



The Perception of Islamic Studies Learners Towards a New Approach in Knowledge Transfer for Islamic Studies Programmes at OUM

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Abstract

Knowledge transfer is the sharing or dissemination of knowledge and the provision of input for problem solving. The Covid-19 pandemic has changed lives in various ways, including the way of learning and transferring knowledge. The process of knowledge transfer has also changed due to technology-assisted learning and the needs of the process. According to Islamic scholars, the authenticity of knowledge is confirmed through a specific medium, i.e., face-to-face meeting or discussion with a teacher (talaqqi). Thus, some may not be open to a new approach in knowledge transfer in the field of Islamic studies, which is online learning. This study is aimed at identifying the perception of Islamic Studies students at OUM towards the medium of knowledge transfer in Islamic Studies programmes. The quantitative method of questionnaires was used to obtain data. The findings of the data, which was analysed using descriptive statistics on SPSS, revealed that the perception of a sample of Islamic Studies students at OUM towards the concept of online learning was aligned with the proposed transfer of knowledge based on the Islamic view. They presented a high level of understanding, acceptance, and recognition of the benefits and usefulness of the medium of knowledge transfer in Islamic Studies.

Keywords: *Islamic Studies, Knowledge Transfer, Talaqqi, Online Learning, New Approach*



Introduction

The Covid-19 pandemic has severely affected the economic sector of almost every nation in the world. The higher education sector has been affected as well (World Health Organisation [WHO], 2020). Both the teaching faculty and students have had to cope with unprecedented challenges such as social distancing, quarantines, isolation measures, campus closures, border closures, and travel restrictions.

Due to the rapid spread of the disease and the closure of physical classes, online learning through the use of personal computers, laptops, tablets, and mobile phones with Internet access in synchronous and asynchronous environments have become the alternative learning methods. Through these learning methods and environments, students have freedom in learning and can connect with their teachers anywhere they wish (Singh & Thurman, 2019).

There are two modes of online learning, synchronous and asynchronous, thereby providing options in the timing of interactions (Algahtani, 2011). Synchronous online learning provides direct interaction between lecturers and students during class through tools such as video conference and chatroom. Meanwhile, asynchronous online learning enables lecturers and students to interact before or after an online class through discussion threads and emails. Online learning is advantageous for independent learning and the development of new skills, and can lead to the practice of lifelong learning (Dhawan, 2020).

Since the establishment of OUM as an open and distance learning (ODL) institution, teaching and learning had been conducted in the blended learning mode. Learners studied online through the myINSPIRE learning platform and attended face-to-face classes with lecturers at the university's learning centres. Due to the Covid-19 outbreak, OUM introduced fully online teaching and learning and replaced physical meetings with virtual synchronous meetings through Google Meet. In addition, all examinations started being conducted as take-home online examinations, which resulted in learners having more time to answer the questions.

As a university for all, OUM has been offering Islamic Studies programmes, which are in much demand. In line with the changes that have taken place, these programmes are now being offered fully online, with virtual synchronous meetings through Google Meet and take-home examinations. Thus, the Islamic Studies programmes have embraced fully online learning as the new approach for knowledge transfer.

Problem Statement

Based on a questionnaire given to a group of Islamic Studies learners at OUM in May 2020, it was found that their level of readiness was moderate, whereby 60% did not agree for classes to be held totally online. However, the learners did not completely reject the use of technology in learning because 87.9% accepted that Islamic studies were conducted in a blended method, which combined face-to-face classes with online learning (Malaysian Qualifications Agency, 2021).



Theory and Framework of Talaqqi

Islamic studies involves the traditional way of knowledge transfer, *talaqqi*, which requires a learner to face the teacher directly. This term comes from the Arabic term *لَقِيَ* (*laqiya*) which means to meet (Mohd Idris, 1990). It also means learning the Qur'an directly from the pronunciation of the teacher who continued his narration from Prophet Muhammad. According to Abd al-Salam (2000), the word *al-talaqqi* is taken from *الإلقاء* (*al-ilqa*) which means to throw or convey orally, by hand or otherwise.

In terms of terminology, *talaqqi* refers to a methodology of learning laid down by the *syara'* (law giver) which requires a teacher to teach the Qur'an by reading verses from it and the students to learn by listening to the teacher and repeating the verses.

