn Yazīd (1975) *Sunan*. Vol.1, Dār Iḥyā' al-Turāth al-'Arabiyy: Beirut.
- Ibn Ruzayq, Ḥumayd ibn Muḥammad (1984) *al-Fatḥ al-Mubīn fī Sīrat al-Sādah al-Būsa 'īdiyyīn*, Ministry of Culture Affairs: Muscat.
- Ibrāhīm, Fāḍil Khalīl (1999) "Taqwīm al-Tarbiyah al-'Amaliyyah fī Kulliyat al-Mu'allimīn Jāmi'at al-Mawṣil", *Majallat Ittiḥād al-Jāmi'āt al-'Arabiyyah*, Vol. 36, pp. 147–202: Cairo.
- Ibrāhīm, Fāḍil Khalīl (1997) "Ṭarā'iq al-Tadrīs al-Mustakhdamah min Qibal A'ḍā' al-Hay'ah al-Tadrīsiyyah fī al-Aqsām al-Mutanāẓirah li Ba'ḍ Kulliyāt Jāmi'at al-Mawṣil", *Majallat Markaz al-Buḥūth al-Tarbawīyyah*, Jāmi'at Qaṭar, Vol. 11, pp. 47–79: Doha.
- 'Īsān, Ṣāliḥa 'Abd Allah (1993) "Al-Ishrāf al-Tarbawī li al-Tullāb al-Mu'allimīn fī Salṭanat 'Umān wa Ittijāhāt Taṭwīriḥ", *Dir ās āt Tarbawīyyah*, Vol. 9, pp. 243–293: Cairo.
- 'Īsān, Ṣāliḥah 'Abd Allah (1995) *Wāqi' I'dād al-Mu'allim wa Ta'hīliḥ wa tadrībiḥ fī Salṭanat 'Umān*. Wizārat al-Tarbiyah: Muscat.
- al-Jabr, Sulaymān Muḥammad (1994) "Barāmij I'dād al-Mu'allim Bayn al-Nazariyyah wa al-Taṭbīq", Rābiṭat al-Tarbiyah al-Ḥadītha. *Dir ās āt Trbawīyyah*, Vol. 9, No. 63, pp. 105–139: Cairo.
- Jāmi'at al-Imārāt al-'Arabiyyah al-Muttaḥidah (1989/90) *al-Dalīl al-Dir ās ī al-'Ām* al-'Ayn.
- Jāmi'at al-Baḥrayn (1997/98) *Dalīl al-Jāmi'ah*: Manama.
- Jāmi'at Qaṭar (1991) *Dalīl Kulliyat al-Tarbiyah*: Doha.
- Jāmi'at Qaṭar (2000) *Dalīl al-Ṭālib*: Doha.
- Jāmi'at al-Sulṭān Qaboos (1999) *al-Muqarrarāt wa al-Sā'āt al-Tadrīsiyyah li Qism al-'Ulūm al-Islāmiyyah*: Muscat.

Al-Jawwād, Nūr al-Dīn Muḥammad, and Mitwallī, Muṣṭafā Muḥammad (1993) *Miḥant al-Ta'īīm fī al-Khalīj al-'Arabī*. Maktab al-Tarbiyah al-'Arabī li Duwal al-Khalīj: Riyadh.

al-Kaylānī, Mājid 'Irsān (1987) *Taṭawwur Mathūm al-Nazariyyah al-Tarbawiyah al-Islamiyyah*. 3rd ed, Dār Ibn Kathīr: Damascus.

Kelley, Edgar A. (1974) *Three Views of Competency-Based Teacher education*, University of Nebraska, The Delta Kappa Educational Foundation, Bloomington: Indiana.

al-Khaṭīb, Aḥmad Maḥmūd and 'Āshūr, Muḥammad 'Alī (1997) *Istrāṭ ijjiyyah Muqtraḥah li I'dād al-Mu'allim al-'Arabī fī al-Qarn al-Ḥādī wa al-'Ishrīn*, al-Mu'tamar al-Tarbawī al-Awwal, Jāmi'at al-Sulṭān Qaboos: Muscat.

al-Kindī, Aḥmad ibn Sulaymān (1993) "al-Jawānib al-Trbawiyah fī Mu'allafāt al-Sālimī." I'dād, al-Ṣalībī, Muḥammad Alī, *Qirā'āt fī Fikr al-Sālimī*. al-Muntadā al-Adabī: Muscat.

Kulliyyat al-Ādāb (1999) Mutṭallabāt al-Takhaṣṣ al-Muzdawaj fī al-Dirāsāt al-Islāmiyyah wa al-Tarbiyah. Jāmi'at al-Baḥrayn: Manama.

Kulliyyat al-Ādāb (1999) Tawṣīf Muqarrarāt Qism Allughah al-'arabiyyah wa al-dirāsāt al-Islāmiyyah, Jāmi'at al-Baḥrayn: Manama.

Kulliyyat al-Tarbiyah (1986–1990) Dalīl al-Kulliyyah. Jāmi'at al-Imārāt al-'Arabiyyah al-Muttaḥidah: al-'Ayn.

Kulliyyat al-Tarbiyah (1990) al-Khiṭṭah al-Dirāsiyyah li Takhaṣṣ I'dād al-Mu'allimīn (dirāsāt Islāmiyyah), Jāmi'at al-Imārāt al-'Arabiyyah al-Muttaḥidah: al-'Ayn.

Kulliyyat al-Tarbiyah wa al-'Ulūm al-Islāmiyyah (1995) *Taqrīr Warshat 'Amal Mu'allimīn al-Tarbīah al-Islāmiyyah Khirrīj Jāmi'at al-Sulṭān Qaboos*, Jāmi'at al-Sulṭān Qaboos: Muscat.

Lynch, James & Plunkett, H. Dudley (1973) *Teacher Education and Cultural Change (England, France, West Germany)*. George Allen and Unwin: London.

Ma'had al-'ulūm al-Shar'iyah (2001) Nubthah 'an Ma'had al-'ulūm al-Shar'iyah. www.iofss.net/intro/htm.

Maḥmūd, Ḥūsayn Bashīr and others (1994) *Nuḥum wa Bar āmij I'dād al-Mu'allim fī Ba'ḍ al-Duwal al-'Arabiyyah wa al-Ajnabiyyah. Wizārat al-Tarbiyah*: Muscat.

Majault, Joseph (1965) *Teacher Training*. Council for Cultural Co-operation of the Council of Europe, Education in Europe, Section II. General and Technical Education, Strasbourg, Vol. II No. 4.

Maktab al-Tarbiyah al-'Arabī li Duwal al-Khalīj (1984) *Tarbiyat al-Mu'allim fī Duwal al-Khalīj al-'Arabī*: Doha.

Markaz al-Buḥūth al-Tarbawiyah (1982) *Dirāsah Taqwimiyyah li Barnāmaj I'dād Mu'allimī al-Marḥalatayn al-I'dādiyyah wa al-Thānawiyah bi Jāmi'at Qaṭar*: Doha.

McBrierty, Vincent and others (1998) *Sultan Qaboos University: the Road Ahead*. Report of the Evaluation Team. Muscat.

McGarvey, Brian & Swallow, Derek (1986) *Microteaching in Teacher Education & Training*. Croom Helm: London.

Mertz, Robert Anton (1972) *Education and Manpower in the Arabian Gulf*. Gulf States Representative, American Friends of the Middle East: Beirut.

Millman, Jasson (1981) *Hand Book of Teacher Evaluation*. Sage Publications: London.

Ministry of Higher Education (2001) Self-evaluation Report of Sur College: Muscat.

Ministry of Information (1996) *Oman 96*.

Ministry of Information (1999) *Oman 99*.

al-Misnad, Shaykha (1985) *The Development of Modern Education in the Gulf*. Ithaca Press: London.

Morsi, Mohamed Monir (1990) *Education in the Arab Gulf States*, Vol. 28, University of Qatar, Educational Research Center: Doha.

