

Practical Applications in Building a Proposed Program for Islamic Education

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Abstract

The problem of the current research lies in the importance of the program in the educational process and the importance of the Islamic education subject, which is intended to study issues and challenges that many nations, and facing our societies in contemporary times and necessary. The order in addressing many contemporary issues on the one hand, and also to achieve the desired goals on the other hand, so the problem lies. Current research with the questions (What topics does the program include and what are its components? Suggested program for Islamic education). Hence, the current research aims to: (identify topics, build a program in light of those topics), and the current research is defined as (teachers of teaching methods in colleges in Baghdad), and to achieve the research objectives, the researchers adopted a set of procedures that included identifying the research sample from its community, which numbered (110), and the total sample was (60) chosen randomly and this sample constituted (10%) of the research community, and the researchers used the questionnaire as a tool for their research after verifying its validity and reliability, and the data was processed statistically, and the result that the researchers reached was that the topics included in the research tool had all received the approval of the research sample, and in light of that, those topics became the basis for building a program for the subject of Islamic education for the primary stage, and in light of those results, the researchers reached a number of numerous recommendations and proposals.

Keywords: *Islamic Education, Practical Applications, Building a Proposed Program.*

Introduction

First: The Research Problem

Islamic education has not received sufficient attention in research and study, but it has recently occupied a large part of the attention of researchers, due to its necessity in addressing many contemporary issues. On the one hand, and also to achieve the desired goals on the other hand.

And from the issues that it occupied the researcher's interest that, this includes the weakness of religious restraint among young people, and the emergence of undesirable behaviors such as normalization with the enemy and homosexuals, drug use, and theft. In addition to all of this, there is the challenge of modern technology and the excessive use of mobile phones to the point of addiction. These behaviors may have their causes, but at the same time they have serious future repercussions on society. This prompted the researchers to build a program for Islamic education and prepare practical applications for it for the primary stage.

Secondly: The Importance Of Research and the Need For It

There is a need to build educational programs that help learners by presenting some abstract knowledge and information in tangible images and in a pleasant way, to make it easier for them to understand, absorb and retain it through comprehensive programs that help develop their personal abilities according to the developments and changes that are happening in society at the present time in its various aspects (motor, cognitive, social and emotional). (Wahba, 2018: 11)

That one of its most important goals is building a modern human being who is strong and founded on future-proof foundations capable of withstanding the sweeping currents of technological, intellectual and cultural change. (Kaplan, 2018, p. 117) It is necessary to draw up a policy and methodology for programs

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that modify the appropriate behavior of learners to confront the problems they may face, whether within the institution, Or outside it and cooperate in finding solutions for it. (Al-Ghariri, 2010:117)

The nature of the stage that our contemporary world is going through and the dawning of a new era represented by rapid change, optimal development in the field of science and technology, and its passage through the information revolution in various areas of life, requires those concerned in general to raise generations in a manner that is appropriate. with The variables and transformations of the era. (Al-Hila, 2014, p. 28)), and Hence, education is the basis of reform in the present and its support in the future, as it is the refuge to which reformers resort. All types of reform collapse and remain ineffective unless education helps them with generations that work to achieve the goals and purpose of reform. (Jalal, 2021, pp. 134-135))

Thus, among all educational systems, there is hardly any system that pays attention to the human being from all his mental and spiritual aspects. And physical education, except for one system, which is Islamic education.. (Al-Marsafi, 1987 AD, pp. 8-9), This is because education is one of the priorities of Islam and its goals aimed at building the human being. It came with various methods and means of education that take into account the needs, interests, inclinations and desires of the human being. Then, the Messenger Muhammad (may God bless him and his family and grant them peace) was sent as a messenger and educator to be a good example in education and learning. God Almighty said: {Just as We have sent among you a Messenger from among you, reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.} (Al-Baqarah: 151), God Almighty said: {There has certainly been for you in the Messenger of God an excellent pattern for anyone whose hope is in God and the Last Day and who remembers God often.} (Surat Al-Ahzab: 21))(Yaljin, 1983, p. 23)

The primary stage is considered one of the most important educational stages, especially from an Islamic perspective, because school children are raised intellectually, behaviorally, morally and ethically, according to a well-studied curriculum prepared for them that includes purity of soul, refinement of behavior, and consolidation of obedience to God (Glory be to Him), love of Him and worship of Him, so that they acquire experiences and skills that will benefit them in real life and in the following educational stages. (Al-Hashemi, 1974, p. 14))