In the Qur'an, Allah stated that Prophet Muhammad learnt from the angel Jibril through *talaqqi*:

“And Indeed, (O Muhammad) you receive the Qur'an from one Wise and Knowing.”
(The Qur'an, 27:6)

This matter was narrated by al-Imam Ibn al-Jazari from the words of Zaid bin Thabit in his book, *Munjid al-Muqriin* (Al-Jazari, 1994), as follows:

“The recitation of the Qur'an is a sunnah (following) that is accepted by talaqqi by someone who is later than the person who is earlier.”

The entire process depicted the role of Jibril as a comforter, and at the same time, an austere teacher.

This method was widely adopted by *sekolah pondok* or religious schools (Abd Rahim et al., 2016). Muhammad (2011) detailed the meaning of *talaqqi* as a method of studying religious knowledge face to face with qualified teachers in the subject matter, *Tsiqah* (reliable), and *Dhabit* (estounding memorization capability), and possess the knowledge of *Muttashil* (continuity of their chains of transmission from the Prophet). These teachers specialised in Islamic knowledge and were regarded as *aalimin* (knowledgeable) and *aarifin* (wisdom).

The definition of *talaqqi* is consistent with the study by Susianti (2017) which described it as a method which involved a teacher reading the Qur'an to a student face to face in a quiet and comfortable sitting position, and then guiding the student to repeat the verses until the student fully memorises them.

Victoroff and Hogan (2006) identified three characteristics to describe an effective learning experience: (a) characteristics of the instructor (personal qualities, checking in with students, and an interactive style), (b) characteristics of the learning process (focus on the big picture, modelling, and demonstrations, opportunities to apply new knowledge, high-quality feedback, focus, specificity and relevance, and peer interactions), and (c) learning environment (culture of the learning environment, technology).

Conole et al. (2004) suggested 10 outcomes from an effective learning environment, which are shown in Table 1.

Table 1

Ten Outcomes from an Effective Learning Environment

No.	Outcomes
1.	more connected knowledge
2.	wider range of strategies
3.	greater complexity of understanding
4.	enhanced actions that are appropriate for goals and context
5.	increased engagement and self-direction
6.	more reflective approach
7.	more positive emotions and affiliation to learning
8.	more developed vision of future self as a learner
9.	greater facility in learning with others
10.	bigger sense of participation in a knowledge community

These wide range of outcomes from an effective learning environment provide myriad opportunities for students to engage in learning that indirectly enhances their positive traits and lifelong learning prospects. The academic knowledge remains in student's self consciousness, applied and permeated in their daily life for the application of knowledge.

There are three pillars in the process of *talaqqi* (Abd al-Salam, 2000), as shown in Table 2.

Table 2

Three Pillars of the Talaqqi Process

No.	Pillars
1.	المتلقي : al-mutalaqqi (the students)
2.	الملقي : al-mulqi (the teacher)
3.	الملقى : al-mulqa (the knowledge or the Qur'an)



Ahmad (2016) divided the methods of *talaqqi* among the *Qurra'* (reciters) into five types, as listed in Table 3.

Table 3

Five Types of Talaqqi Methods

No.	<i>Talaqqi</i> Methods
1.	<i>Al-Talqin</i> (التلقين) (teacher to read aloud to the students at low level)
2.	<i>Al-'Ard</i> (العرض) (students recite in front of the teacher)
3.	<i>Al-Sima'</i> (السماع) (students listen to the teacher at advance level)
4.	Riwayat al-Huruf (رواية الحروف) or History of al-Huruf
5.	<i>Ijazah Mujarradah</i> (إجازة المجردة) (teacher to give permission to the students)

Interaction is a silent feature of effective learning. In this context, interaction refers to the relationship between the teacher, student, knowledge (*ilm*), meeting (*laqiyyah*), and process of assessment and evaluation.

A study by Kamarul and Mohd Izzuddin (2015) revealed several models of teaching and learning the Qur'an. These are the models of Prophet Muhammad, al-Ghazali, Ibn Khaldun, Abu Hanifah, al-Shatibi, Salim, Ahmad and Abu Saleh, Kamarudin, Wan Bakar, Jabir, As'ad, Jamaluddin, Iqbal, and the Ministry of Education of Malaysia.