Muḥammad, Ibrāhīm ‘Abd Allah (1987) *I‘dād al-Mu‘allimīn wa Tadrībihim fī Salṭanat ‘Umān*. Idārat al-Buḥūth al-Tarbawīyyah, al-Munazzamah al-‘Arabiyyah li al-Tarbiyah wa al-Thaqāfah wa al-‘Ulūm: Tunisia.

Muḥammad, Nādyah ‘Abd al-‘Azīm (1990) “Dirāsah Taḥlīliyyah li Mushkilāt al-Tarbiyah al-‘Amaliyyah bi Kulliyat al-Banāt bi al-Mamlakah al-‘Arabiyyah al-Su‘ūdiyyah”, Rābiṭat al-Tarbiyah al-Ḥadīthah, *Dirāsāt Tarbawīyyah*, Vol. 6, No.30, pp. 165–223: Cairo.

al-Munazzamah, al-‘Arabiyyah li al-Tarbiyah wa al-Thaqāfah wa al-‘Ulūm (1979) *Mutaṭallabāt Istirāṭijīyyāt al-Tarbiyah fī I‘dād al-Mu‘allim al-‘Arabī*. al-Mu’tamar allathī ‘Uqid fī Masqaṭ, 24 February to 1 March.

Mursī, Muḥammad ‘Abd al-‘Alīm (1985) *al-Mu‘allim wa al-Man āhij wa Ṭuruq al-Tadrīs*. Dār ‘Ālam al-Kutub: Riyadh.

Mursī, Muḥammad Munīr (1991) *al-Tarbiyah al-Islāmiyyah Uṣūlūhā wa Taṭawwuruhā fī al-Bilād al-‘Arabiyyah*, 2nd ed, Dār ‘Ālam al-Kutub: Riyadh.

al-Muṣliḥī, Aḥmad (1995) “Taqwīm Adā’ al-Ṭullāb al-Mu‘allimīn al-Mutakhaṣṣīn fī al-Tarbiyah al-Islāmiyyah bi Barnāmaj al-Tarbiyah al-‘Amaliyyah fī Jāmi‘at al-Sulṭān Qaboos”. Master Research: Muscat.

Muslim, *Ṣaḥīḥ* (n.d.) *Muslim*. English trans. ‘Abd al-Ḥamīd Ṣiddīqī, Dār al-‘Arabiyyah: Beirut.

Nakhlah, Wahbat, (1986) *Wazīfat Mu’assasāt I‘dād al-Mu‘allimīn, I‘dād al-Mu‘allim al-Adāh. Ma’had al-Inmā’ al-‘Arabī*. Beirut.

National University of Singapore (1997) *Essential English Dictionary*. Chambers Harrap Publishers.

Northrup, Pamela, Taylor & Little, Wesley (1996) "Establishing Instruction Technology Benchmarks for Teacher Preparation Programs", *Journal of Teacher Education*, Vol. 47. No, 3, pp. 213–222, May–June.

Office of Admission and Registration (1997) Academic Transcript. Sultan Qaboos University: Muscat.

Owen, John M. & Rogers, Patricia J. (1999) *Programme Evaluation, Forms and Approaches*. Sage Publications: London.

Perraton, Hilary (1993) *Distance Education for Teacher Training*. Routledge: New York.

Posey, Sandra Dalton (1998) "The Process of Learning to Teach: The Stories of Three Student Interns (preservice)", *Dissertation Abstracts*, A 59/04 P.1128, October.

al-Qāsimī, ‘Alī Muḥammad (1998) *Math ūm al-Tarbiyah al-Islāmiyyah*. Dār al-Manār: Dubai.

al-Qatabī, Fāṭimah (1995) "Taḳwīm Brnāmaj I‘dād Mu‘allimī al-Tarbiyah al-Islāmiyyah bi al-Kulliyyāt al-Mutwassīṭah bi Saḷṭanat ‘Umān". Unpublished Master’s thesis: Muscat.

al-Qurṭubī, Muḥammad bin Aḥmad (1996) *al-Jāmi‘ li Aḥkām al-Qur‘ān*. Vol. 6, 5th ed. Dār al-Kutub al-‘Ilmiyyah: Beirut.

Ramsden, Paul (2000) *Learning to Teach in Higher Education*. Routledge Falmer: London.

al-Rāshdī, Mubārak (1994) "al-Shaykh Sa‘īd bin Khalfān wa Fikruh". I‘dād al-Ṣalībī, Muḥammad ‘Alī, *Qir ā’āt fī Fikr al-Khalīl ī*. al-Muntadā al-Adabī: Muscat.

Rāshid, ‘Alī (1993) *Shakhṣiyyat al-Mu‘allim wa I‘dāduh fī Ḍaw’ al-Tawjīh āt al-Islāmiyyah fī al-Tarbiyah*. Dār al-Fikr al-‘Arabī: Cairo.

Rāshid, ‘Alī (1996) *Ikhtiyār al-Mu‘allim wa I‘dāduh ma‘a Dalīl al-Tarbiyah al-‘Amaliyyah*. Dār al-Fikr al-‘Arabī: Cairo.

al-Rāshidī, ‘Abd Allah Sālim (1995) “Taqwīm Istikhdām Mu‘allimī al-tarbiyah al-Islāmiyyah al-Wasā’īl al-Ta‘alimiyyah bi al-Marḥalah al-I‘dābiyyah fī Muḥāfazat Masqaṭ”. Master Research: Muscat.

Reagan, Timothy (1997) “The Case for Applied Linguistics in Teacher Education”, *Journal of Teacher Education*, Vol. 48. No. 3, pp. 185–196, May–June.

Rhodes, Lynn K. & Bellamy, G. Thomas (1999) “Choices and Consequences in the Renewal of Teacher Education”, *Journal of Teacher Education*, Vol. 50. No, 1, pp.17–26, January–February.

Rowntree, Derek (1981) *A Dictionary of Education*. Harper & Row Publishers: London.

Ryan, Kevin (1988) “Teacher Education and Moral Education”, *Journal of Teacher Education*, September–October, Vol. XXXIX, No. 5, pp. 18–23.

Sa‘d, Aḥmad al-Ḍawī, (1983) “Dirāsah Taqwīmiyyah li Adā’ Mu‘allimī al-‘Ulūm al-Dīniyyah fī Ḍaw’ al-Mahārāt al-Tarbawīyyah al-Lāzimah Lahā”. Unpublished Master’s thesis: Cairo.

Al-Sa‘īd, Sa‘īd Muḥammad (1995) “Ahamm al-Qaḍāyā wa al-Mushkilāt al-‘Ālamiyyah wa al-‘Arabiyyah al-Mu’aththirah ‘alā Barāmij I‘dād al-Mu‘allim al-‘Arabī wa Tadrībih”, *Dir ās āt Tarbawīyyah*, Vol.10, No. 76, pp. 65–123: Cairo.

Ṣalāḥ, Samīr Yūnus (1988) “Tanmiyat al-Kifāyāt al-Naw’iyyah bi Tadrīs al-Qur’ān al-Karīm Ladā Ṭullāb Kulliyat al-Tarbiyah Jāmi‘at Ḥulwān”. Unpublished Master’s thesis: Cairo.

al-Sālimī, Nūr al-Dīn (n.d.) *al-‘Iqd al-Thamīn*. Dār al-Sha‘b: Cairo.

al-Sālimī, Nūr al-Dīn (n.d.) *Tuḥfat al-‘A’yān fī Sīrat Ahl ‘Umān*. Vol. 2, Maktabat al-Istiḳāmah: Muscat.

al-Salmi, Talib (1994) "Teacher Education in Oman: Selection and Training of Primary School Teachers". Unpublished Ph.D. thesis. University of Birmingham, UK.

al-Sayf, 'Abd al-Muḥsin ibn Sayf (1990) "Taqwīm al-Jānib al-Takhaṣṣuṣī fī Barnāmaj I'dād Mudarrisī al-Tarbiyah al-Islāmiyyah bi Kulliyat al-Tarbiyah bi Jāmi'at al-Malik Su'ūd". Unpublished Master's thesis.

Shawq, Maḥmūd Aḥmad & Maḥmūd, Muḥammad Mālik (1995) *Tarbiyat al-Mu'allim li al-Qarn al-Ḥādī wa al-'Ishrīn*. Cairo.

al-Shaybānī, 'Umar Muḥammad (1982) *Min Usus al-Tarbiyah al-Islāmiyyah*. 2nd ed, al-Munsha'ah al-'Āmmah li al-Nashr wa al-Tawzī' wa al-'lān: Tripoli.

al-Shibīnī, Muḥammad (1990) "Wāqī' Asālīb wa Ṭarā'iq wa Tuknulūjiyā al-Ta'līm al-Mustkhdamah fī Majāl I'dād al-Mu'allimīn wa Tadrībhim bi Kulliyat al-Tarbiyah fī Jāmi'at al-Sulṭān Qaboos", Maktab al-Tarbiyah al-'Arabī li Dūal al-Khalīj, Kulliyat al-Tarbiyah. Ijtimā' 'Umadā' Kulliyāt al-Tarbiyah wa al-Mas'ūlīn 'an I'dād al-Mu'allimīn fī al-Duwal al-A'ḍā' bi Maktab al-Tarbiyah al-'Arabī li Dūal al-Khalīj, Kulliyat al-Tarbiyah, Jāmi'at al-Imārāt al-'Arabiyyah al-Muttaḥidah, 18–20 March: al-'Ayn.

al-Shinnāwī, Aḥmad Muḥammad (1995) "al-I'dād al-Mihnī li al-Mu'allim bi Kulliyat al-Tarbiyah min Wijhat Naẓar al-Ṭālib al-Mu'allim wa al-Kharrīj", Rābiṭat al-Tarbīah al-Hadīthah, *Dir ās āt Tarbawiyyah*, Vol. 10, No. 75, pp. 59–110: Cairo.

Smith, B. Othanel (1971) *Research in Teacher Education (A symposium)*. Prentice-Hall, International: London.

Stones, E. & Morris, S. (1972) *Teaching Practice: Problems and Perspective*. Methuen: London.

Stuart, Carolyn & Thurlow, Deborah (2000) "Making it their Own: Preservice Teachers' Experiences, Beliefs and Classroom Practices", *Journal of Teacher Education*, Vol. 51, No.2, pp.113–121, March–April.

Ṣubayḥī, Nabīl Aḥmad (1981) *Dir ās āt fī I'dād wa Tadrīb al-Mu'allim*. Maktabat al-Anjlū al-Miṣriyyah: Cairo.

Sullivan, Peter & Mousley, Judith (1997) "Promoting Professional Qualities of Teacher Education", *International Yearbook on Teacher Education*. International Council on Education for Teaching, 44th World Assembly Proceedings, Vol. I, pp. 48–59: Muscat.

Sultan Qaboos University (1995/96) Academic Regulations: Muscat.

Sultan Qaboos University (1997/98) Faculty Handbook for Academic Advising: Muscat.

al-Şūrī, Muḥammad ibn ‘Alī (1987) *al-Fawā'id al-Muntaqāh wa al-Gharā'ib al-Ḥisān 'an al-Shuyūkh al-Kūfiyyin*. Dār al-Kitāb: Beirut.

Sūrṭī, Yazīd ‘Isā (1997) "al-Mushkilāt al-Latī Tuwājih al-Mu'allim al-'Arabī wa Ḥulūluhā. al-Munazzamah al-'Arabiyyah li al-Tarbiyah wa al-Thaqāfah wa al-'Ulūm", *al-Majallah al-'Arabiyyah li al-Tarbiyah*, Vol. 2, pp. 165–199: Cairo.

al-Suwaydī, Waḍḥā & Shaḥātah, Ḥasan (1997) *Madkhal fī Ṭuruq Tadrīs al-Tarbiyah al-Islāmiyyah*. Dār Qaṭariyy bin al-Fujā'ah: Doha.

Taylor, William (1978) *Research and Reform in Teacher Education*. European Trend Reports on Education Research, NFER Publishing: Oxford, UK.

Ṭ'aymah, Rushdī Aḥmad & Mannā', Muḥammad al-Sayyid (2000) *Ta'īim al-'Arabiyyah wa al-Dīn*. Dār al-Fikr al-'Arabī: Cairo.

Tibawi A.L (1972) *Islamic Education, its Tradition and Modernisation into the Arab National Systems*. Luzac: London.

Turkī, ‘Abd al-'Azīz ‘Abd Allah (1988) *al-Mu'allim al-Qaṭarī bayn al-I'dād wa al-Wazīfah*. Markaz al-Buḥūth al-Tarbawiyah, Jāmi'at Qaṭar: Doha.

U.S. Census Bureau (2001) Population Pyramid Summary for Oman.

United Nation Development Programme (1998) *Achievements and Challenges of Human Development (State of Bahrain)*. University of Bahrain Press: Manama.

University of Bahrain (1993/94) *Catalogue*. Qabas Printing House.

Unwin, P. T. H. (1984) *Bahrain*. Clio Press, Vol. 49: Oxford, UK.

Unwin, P.T.H. (1982) *Qatar*. Clio Press, Vol. 36: Oxford, UK.

Urzua, Alfredo (1999) "The Socialisation Process of Beginning Teachers", *Journal of Teacher Education*, Vol. 50, No.3, pp. 231–233, May–June.

al-'Utaybī, Munīr Muṭnī & Ghālib, Muḥammad Sa'īd (1996) "Ma'āyir Muqtaraḥah li al-I'timād al-Akādīmī wa al-Mihnī li Barāmij I'dād al-Mu'allimīn fī al-Jāmi'āt al-'Arabīyah. Maktab al-Tarbiyah al-'Arabī li Duwal al-Khalīj", *Risālat al-Khalīj al-'Arabī*, Vol. 58, pp. 95–127: Riyadh.

Van Dalen, Deobold B (1966) *Understudying Education Research: an Introduction*. McGraw Hill: New York.

Whelan, John (1983) *Qatar, A MEED Practical Guide*. Middle East Economic Digest: London.

Wizārat al-Ta'līm al-'Ālī/1 (1995) *Mashrū' Taṭwīr al-Kulliyyāt al-Mutawassiṭah li al-Mu'llimīn wa al-Mu'allimāt*: Muscat.

Wizārat al-Ta'līm al-'Ālī/2 (1995) *Tawṣīf Muqarrarāt Majāl al-Tarbiyah al-Islāmiyyah*: Muscat.

Wizārat al-Ta'līm al-'Ālī (1998) *Tawṣīf Muqarrarāt Majāl al-Tarbiyah al-Islāmiyyah*: Muscat.

Wizārat al-Ta'līm al-'Ālī (1999) *al-Wathīqah al-Ra'īsiyyah li Barnāmaj al-Halaqah al-Ūlā min al-Ta'līm al-Asāsī (1–4)*: Muscat.

Wizārat al-Tarbiyah wa al-Ta‘līm (1977) *Tawṣiyah bi Sha’n Awḍā’ al-Mu‘allimīn*, al-Mu’tamar al-Khāṣ alladhī ‘Uqid mā bayn al-Ḥukūmāt fī Bārīs (1966). Trans. Adīb Shīsh: Muscat.

Wizārat al-Tarbiyah wa al-Ta‘līm (1983) *Aḍwā’ ‘alā Masīrat al-Tarbiyah wa al-Ta‘līm fī ‘Umān*: Muscat.

Wizārat al-Tarbiyah wa al-Ta‘līm (1985) *Lamaḥāt ‘an Māḍī al-Ta‘līm fī ‘Umān*: Muscat.