Ta'lim insani is learning with human guidance. This common approach involves the use of sensory organs. The *Ta'lim insani* process is divided into two: i) external processes through learning and ii) internal processes through *tafakkur* (deep thinking). According to al-Ghazali (2008), in the teaching and learning process, knowledge exploration activities occur and result in changes in behaviour. A teacher explores the knowledge he has to pass on to his students, while students seek knowledge from their teacher in order to gain knowledge.

Al-Ghazali's view of learning covers how students should learn, and the duties and manners of the teacher. These three components can be described as follows:

- a. Creating a sense of security, affection, and a conducive environment that allows students to learn comfortably. The teacher should love and treat students with tenderness, as he loves his own son. In his book *Ihya Ulum al-Din* al-Ghazali asserted that teachers are real parents.
- b. Learning must be adapted to the conditions and level of understanding of students. Teachers must adapt to the physical conditions and intellectual level of their students.
- c. Teachers must prioritise exemplary behaviour because students learn not only by listening to the words spoken by their teachers but also by paying attention to their appearance, attitude, and all visible behaviour. According to al-Ghazali, teachers who do not practise the knowledge they teach are like a needle making clothes for others while remaining naked or a lamp wick illuminating its surroundings but burning itself.



ODL as a New Approach in Knowledge Transfer

Distance learning has been in existence for over a century now (Evans & King, 1991). However, ODL is a relatively new term in the field of education, having gained prominence only in the past 40 to 45 years (Commonwealth of Learning & Asian Development Bank, 1999, p. 3). The concept of ODL refers to a method of instruction and gaining knowledge using computers and technologies through the Internet (Mathew & Iloanya, 2020).

According to UNESCO (2002, p. 7), open learning and distance learning “represent approaches that focus on opening access to education and training provisions, freeing learners from the constraints of time and place, and offering flexible learning opportunities to individuals and groups of learners. Other terms such as continuing education, distance learning, and adult education, have been used to describe ODL (Commonwealth of Learning and Asian Development Bank, 1999).

The strategic advantages of ODL are that it provides students with learning adaptability, convenience, and an easy virtual learning process. Students do not need to go to a physical lecture hall, which is cost-effective as they do not have to spend on transport, accommodation, and meals. ODL is unique in its philosophy and procedure, being fundamentally different from typical distance education in several ways (Abdulrahman et al., 2020).

Openness in ODL as a focus on the removal of hindrances to access to learning cannot be overemphasised (UNISA, 2008). The convenience and flexibility of ODL have enabled millions of people to access higher education and this would have been an impossibility without ODL (Sharma et al., 2019).

ODL refers to the provision of flexible educational opportunities in terms of access and multiple modes of knowledge acquisition. In this context, flexible, accessible, and multiple modes can be explained as follows:

- 1) Flexible means the availability of choices for educational endeavours anywhere, anytime, and anyhow.
- 2) Access means that the opportunity is made available to all, freeing them from the constraints of time and place.
- 3) Multiple modes means the use of various delivery systems and learning resources.

ODL is becoming an accepted and indispensable part of mainstream education, prompted by the need to make learning more flexible and accessible for a wider population, the growing need for continual skill upgrading and reskilling, and advances in technology that have made it possible for teaching to be conducted from a distance.

To produce good learning outcomes and competent graduates, student engagement is the key element in the design of ODL programmes. Among the more commonly used terms related to ODL are: correspondence education, home study, independent study, external studies, continuing education, distance teaching, adult education, technology-based or mediated education, e-learning, mobile learning, learner-centred education, open learning, open access, flexible learning, and distributed learning (COPPA: ODL, 2013).



Studies on Perception of New Approach in Knowledge Transfer

Studies have found that students' readiness for online learning is at a moderate level, as they are not yet fully prepared for the learning content and to interact with fellow students (Muhammad Izzat et al., 2020). Similarly, the preparation of teaching staff to implement teaching and learning in a blended manner in public universities is still moderate (Suzana & Raman, 2015). However, they positively accept the use of e-learning in assisting the teaching and learning process (Amirudin et al., 2015) as one of the teaching aids to facilitate and speed up the process of presenting information to students. For students, interest in online teaching and learning should be seen in the presentation and teaching techniques implemented by the teaching staff as the study found that content, quizzes, and activities in the form of games can stimulate their interest (Faridah & Afham, 2019).