Wizārat al-Tarbiyah wa al-Ta‘līm (1985) *al-Niẓām al-Asāsī li al-Kulliyyāt al-Mutawassiṭah li al-Mu‘allimīn wa al-Mu‘allimāt*: Muscat.

Al-Woheiby, Mohammed Ali (1996) “An Evaluation Study of the TEFL Programme of the Intermediate Teacher Training Colleges (ITTCs) in the Sultanate of Oman”. Unpublished Master’s thesis: Muscat.

Yakun, Faṭḥī (1999) “Ubuwwat al-Tarbiyah wa al-Dīn”, *Majallat al-Mujtama’*, No. 1366, p. 59: Kuwait.

Yost, Deborah S. (1997) “The Moral Dimensions of Teaching and Preservice Teachers: Can Moral Dispositions Influenced?”, *Journal of Teacher Education*, Vol. 48, No.4, pp. 281–291, September–October.

Yost, Deborah S. and others (2000) “An Examination of the Construct of Critical Reflection: Implications for Teacher Education Programming in the 21st Century”, *Journal of Teacher Education*, Vol.51, No.1, pp. 39–49, September–October.

Yūsuf, Muḥammad Yūsuf (1988) “Taqwīm Adā’ Mu‘allimī al-Tarbiyah al-Islāmiyyah bi al-Marḥalah al-I‘dādiyyah bi Dawlat al-Baḥrayn fī Ḍaw’ al-Mahārāt al-Ilāzimah li Tadrīs Hādhihi al-Māddah, Jāmi‘at Ṭanṭā”. Unpublished Master’s thesis: Cairo.

Appendix 1

Questions sent to Specialists and Teachers in Islamic Education

The following research was carried out to identify the educational system and the teaching environment in both the mosque and the madrasat al-qur'ān in Oman before the establishment of modern state schools, and to collect information on those who were employed in Islamic education in the early 1970s.

1. Question were sent to the following specialists in Islamic education:
 - (a) Al-sheikh Yaḥyā bin Sufyān al-Rāshdī, Director of the Division of Islamic Education in the Ministry of Education;
 - (b) Dr Sālim bin Muḥammad al-Rawāhī, Director of the Department of Islamic Education in the interior state of Oman.

In the Name of God, the Merciful, the Compassionate

Dear Sheikh/ DrMay God protect you.

Peace be upon you, and the mercy and blessings of God.

Because you are a specialist in Islamic education, I sincerely hope that you will be able to answer the questions listed below in this letter. The information that you give will be used only for research purposes.

1. How were Islamic education teachers selected for Omani schools before the establishment of teacher-training institutions and colleges?
2. As far as I know, Islamic education was taught by non-specialist teachers during the 1970s and early 1980s. Were there any difficulties in the teaching of the subject during that period?
3. Were any female as well as male teachers of Islamic education employed in the early 1970s? If not, what were the reasons?

4. Is it possible to access any reports or information on the standard of the Islamic education teachers who have graduated from colleges of education in Oman? If that is not available, what are the strengths and weaknesses of those teachers in your experience?
5. Are there any Omani teachers of Islamic education who were trained in institutions or colleges of education outside Oman?
6. What are the general objectives of Islamic education in Oman?
7. Does the Department of Education in the Ministry of Education participate in compiling the objectives and training programmes for Islamic education teachers?

Thank you very much for your help.

Muḥsin bin Nāsir al-Sālmī

Researcher

2. Question were sent to the following teachers in Islamic education:

- (a) Aḥmad bin Sa‘īd al-Kindī, former Islamic education teacher;
- (b) ‘Abd Allah bin Sa‘īd al-Sayfī, former Islamic education teacher.

In the Name of God, the Merciful, the Compassionate

The esteemed Teacher.....

Peace be upon you, and the mercy and blessings of God.

I am sorry to take up some of your time. However, because you are an Islamic education teacher who is known for his proficiency in the subject and skill in teaching it, I sincerely hope that you can answer the questions listed below. The information that you give will be used only for research purposes.

1. How did pupils begin their studies at the *madrasat al-Qur’ān*? And how was the education graded?
2. When boys had completed their studies in the *madrasah*, they usually progressed to the mosque. What was the initial stage of the education there?
3. What did the pupils study at the mosque? Did they study more than one subject over a period? Or did they concentrate on one subject until they felt that they had mastered it before moving to the next?
4. Did pupils follow a set syllabus at the mosque? Or were they free to choose the subjects that they wished to study?
5. Did the sheikh advise pupils on the choice of subjects suitable for their abilities?
6. Did the sheikh encourage the pupils and give them the opportunity of discussion during the lessons?

7. Were there any set standards that would qualify a graduate to pursue the profession of teacher or judge?
8. Who licensed a graduate to take up teaching: his sheikh or the government?
9. Did the *mu'allimun* in the *madāris al-Qur'ān* and the Sheikhs in the mosques receive a salary from the government? Or did each pupil have to pay a contribution?
10. Were you a teacher at the mosque before being selected to teach Islamic education at the modern state schools?
11. What were the standards used for the selection of Islamic education teachers? Were there any examinations or interviews?
12. Did you have any training opportunities at an institution or college of education during your career as a teacher?
13. As far as you know, were any female as well as male Omani teachers of Islamic education appointed to the modern state schools during the early 1970s? If not, what were the reasons in your opinion?

Thank you very much for your help.

Muḥsin bin Nāṣir al-Sālmī

Researcher

Appendix 2

Questions Asked in the Interviews

Interviews were conducted with:

- (a) Al-sheikh Yaḥyā bin Aḥmed al-Kindī, an Omani scholar;
- (b) Muḥammad bin ‘Abd Allah al-Sulimānī, former Director of the Institution of the Sultan Qaboos Mosque in Nizwā

The following questions were asked during the interviews:

1. Who appointed the *mu‘allim* of the *madrasat al-Qur’ān*?
2. Were there any set standards for the selection of the *mu‘allim īn*?
3. Did the *mu‘allimūn* receive a salary? Who paid it?
4. Where did the *mu‘allimūn* teach their pupils?
5. How long was the daily period of study in the *madrasat al-Qur’ān*?
6. Did the *mu‘allimūn* teach full-time? Or did they follow other occupations besides teaching?
7. Who appointed the Sheikh to teach at the mosque?
8. Were there any set standards for the selection of the Sheikh s?
9. Did the Sheikhs receive a salary? Who paid it?
10. How long was the daily period of study at the mosque?
11. Did the Sheikh teach full-time? Or did he pursue another occupation besides teaching?
12. What were the employment opportunities available to graduates from the mosque?
13. Did the pupils stay with one sheikh during the period of study? Or did they move among the classes available at the mosque?

14. Many of the pupils travelled long distances to study at the mosque. Who provided them with board and lodging? And did pupils receive any financial help?
15. Some scholars established a private *madrasah*. Who financed it? Did it provide board and lodging for pupils from faraway places?
16. Were there any holidays in the mosques and *madāris al-Qur'ān* as there are in the schools nowadays? Or did the classes continue throughout the year and the pupils were free to attend or not?

Appendix 3

Questionnaire (in English and Arabic) and letter of instructions
to the respondents

Questionnaire

Dear final-year student-teachers, Department of Islamic Education, College of Education. This questionnaire is part of an academic study to evaluate the training programmes for male and female teachers of Islamic education at intermediate and secondary schools. The institutions under scrutiny are the colleges of education for male and female teachers, which are attached to the Ministry of Higher Education, and the College of Education at Sultan Qaboos University. The aim of this questionnaire is to pinpoint the strengths and weaknesses of the specialisation module of the programmes.

Please give frank and objective answers to the questions because that will help to produce precise results and a correct evaluation.

General Directions

1. The questionnaire will deal with the following:
 - (a) the goals of the specialisation module of the programme;
 - (b) the content of the courses in the specialisation module;
 - (c) the teaching methods and learning procedures used in this module;
 - (d) the methods of evaluation employed;
 - (e) the general aspects.

The levels of achievement are: very high, high, average, low, very low (the pentagonal measurement). To give the best results, please follow the instructions below:

- (a) Put a tick (✓) in the box that you consider appropriate.
- (b) Put only one tick next to each statement.

2. The questionnaire also contains some general questions on the specialisation module of the programme. They are presented in two forms:
 - (a) open questions to which you give your own answers;
 - (b) multiple-choice questions, where you are to circle what you consider to be the correct answer.
3. Please answer all the questions in the questionnaire.
4. The male/female student in the questionnaire is used to mean the male/female student-teachers in the Department of Islamic Education at the college of education.
5. Students do not have to include their names, for the answers will be used only for academic purposes.

Dear students, before you begin answering the questions, please complete the following section:

College:

Sex: Male () Female ()

I do appreciate your efforts and co-operation.

Muḥsin bin Nāṣir al-Sālmī

University of Edinburgh

Scotland

United Kingdom

The list below contains the objectives in evaluating the specialisation module of the training programme for intermediate and secondary schoolteachers of Islamic education at the College of Education. Please read the statements very carefully and give your own opinion by putting a tick (✓) in the appropriate box.

	Goal	Level of achievement				
		Very high	High	Average	Low	Very low
1	Qur'ān Teaching students the science of Qur'ān recitation and its terminology.					
2	Teaching students the efficient application of the terminology of Qur'anic recitation.					
3	Enabling students to memorise numerous surahs of the Holy Qur'ān.					
4	Enabling students to analyse the text of the Holy Qur'ān and explain its meaning and connotations.					
5	Developing students' appreciation of the eloquence of expression in the text of the Holy Qur'ān.					
6	Developing students' appreciation of the importance of the Holy Qur'ān for both individuals and society.					
7	Enabling students to use the books of interpretation of the meaning of the Holy Qur'ān.					
8	Hadīth Giving students sufficient examples of the Prophet's Sayings.					
9	Enabling students to memorise numerous Sayings of the Prophet.					
10	Enabling students to analyse the texts of the Prophet's Sayings and explaining their meaning and connotations.					
11	Developing students' appreciation of the important role of the Sunnah in person-rearing and forming a society.					
12	Enabling students to use the books of interpretation of the Sunnah.					
13	Enabling students to differentiate between types of <i>aḥādīth</i> .					
14	'Aqidah Giving students the basic concepts of Islamic doctrine.					
15	Enabling students to differentiate between Islamic and other doctrines.					

16	Instilling in students the genuine belief in the six pillars of <i>Imān</i> (faith).				
17	Enabling students to explain some of the cosmic marvels that prove the existence and Oneness of God Almighty.				
18	Developing students' appreciation of Islamic doctrine and its importance for both individuals and society.				
19	Enabling students to face and combat widespread heresies and superstitions in Omani society.				
20	Informing students of social problems that occur from time to time and relevant legislation.				
	Fiqh				
21	Giving students accurate knowledge of the jurisprudential rules on obligatory Islamic worship.				
22	Developing students' appreciation of the importance of Islamic worship by adhering to it.				
23	Giving students sufficient knowledge of the rules of <i>al-mu'āmalāt</i> (inter-personal relationships).				
24	Teaching students the rules of family life in Islam.				
25	Teaching students the similarities and differences between the orthodox trends of Islamic jurisprudence.				
26	Informing students of the methods of derivation of Islamic law from the Holy Qur'ān and Sunnah.				
	Sīrah				
27	Giving students examples from the life of the Prophet.				
28	Enabling students to analyse historical events and extract lessons from them.				
29	Developing students' appreciation of the importance of the Prophet's Biography in the education of Muslims.				
30	Recommending to the students the Prophet's life as the best example of behaviour and speech.				
	Morals and the Islamic system				
31	Informing students of the Islamic moral values.				
32	Enabling students to distinguish between divine standards and human traditions of morality.				
33	Developing students' appreciation of the importance of moral standards for Muslims as individuals and as a society.				
34	Enabling students to differentiate between Islamic economic and social systems and <i>al-nuẓum alwaḍ'īyyah</i> (manmade systems).				
	Arabic language				
35	Teaching students the basic rules of Arabic grammar and syntax.				
36	Giving students sufficient knowledge of the basic rules of Arabic rhetoric.				

Below are listed statements on the content, teaching methods, learning activities and system of evaluation used in the courses of the specialisation module of the programmes. Please read the statements in each section carefully and give your opinion by putting a tick (✓) in the appropriate box.

	Section and course	Level of achievement				
		Very high	High	Average	Low	Very low
1	Content: The Holy Qur'ān Contains much recitation terminology.					
2	Devotes considerable time to the recitation of the Holy Qur'ān.					
3	Includes the reading and recitation of the Holy Qur'ān relevant to the compulsory subjects in intermediate and secondary stages.					
4	Contains sufficient surahs of the Holy Qur'ān for memorisation.					
5	Contains sufficient material relevant to Qur'ānic interpretation.					
6	Contains sufficient examples of the famous types of Qur'ānic reading.					
7	Inform students how to extract legislative terminology from the Holy Qur'ān.					
8	Contains sufficient material relevant to modern life.					
9	Recommends certain books on Qur'ānic interpretation for use by students.					
10	Enables students to use various books on Qur'ānic interpretation.					
11	Contains Qur'ānic recitation and interpretation relevant to compulsory Islamic education subjects in intermediate and secondary stages.					
12	Content: The Prophet's Traditions Contains sufficient suitable information on the Prophet's <i>Ḥadīth</i> and its sciences.					
13	Contains legislative evidence enabling students to deduce laws from the Prophet's Traditions.					
14	Contains sufficient Sayings of the Prophet for memorisation.					

15	Enables students to use the alphabetical index of the Prophet's <i>Ḥadīth</i> .				
16	Includes material relevant to the compulsory Islamic education subjects in intermediate and secondary stages.				
17	Content: Islamic doctrine Gives students sufficient basic information on Islamic doctrine.				
18	Teaches the importance of Islamic doctrine in this life and the hereafter.				
19	Includes the study of comparative religion.				
20	Contains material relevant to compulsory Islamic education subjects in intermediate and secondary stages.				
21	Content: Jurisprudence Gives students sufficient basic information on the sources and concepts of Islamic jurisprudence.				
22	Analyses traditional and rational evidence of issues of jurisprudence.				
23	Recommends students to respect the opinions of orthodox Muslim scholars on issues of jurisprudence.				
24	Includes modern issues of jurisprudence.				
25	Contains sufficient material on worship.				
26	Contains sufficient material on <i>al-mu'āmalāt</i> (interpersonal relationships).				
27	Contains sufficient material on the family.				
28	Includes material relevant to compulsory Islamic education subjects in intermediate and secondary stages.				
29	Content: The Prophet' Biography Gives students sufficient material from the Prophet's life.				
30	Informs students of numerous events in the history of Islam.				
31	Includes warnings and lessons from the Prophet's life and Islamic history.				
32	Gives an interesting analysis of the Prophet's life and historical events.				
33	Contains material relevant to compulsory Islamic education subjects in intermediate and secondary stages.				
34	Content: Morals and the Islamic system Informs students of Islamic morality and its importance to individual Muslims and Muslim society.				
35	Informs students of the Islamic economic and social systems and other <i>al-nuzum al-waḍ'iyah</i> (manmade systems).				

36	Content: Grammar and rhetoric Contains sufficient grammatical teaching.					
37	Contains sufficient topics in Arabic rhetoric (eloquence, semantics and the art of metaphor and style).					