Learners' moderate perception of ODL implementation is due to several factors. The main factors are the speed of broadband (Internet) itself (Azlan et al., 2020; Muhammad Izzat et al., 2020), environmental disturbances, responsibilities at home (Azlan et al., 2020), lecturers' readiness, lack of motivation (Muhammad Izzat et al., 2020; Norfarahi et al., 2020), learners' attitude, literacy and computer facilities (Zaidatun et al., 2006), and non-interactive learning content. This is supported by Mahizer (2007) and Ismail (2002) who found that active discussion of content and motivation from lecturers indirectly encourage learners' participation in ODL.

Teaching staff do not completely reject ODL as they are ready to convey knowledge according to current trends and understand the context of the implementation of teaching and learning online because it has a positive impact on their teaching (Fadzliyah et al., 2020). The same goes for the readiness of students at institutions of higher learning and schools. The study found that schoolchildren are ready to engage in online learning if good learning facilities are provided at home or school (Nor Sahara & Zulkarnain, 2021). ODL is more accepted by adult students because they see the use of a blog platform as a career training medium for the organisation where they work (Huzaimi & Rosseni, 2020). ODL also plays a role in shaping the thinking and attitude of students to be more positive in facing present-day technological and digital challenges (Adlina et al., 2020).

Research Methodology

A total of 127 respondents were selected through simple random sampling from among Islamic Studies learners at OUM. The quantitative approach of questionnaires was employed to obtain data from these respondents. The questionnaire comprised four parts: A. Learner's Demographics, B. Perceptions of *Talaqqi*, C. Perceptions of ODL, and D. Willingness to Learn Through ODL. A four-point Likert scale with four answer options (Strongly Disagree, Disagree, Agree, and Strongly Agree) was used to gauge learners' perception of the medium of knowledge transfer. Each construct in parts B to D contained 7 to 10 items constructed by the researchers themselves. The questionnaire form was built on the Google Form platform.

The data was analysed using Statistical Package for the Social Sciences (SPSS) software version 27.0. Descriptive statistics were used to parse and summarise information obtained from the data. The items in the first section were analysed based on frequency and percentage while the items in the remaining sections were analysed based on descriptive statistics percentage and mean.

Findings and Discussion

The questionnaire contained questions on the background of the respondents before moving on to their knowledge and understanding, acceptance and practice of the new approach in knowledge transfer. Finally, their views were sought on the benefits and usefulness of the new approach. These questions were categorised as shown in Table 4.

Table 4

Question Categories of the Questionnaire

Part	Items	Total No. of Questions
A	Respondents' background	6
B	Respondents' understanding/knowledge	5
C	Acceptance/practice	5
D	Benefits/usefulness	5

Table 5 shows that the respondents comprised 74 Bachelor of Islamic Studies (BIS) learners (58.3%), 33 Master of Islamic Studies (MIS) learners (26%), and 20 Diploma of Islamic Studies with Education (DIS) learners (15.7%). The majority of learners were in their fourth year and above (26%), had enrolled through normal admission (77.2%), and ranged in age from 20 to 40 years old (66.2%). The interesting thing about Islamic Studies learners at OUM is that some are aged 50 and above (4%). This is in line with the main national education agenda that supports, empowers, and appreciates lifelong education, as contained in the Malaysian Education Development Plan 2015–2025 (Higher Education).

Table 5

Part A: Demography

		Frequency (f)	Percentage (%)
Programme	DIS	20	15.7
	BIS	74	58.3
	MIS	33	26
Academic Year	1	26	20.5
	2	20	15.7
	3	33	26
	4 and above	48	37.8
Intake/Admission Mode	Normal	98	77.2
	APEL/FE	29	22.8
Age	Below 20	1	0.8
	21-30	41	32.3
	31-40	43	33.9
	41-50	37	29.1
	51-60	3	2.4
	61 and above	2	1.6



Understanding and Knowledge of the New Approach of Knowledge Transfer

In part B, the items were evaluated based on the mean average. Items that recorded a mean average of less than 1.00 indicated a low level, while those with 2.00–2.99 indicated a moderate level, and those with more than 3 indicated a high level. This is detailed more clearly in Table 6 below.