	Section and course	Level of achievement				
		Very high	High	Average	Low	Very low
	Teaching methods & learning procedures					
1	Teachers of the compulsory specialisation subjects use the lecture method effectively.					
2	Teachers of the compulsory specialisation subjects use the discussion method effectively.					
3	Teachers of the compulsory specialisation subjects use the problem-solving method.					
4	Teachers of the compulsory specialisation subjects use the inquiry method.					
5	Teachers of the compulsory specialisation subjects use the teaching facilities available in the college.					
6	Teachers of the specialisation subjects use educational aids effectively.					
7	Teachers of the specialisation subjects encourage students to use various sources of knowledge.					
8	Teachers of the specialisation subjects expect students to do much research.					
9	Teachers of the specialisation subjects encourage students to participate in activities within and outwith the classroom.					
	Methods of Evaluation					
10	Oral examinations are used to evaluate students in particular subjects.					
11	Essay examinations are used to evaluate students in suitable subjects.					
12	Multiple-choice examinations are used to evaluate students in particular subjects.					
13	In evaluation, teachers pay sufficient attention to students' homework and research.					
14	Students' participation in class is an important part of evaluation.					
15	Evaluation concentrates on the basic mental and cognitive activities like memorisation and understanding.					
16	Evaluation concentrates on the higher mental and cognitive activities like analysis and sentence structure.					
17	Evaluation concentrates on students' attitude.					
18	Examination questions are based only on information given by the college lecturer.					

19	Examination questions are extracted only from the textbooks.					
20	Examination questions are based on the textbooks and information given by the lecturer.					
21	Examination questions are based on information from various sources.					
22	General aspects Teachers of the specialisation subjects are generally professional.					
23	Teachers of the specialisation subjects are generally scientifically professional.					
24	Most teachers of the specialisation subjects give students a detailed syllabus of every subject at the beginning of each term.					
25	The specialisation subjects instil in the students the importance of setting a good example to others.					
26	The specialisation subjects instil in the students the importance of Islamic education in life.					
27	The teaching of the specialisation subjects allows for individual differences between students.					
28	The teaching of the specialisation subjects encourages individual learning.					
29	The specialisation subjects give information that is intensive, deep and broad.					

General Questions

30. Academic guidance plays a vital role in helping students solve their academic problems. To what extent so you think that the teachers of the specialisation subjects in the college fulfil that role?

- (a) To a very high degree
- (b) To a high degree
- (c) To an average degree
- (d) To a low degree
- (e) To a very low degree

31. If your answer is 'average' or 'below average', please circle the most appropriate reason for that:

- (a) The aims of the academic guidance are absent, unclear and unfocused.
- (b) The meaning and role of academic guidance are not clear to most of the teachers.
- (c) Students are distributed among the academic advisers at random.
- (d) Continued contact between students and their academic advisers is lacking.
- (e) Academic guidance is limited to the period of registration.
- (f) The teaching schedule of each academic adviser is overloaded.
- (g) The academic advisers are asked to perform numerous administrative tasks.
- (h) The academic advisers do not have specific office hours for giving advice.
- (i) Even if the academic advisers have set office hours, they are rarely available at those times.
- (j) Other reasons (please specify)

32. It goes without saying that the ultimate goal of any programme is success.

Achieving success requires the availability of references and sources that can help students registered in the programme to do research and gain knowledge.

To what extent do you think that the college training programme for Islamic education teachers is fulfilling this requirement in the specialisation module?

- (a) To a very large extent
- (b) To a large extent
- (c) To an average extent
- (d) To a small extent
- (e) To a very small extent

33. To what extent do you think that writing research papers develops students' skill in scientific research?

- (a) To a very high degree
- (b) To a high degree
- (c) To an average degree
- (d) To a low degree
- (e) To a very low degree

34. If your answer is 'average' or 'below average', please circle any of the following reasons that you consider appropriate:

- (a) Students are required to write few research papers during the whole programme.
- (b) Teachers do not spend enough time in advising students on the methodology of writing research papers.
- (c) Students may – sometimes – submit the same research papers, or part of them, that were written for other courses.
- (d) Students may – sometimes – use the whole or part of research papers written by other students.
- (e) Teachers show little interest in students' research papers.
- (f) Other reasons (please specify)

.....

35. Some people think that teaching in the Faculties of Education – under the current system – is, generally speaking, a continuation of teaching in secondary schools. To what extent do you think that this view is true of the specialisation module of the college training programme for Islamic education teachers?

- (a) To a very large extent

- (b) To a large extent
- (c) To an average extent
- (d) To a small extent
- (e) To a very small extent

36. Some people think that teaching in the Faculties of Education generally focuses more on the quantity than on the quality of knowledge, and that it encourages memorisation rather than analysis and practical skills. To what extent do you think that this is true of teaching the specialisation subjects in the college training programme for Islamic education teachers?

- (a) To a very large extent
- (b) To a large extent
- (c) To an average extent
- (d) To a small extent
- (e) To a very small extent

37. Judging from your own experience, what do you think are the strengths of the specialisation module in the college training programme for Islamic education teachers?

- (a)
- (b)
- (c)

38. Judging from your own experience, what do you think are the weaknesses in the specialisation module of the college training programme for Islamic education teachers?

(a)

(b)

(c)

39. What would you suggest to develop and improve the specialisation module of the college training programme for Islamic education teachers?

بسم الله الرحمن الرحيم

أخي الطالب المعلم / أختي الطالبة المعلمة بالسنة الرابعة في كلية التربية شعبة التربية الإسلامية.

السلام عليكم ورحمة الله وبركاته، وبعد،

فهذا الاستبيان الذي أضعه بين يديك هو جزء من دراسة علمية في تقويم برامج إعداد معلمي التربية الإسلامية ومعلماتها للمرحلتين الإعدادية والثانوية، في كل من كليات التربية التابعة لوزارة التعليم العالي، وكلية التربية في جامعة السلطان قابوس، الهدف منه تحديد نقاط القوة والضعف في الجانب التخصصي من هذه البرامج.

لذا أرجو منك -أخي الطالب المعلم/ أختي الطالبة المعلمة- الإجابة عن الفقرات المرفقة بهذا الاستبيان بكل صراحة وموضوعية لأن ذلك سيساعد في الحصول على نتائج دقيقة، توصل إلى تقويم صحيح لهذا الجانب.

تعليمات عامة

1. يتناول الاستبيان المجالات الآتية:

- أ- أهداف الجانب التخصصي للبرنامج.
- ب- محتوى الجانب التخصصي للبرنامج.
- ج- طرق التدريس والأنشطة التعليمية-التعليمية المستخدمة في هذا الجانب.
- د- أساليب التقويم المتبعة.
- هـ- فقرات عامة.

وقد استخدم المقياس الخماسي (عالية جدا، عالية، متوسطة، منخفضة، منخفضة جدا) لقياس مدى

تحقق كل فقرة من فقرات هذه المجالات؛ لذا يرجى اتباع الآتي:

أ- وضع علامة (✓) في الخانة التي تمثل رأيك.

ب- وضع علامة واحدة فقط أمام كل عبارة.

2. يتضمن الاستبيان أيضا أسئلة عامة تناولت الجانب التخصصي، وقد وردت في صورتين:

- أ- أسئلة مفتوحة تركت لك فيها حرية التعبير عن رأيك.
ب- أسئلة على صورة اختيار من متعدد، بعضها يتطلب منك اختيار بديل واحد فقط وبعضها أكثر من بديل.

3. يرجى الإجابة عن جميع الفقرات والأسئلة الواردة في هذا الاستبيان.

4. المقصود بكلمة الطالب -الواردة في فقرات الاستبيان وأسئلته- الطالب المعلم/ الطالبة المعلمة بشعبة التربية الإسلامية في كلية التربية.

5. ليس مهما كتابة الاسم على الاستبيان؛ إذ لن تستخدم الأجوبة إلا لأغراض البحث العلمي.

أخي الطالب المعلم/ أختي الطالبة المعلمة:

قبل البدء في الإجابة عن أسئلة الاستبيان يرجى التكرم بتعبئة الفراغات التالية:-

اسم الكلية التي تدرس/تدرسين فيها:

أنثى

الجنس: ذكر

أشكر لكم حسن تعاونكم. . . سائلا الله لكم التوفيق والنجاح.

الباحث/ محسن بن ناصر السالمي

جامعة إدنبرة /اسكتلندا

المملكة المتحدة

				الإسلامية وغيرها من العقائد.
				1. ترسيخ حقيقة الإيمان بأركان الإيمان الستة في عقل الطالب ووجدانه.
				1.7. تنمية قدرات الطالب على تحديد دلالات بعض الآيات الكونية على إثبات وجود الله تعالى ووجدانيته.
				1.8. تنمية اتجاهات إيجابية لدى الطالب نحو العقيدة الإسلامية، وأهميتها في حياة الفرد والمجتمع.
				1.9. توجيه الطالب إلى الطريقة المثلى للقضاء على البدع والخرافات الشائعة في المجتمع العماني.
				2. تعريف الطالب بالمشكلات والقضايا المتجددة، والمتصلة بالعقيدة الإسلامية وتشريعاتها.
				الفقه
				2.1. إكساب الطالب المعرفة الصحيحة بالأحكام الفقهية المتعلقة بالعبادات الإسلامية المفروضة.
				2.2. تنمية اتجاهات إيجابية لدى الطالب نحو أهمية العبادات، والحرص على أدائها.
				2.3. تزويد الطالب بقدر كاف من المعرفة المتصلة بالمعاملات وأحكامها.
				2.4. تزويد الطالب بالأحكام والمفاهيم المتعلقة بالأسرة في الإسلام.
				2.5. تعريف الطالب بالمذاهب الفقهية الإسلامية، وما يميز كلا منها، وما يجمع بينها.
				2.6. تعريف الطالب بطرق استنباط الأحكام الفقهية من القرآن والسنة.
				السيرة النبوية
				2.7. تزويد الطالب بمواقف من سيرة الرسول صلى الله عليه وسلم.
				2.8. تنمية قدرات الطالب ومهاراته في تحليل المواقف التاريخية، واستخلاص العبر والعظات منها.
				2. تنمية اتجاهات إيجابية لدى الطالب نحو السيرة النبوية الشريفة، وأهميتها في تنشئة الأجيال.
				3. توجيه الطالب إلى أهمية تمثل أخلاق النبي صلى الله عليه وسلم في الأقوال والأفعال.
				الأخلاق والنظم
				3. تعريف الطالب بأهم القيم الخلقية الإسلامية.
				3. تنمية قدرات الطالب ومهاراته في التمييز بين المعايير الإلهية، والتقاليد الوضعية للأخلاق.
				3. تنمية وعي الطالب بأهمية الأخلاق في حياة المسلمين أفراداً وجماعات.

					3. تمكين الطالب من التمييز بين الأنظمة: الاقتصادي والاجتماعي والسياسي في الإسلام والأنظمة الوضعية.
					<u>اللغة العربية</u> 3. تزويد الطالب بقدر كاف من الأساسيات المتصلة بالدراسات النحوية.
					3. تزويد الطالب بقدر كاف من الأساسيات المتصلة بالبلاغة العربية.

					محتوى الحديث الشريف
					1.2. يتضمن قدرا كافيا ومناسبا من المعلومات المتعلقة بالحديث الشريف وعلومه.
					1.3. يعرف الطالب بطرق استنباط الأحكام الشرعية من السنة النبوية.
					1.4. يتضمن قدرا كافيا من الأحاديث الشريفة المقررة للحفظ.
					1.5. يقدم موضوعات تتعلق بأنواع الحديث النبوي الشريف .
					1.6. يتضمن موضوعات ذات صلة بموضوعات الحديث المقررة في كتب التربية الإسلامية بالمرحلتين الإعدادية والثانوية.
					محتوى العقيدة
					1.7. يزود الطالب بقدر كاف من الحقائق الأساسية المرتبطة بالعقيدة الإسلامية.
					1.8. يتضمن موضوعات تتعلق بأهمية العقيدة الإسلامية في حياة الإنسان وأخرته.
					1.9. يتضمن موضوعات تتعلق بعلم مقارنة الأديان.
					2.0. يتضمن موضوعات ذات صلة بموضوعات العقيدة المقررة في كتب التربية الإسلامية بالمرحلتين الإعدادية والثانوية.
					محتوى الفقه
					2.1. يقدم قدرا كافيا من المفاهيم الأساسية المتصلة بالفقه وأصوله.
					2.2. يتضمن تحليلات للأدلة النقلية والعقلية في المسائل الفقهية.
					2.3. يحتوي على موضوعات تحث على ضرورة احترام آراء العلماء في المسائل الفقهية.
					2.4. يشتمل على قضايا فقهية معاصرة.
					2.5. يتضمن قدرا كافيا من الموضوعات المتصلة بالعبادات.
					2.6. يتضمن قدرا كافيا من الموضوعات المتصلة بالمعاملات.
					2.7. يقدم قدرا كافيا من الأحكام والقضايا المتصلة بالأسرة المسلمة.

					2.8. يتضمن موضوعات ذات صلة بالموضوعات الفقهية المقررة في كتب التربية الإسلامية بالمرحلتين الإعدادية والثانوية.
					محتوى السيرة 2.9. يقدم قدرا كافيا من السيرة النبوية الشريفة.
					3.0. يقدم قدرا كافيا من الأحداث التاريخية في الإسلام.
					3.1. يتضمن إشارات إلى الدروس والعبر المستفادة من السيرة النبوية والأحداث التاريخية.
					3.2. يعرض السيرة النبوية والأحداث التاريخية بأسلوب تحليلي شائق.
					3.3. يتضمن موضوعات ذات صلة بموضوعات السيرة المقررة في كتب التربية الإسلامية بالمرحلتين الإعدادية والثانوية.
					محتوى الأخلاق والنظم 3.4. يقدم موضوعات تتعلق بالأخلاق الإسلامية وأهميتها في حياة الفرد والمجتمع.
					3.5. يتضمن موضوعات تتعلق بالأنظمة: الاقتصادي والاجتماعي والسياسي في الإسلام والأنظمة الوضعية.
					محتوى النحو والبلاغة 3.6. يقدم موضوعات كافية في النحو.
					3.7. يشتمل على موضوعات كافية في البلاغة العربية (البيان والمعاني والبديع).

				16. تهتم عملية التقويم بالعمليات العقلية المعرفية العليا كالتحليل والتركيب والتقويم.
				17. تهتم عملية التقويم بالجوانب الوجدانية (القيم والاتجاهات).
				18. تعتمد أسئلة الامتحانات على المعلومات التي يملئها المحاضر فقط.
				19. تعتمد أسئلة الامتحانات على الكتاب المقرر فقط.
				20. تعتمد أسئلة الامتحانات على المعلومات التي يملئها المحاضر والكتاب المقرر فقط.
				21. تعتمد أسئلة الامتحانات على مراجع متعددة.
				رابعاً: فقرات عامة
				22. يتصف القائمون على تدريس الجانب التخصصي - عموماً - بالكفاءة المهنية.
				23. يتصف القائمون على تدريس الجانب التخصصي - عموماً - بالكفاءة العلمية.
				24. يزود أعضاء هيئة تدريس الجانب التخصصي الطالب بتوصيف محدد وواضح لكل مقرر في بداية كل فصل دراسي.
				25. يكسب الجانب التخصصي الطالب اتجاهات إيجابية نحو أهمية القدوة الحسنة في تدريس التربية الإسلامية.
				26. يكسب الجانب التخصصي الطالب اتجاهات إيجابية نحو أهمية التربية الإسلامية في الحياة.
				27. يراعي الجانب التخصصي الفروق الفردية بين الطلاب.
				28. يشجع الجانب التخصصي الطالب على التعلم الذاتي.
				29. يتصف الجانب التخصصي -بصفة عامة- بالعمق وغزارة المادة العلمية.