Table 6

Understanding and Knowledge

No.	Item	Strongly Disagree f (%)	Disagree f (%)	Agree f (%)	Strongly Agree f (%)	Mean	Total
B1	I understand the meaning of <i>talaqqi</i>	1 (0.8)	4 (3.1)	70 (55.1)	52 (20.9)	3.36	127
B2	Online meetings such as in Google Meet fulfil the concept of <i>talaqqi</i>	2 (1.6)	23 (18.1)	81 (63.8)	21 (16.5)	2.95	127
B3	I understand about self-learning that can be done online	0 (0)	7 (5.5)	84 (66.1)	36 (28.3)	3.23	127
B4	<i>Talaqqi</i> is the best way to study religion	1 (0.8)	3 (2.4)	57 (44.9)	66 (52)	3.48	127
B5	Modern technology helps the implementation of the method of <i>talaqqi</i>	0 (0)	15 (11.8)	69 (54.3)	43 (33.9)	3.22	127

Based on the findings in Table 6, the majority of respondents had a high-level of understanding and knowledge except for the item stating that online meetings such as in Google Meet fulfilled the concept of *talaqqi* ($M = 2.95$). This could be due to Google Meet still being considered a new platform for the learning process at OUM. The item with the highest mean was the one which stated that *talaqqi* was the best way to study religion ($M = 3.48$). This shows that learners of Islamic studies still think *talaqqi* is the best way to deepen religious knowledge.

This finding supports a study conducted by Muhammad Izzat et al. (2020) which found that students' level of readiness for online learning is still moderate, and they are not fully prepared to have online interactions with fellow students and the online learning content.

The learners' understanding of the medium of knowledge transfer in the Islamic Studies programmes is at a high level. This is explained by the use of current technology to help in the implementation of *talaqqi* (M = 3.22) and learners' understanding that self-learning is a component of ODL (MQA, 2013). However, although the learners agree that technology helps *talaqqi* a lot, they are not yet fully prepared to accept it as fulfilling the concept of *talaqqi*.

Acceptance and Practice of New Approach in Knowledge Transfer

Table 7 below explains learners' acceptance of the medium of knowledge transfer in the Islamic Studies programmes. The majority of learners agreed with the tutors who taught their courses (M = 3.28). This includes the teaching and learning methods, notes, and teaching materials used by the tutors. Clearly, tutors and teaching staff play an important role in learners' acceptance of knowledge transfer methods. They have a significant role in shaping learners' perceptions of the way knowledge is transferred. This is in line with Abd al-Salam (2000: p. 11) who stated that the process of knowledge transfer must meet the pillars of *talaqqi*, namely the:

- student
- teacher
- knowledge or Al Qur'an

The item "I feel satisfied with learning online" received the lowest mean value (M = 2.77), which showed that learners' satisfaction in attending online classes was moderate. This is due to several factors, such as the speed of broadband (Internet) itself (Azlan et al., 2020; Muhammad Izzat et al., 2020), environmental disturbances, responsibilities at home (Azlan et al., 2020), lecturers' readiness, lack of motivation (Muhammad Izzat et al., 2020; Norfarahi et al., 2020), learners' attitudes, literacy, and computer facilities (Zaidatun et al., 2006).

Table 7

Acceptance/Practice

No.	Item	Strongly Disagree f (%)	Disagree f (%)	Agree f (%)	Strongly Agree f (%)	Mean	Total
C1	I feel happy learning online	4 (3.1)	31 (24.4)	58 (45.7)	34 (26.8)	2.96	127
C2	I joined the online classes completely according to the set schedule	3 (2.4)	36 (28.3)	70 (55.1)	18 (14.2)	2.81	127
C3	I concentrated on online classes as much as face-to-face classes	1 (0.8)	28 (22)	67 (52.8)	31 (24.4)	3.01	127
C4	I feel satisfied learning online	6 (4.7)	43 (33.9)	52 (40.9)	26 (20.5)	2.77	127
C5	I am satisfied with the tutors appointed to teach	0 (0)	7 (5.5)	77 (60.6)	43 (33.9)	3.28	127



Benefits/Usefulness of New Approach in Knowledge Transfer

Overall, the learners' perception of the benefits and usefulness of the knowledge transfer medium in the Islamic Studies programmes is high. The item "The online learning platform items at OUM made it easier for me to learn flexibly" received the highest mean value ($M = 3.34$) while the item "The myINSPIRE forum items were enough for me without the need for online face-to-face classes" obtained the lowest mean value ($M = 2.29$) as learners still needed more interaction with tutors. Therefore, when OUM provided e-tutorials through Google Meet as an alternative to face-to-face classes, the majority of learners agreed and accepted it as a new and acceptable method.

The methods or modes used by OUM for Islamic studies are very beneficial to the learners. This is supported by the findings in Table 8 which show that the students could learn flexibly ($M = 3.30$), teaching records could be accessed at any time ($M = 3.11$), and the students' believed that online learning could improve their performance ($M = 2.91$). The students were of the opinion that knowledge could not be transferred through forums alone. They still needed other methods of knowledge transfer such as online classes, virtual discussions, and forums such as email, WhatsApp, and Telegram.

Table 8

Benefits/Usefulness of New Approach in Knowledge Transfer

No.	Item	Strongly Disagree f (%)	Disagree f (%)	Agree f (%)	Strongly Agree f (%)	Mean	Total
D1	The myINSPIRE forum is enough for me without the need for e-tutorials (online face-to-face classes) (GM)	14 (11)	62 (48.8)	39 (30.7)	12 (9.4)	2.29	127
D2	I watched back the recorded video in GM	2 (1.6)	12 (9.4)	83 (65.4)	30 (23.6)	3.11	127
D3	Online learning can improve my performance	3 (2.4)	29 (22.8)	71 (55.9)	24 (18.9)	2.91	127
D4	The learning method at OUM can be achieved at any time according to the suitability of my time	1 (0.8)	7 (5.5)	72 (56.7)	47 (37)	3.30	127
D5	The online learning platform at OUM makes it easy for me to learn flexibly	1 (0.8)	5 (3.9)	71 (55.9)	50 (39.4)	3.34	127

Several factors are seen to affect the relationship between the learners and the medium of knowledge transfer in the Islamic Studies programmes, namely, age, mode of admission (intake), and programme of study. Spearman's rho correlation test was used to see the existence of a relationship between the items or variables. The classification of the strength values of this correlation relationship is based on the classification presented in Pallant (2001) as shown in Table 9 below.



Table 9

Correlation and Strength

Value of Correlation Coefficient	Nature of Relationship between Variables
±0.10 – 0.29	A small, weak relationship
±0.30 – 0.49	Moderate relationship
±0.50 – 1.00	Big, strong relationship

Source. Pallant (2001)

Table 10 below shows the output from the Spearman rho correlation test performed between Parts B to D and learners' demographics such as age and year of study. The purpose of this correlation was to determine whether there was a significant relationship between the perceptions of the learners on the medium of knowledge transfer in the Islamic Studies programmes and these factors.

Table 10

Perception Test Results of OUM Islamic Studies Learners with Other Factors

		Understanding	Acceptance	Benefits/ Usefulness
Perception Score_Semester of Study	Value of the Pearson correlation coefficient	.241	.372	.275
	P-value	.006*	.000*	.000*
Perception score_Study programme	Value of the Pearson correlation coefficient	.241	.372	.275
	P-value	.000*	.000*	.000*
Perception Score_Intake Mode	Value of the Pearson correlation coefficient	.038	.010	.006
	P-value	.673	.908	.942
Perception Score_Age	Value of the Pearson correlation coefficient	.030	.119	-.047
	P-value	.738	.181	.601

* * significant at the 0.05 level



Conclusion

Talaqqi is a teaching and learning method used to deepen knowledge of Islamic studies which requires learners to meet their teachers face to face to acquire accurate and authentic knowledge, as it was stated in the Qur'an that Prophet Muhammad learnt from the angel Jibril through *talaqqi*. The development of technology and the current situation have brought about changes in the teaching and learning including the religious knowledge, which is the face-to-face online method, as this can be accepted by all levels of learners without affecting *talaqqi* which had been in practice before the emergence of the new approach.

The online learning of Islamic studies can be strengthened through the implementation of the following suggestions:

1. Tutors should enhance their commitment and expertise as learners face challenges such as busy working hours, slow Internet network, and lack of understanding of assignment questions.
2. The OUM library should expand its collection of Islamic studies reference materials to include e-books and books in pdf format and facilitate loan arrangements.
3. Tutors should encourage learners to participate in the learning process by requiring them to have their computer camera switched on during teaching sessions and by diversifying approaches to attract their learners' participation.

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