خامساً: أسئلة عامة

30. يؤدي الإرشاد الأكاديمي دوراً مهماً في توجيه الطالب، وإرشاده، ومساعدته في حل المشكلات الأكاديمية التي تواجهه. إلى أي مدى ترى أن أعضاء هيئة تدريس الجانب التخصصي في الكلية يقومون بهذا الدور؟

- أ- إلى درجة عالية جدا
ب- إلى درجة عالية
ج- إلى درجة متوسطة
د- إلى درجة منخفضة
هـ- إلى درجة منخفضة جدا
31. إذا كنت ترى أن هذا الدور متوسط أو أقل؛ فأَي الأسباب التالية ترى أنها أدت إلى ذلك؟ (ضع دائرة حول الرمز).

- أ- عدم وجود أهداف واضحة ومحددة للإرشاد الأكاديمي.
ب- عدم وضوح معنى الإرشاد الأكاديمي ووظيفته لدى كثير من أعضاء هيئة التدريس.
ج- توزيع الطلاب على مرشديهم الأكاديميين بشكل عشوائي.
د- قلة اتصال الطلاب بمرشديهم الأكاديميين.
هـ- اقتصار الإرشاد الأكاديمي على التسجيل الدراسي.
و- ازدحام الجدول الدراسي للمرشد الأكاديمي.
ز- كثرة الأعمال الإدارية التي يقوم بها المرشد الأكاديمي.
ح- عدم تخصيص ساعات للإرشاد الأكاديمي في جدول المرشد.
ط- قلة وجود المرشد الأكاديمي في مكتبه في ساعات الإرشاد.
- أسباب أخرى يرجى ذكرها:

32. من المعلوم أنه لا بد لأي برنامج يسعى إلى النجاح أن يوفر المصادر والمراجع التي تعين الملتحقين به على البحث، والاطلاع، واكتساب المعرفة. إلى أي مدى ترى أن برنامج إعداد معلم التربية الإسلامية في الكلية يوفر هذا المطلب في الجانب التخصصي؟
- أ- إلى درجة عالية جدا
ب- إلى درجة عالية
ج- إلى درجة متوسطة
د- إلى درجة منخفضة
هـ- إلى درجة منخفضة جدا

33. إلى أي مدى ترى أن البحوث التي يقدمها طالب التربية الإسلامية في الجانب التخصصي، تنمي لديه مهارات البحث العلمي؟
- أ- إلى درجة عالية جدا
ب- إلى درجة عالية
ج- إلى درجة متوسطة
د- إلى درجة منخفضة
هـ- إلى درجة منخفضة جدا

34. إذا كانت الإجابة إلى درجة متوسطة أو أقل، فأَي الأسباب التالية ترى أنها أدت إلى ذلك؟ (ضع دائرة حول الرمز).

- أ- قلة البحوث التي يكلف بها الطالب طوال فترة الدراسة.
- ب- قلة توجيه أعضاء هيئة التدريس للطلاب في كيفية إعداد البحوث.
- ج- قيام الطالب -أحيانا- بنقل بحوث، أو جزء من بحوث، سبق له أن سلمها في فصول دراسية سابقة.
- د- قيام الطالب -أحيانا- بنقل بحوث، أو جزء من بحوث، أعدها طلاب آخرون.
- هـ- قلة اهتمام كثير من أعضاء هيئة التدريس بالبحوث التي يقدمها الطالب.
- أسباب أخرى تود ذكرها:

35. هناك من يرى أن طبيعة الدراسة في كليات التربية- بوضعها الراهن عموما- ليس سوى امتداد للمدرسة الثانوية. إلى أي مدى ترى أن ذلك ينطبق على الجانب التخصصي، في برنامج إعداد معلم التربية الإسلامية في الكلية ؟

- أ- إلى درجة عالية جدا
ب- إلى درجة عالية
ج- إلى درجة متوسطة
د- إلى درجة منخفضة
هـ- إلى درجة منخفضة جدا

36. هناك من يرى أن التدريس في كليات التربية -عموما- يهتم بشكل المعرفة لا بمحتواها، ويركز على تنشيط الذاكرة (الحفظ)، ويبعد في معظم الأحيان عن تنشيط القدرات العقلية، والمهارات العملية. إلى أي مدى ترى أن ذلك ينطبق على تدريس الجانب التخصصي في برنامج إعداد معلم التربية الإسلامية في الكلية ؟

- أ- إلى درجة عالية جدا
ب- إلى درجة عالية
ج- إلى درجة متوسطة
د- إلى درجة منخفضة
هـ- إلى درجة منخفضة جدا

37. ما أهم جوانب القوة في الجانب التخصصي في برنامج إعداد معلم التربية الإسلامية في الكلية - بصورة عامة- حسب تجربتك؟

- -
-

38. ما أهم جوانب الضعف في الجانب التخصصي، في برنامج إعداد معلم التربية الإسلامية في كلية التربية - بصورة عامة - حسب تجربتك؟

-
-
-
-

39. ما مقترحاتك لتطوير الجانب التخصصي وتحسينه في برنامج إعداد معلم التربية الإسلامية في كلية التربية؟

-
-

Appendix 4

**Letter Sent to the Referees who Judged the
Validity of the Questionnaire**

السلام عليكم ورحمة الله وبركاته وبعد ،،،

يقوم الباحث بدراسة وصفية تقويمية لبرنامج إعداد معلم التربية الإسلامية في كليات التربية بسلطنة عمان، ومن ضمن إجراءات الدراسة بناء الاستبانة المرفقة التي سوف تقدم إلى طلاب الفصل الدراسي الثامن للعام الدراسي 2001/2000. وبما أنكم من ذوي الاختصاص وأصحاب خبرة واسعة في هذا المجال الرجاء التكرم بتحكيماً في ضوء النقاط التالية:

أ- مدى ملاءمة أهداف الجانب التخصصي.

ب- مدى ملاءمة الفقرات الواردة تحت كل مجال.

ج- أي إضافة أو تعديل أو حذف ترونه مناسباً.

ولكم مني جزيل الشكر والتقدير، وجزاكم الله خيراً على تعاونكم.

* لطفاً: المقصود بكلمة طالب في هذه الاستبانة الطالب المعلم.

الباحث: محسن بن ناصر بن يوسف السالمي

المملكة المتحدة

Appendix 5

Names of the specialists who judged the validity
of the questionnaire

n	Name	Occupation	Specialisation	Place of work	Nationality
1	'Abd al-Raḥmān Ṣāliḥ 'Abd Allah	Associate professor	Islamic Education	Ministry of Education	Jordanian
2	'Alī Muḥammad Ibrāhīm	Assistant professor	Educational research	College of Education, Sultan Qaboos University	Sudanese
3	Aḥmad Muḥammad 'Īsā	Assistant professor	Arabic language teaching methods	College of Education, Sultan Qaboos University	Egyptian
4	Usāmah 'Abd al-Laṭīf 'Abd al-'Azīz	Lecturer	Arabic language teaching methods	College of Education, Sultan Qaboos University	Egyptian
5	Maḥmūd Mezel al-Subaṭāt	Lecturer	Islamic education teaching methods	College of Education, Sultan Qaboos University	Jordanian
6	Sa'īd 'Abd Allah al-'Abrī	Lecturer	Islamic sciences	College of Education, Sultan Qaboos University	Omani
7	'Abd al-Mun'im Ḥusayn al-'Umarī	Assistant lecturer	Islamic education teaching methods	College of Education, Sultan Qaboos University	Jordanian
8	Fāṭimah 'Abd Allah al-Qatabī	Assistant lecturer	Islamic education teaching methods	College of Education, Sultan Qaboos University	Omani
9	'Abd Allah Musallam al-Hāshimī	Assistant lecturer	Arabic language teaching methods	College of Education, Sultan Qaboos University	Omani
10	Sulimān Sayf al-Ghattāmī	Assistant lecturer	Arabic language teaching methods	College of Education, Sultan Qaboos University	Omani