The importance of childhood comes from the educational foundation and preparation for the growth and upbringing of the learner, especially the first six years of his life, which is the appropriate stage for instilling anything that concerns the child and his future, as it has a great impact to the point that some educators have gone so far as to say that the future of any country is linked to it, as it determines success or failure, therefore it has been given great importance by different countries of the world. (Qaimi, 2001, p. 198)), so In light of the challenges facing our societies, and which we still face today (such as sectarianism, racism, the spread of illiteracy, high unemployment rates, and poverty...), many countries are seeking to confront them with a joint reform project by presenting a real approach that includes all true Islamic teachings, and the necessity of obeying and applying them on the ground and in general for all generations. (Sayyid al-Sadr, 2023: 390)(

Third: Goal and Question Search

The current research aims to:

- Determine the topics included in the program.
- Building a proposed program for Islamic education.

Fourth: Haddoud search

The current research is determined by:

1-Subject boundaries: A For the proposed program For Islamic education.

2-Time frame: Academic year 2022-2023

Fifth: Iron Terminology

The following is a definition of the most important terms used in the current research.:

The Program He knew it (Al-Yasin, 2023) It is: ((A set of experiences and knowledge that are built in a harmonious and appropriate manner for the child to practice and interact with through a set of strategies in a number of activities with the aim of developing the child's skills and concepts in multiple aspects)). (Al-Yasin, 2023, p. 265)

Operational Definition for The Program, The researchers define it as:

A set of knowledge, skills and experiences provided to learners with the aim of achieving their educational and pedagogical upbringing in light of the contemporary needs and issues that the researcher has reached..

The Islamic Education: He knew it A (Al-Zubaidi 2021) It is: ((A process of developing and refining the strengths of the individual and the group based on their abilities and readiness in the aspects of their behavior derived from the Holy Qur'an and the hadiths of the Great Messenger Muhammad (may God bless him and his family and grant them peace) and the Ahl al-Bayt (peace be upon them)). (Al-Zubaidi, 2021: 53)

Operational Definition Of Islamic Education, The researchers define it as:

Raising and educating fourth, fifth and sixth grade primary school students according to the program proposed by the researcher, including methodological materials including Quranic verses, hadiths, the Prophet's biography, Islamic doctrine, Islamic etiquette and the biographies of the prophets..

The primary Stage: Darish knew him (2010, Daresh) It is: ((Basic education for all children that consists of developing the basic skills needed throughout life to engage in daily tasks (the three elements: reading, ordering, and arithmetic))(Daresh: 2010: p/26)

Operational Definition of Primary Stage, The researchers define it as:

The basic stage of education begins at the age of six in the first grade until the end of the sixth grade, when the student is twelve years old. It aims to raise the student in terms of physical, mental and social aspects..

View Previous Studies

Hadith Study (2004)

Titled (Building a program for the subject of teaching methods for branches of Islamic education for students of the departments of teaching methods for the Holy Qur'an and Islamic education in light of teachers' needs for it) and The study aimed to identify the needs of Islamic education teachers, both male and female, in terms of teaching methods, and to build a program in light of those needs., and The study included a sample of 128 male and female teachers, who were selected using a stratified random method., The researcher used the questionnaire as a main tool for his research. Its validity and reliability were verified, and the data were processed statistically using Pearson's correlation coefficient, the weighted mean equation, the percentage weight, and the proportional distribution equation., In his study, the researcher reached the conclusion that the needs of Islamic education teachers regarding teaching methods, which were included in the research tool, were all approved by the research sample. Therefore, in light of this, these needs became the basis for building a program in the subject of teaching methods for branches of Islamic education.

In light of the research results, the researcher made several recommendations, including:

- Emphasizing the delicate balance between the three areas of teacher preparation: specialized, professional and cultural.
- Organizing training courses for Islamic education teachers in teaching methods.
- Benefiting from the program topics that the study sample identified as essential needs in preparing Islamic education teachers in colleges of education. (Al-Hadith, pp. 16-109)

Crusher Study (2021)

Titled (Educational values in the books of the Holy Quran and Islamic education in the primary stage from the point of view of the teachers of the subject) and The study aimed to identify the educational values in the books of the Holy Quran and Islamic education in the primary stage from the point of view of the teachers of the subject, male and female, and to analyze the books of the Holy Quran and Islamic education, and to identify the level of differences in educational values in the books of the Holy Quran and Islamic education, and to identify the level of differences in educational values among the teachers of the Holy Quran and Islamic education according to gender. The researcher adopted the descriptive analytical approach in her study, and used the questionnaire as a tool for her research, after verifying its validity and reliability. Her sample amounted to 371 male and female teachers. The statistical methods she adopted in her research are the percentage, the counting system, the Scott equation, the Holsti equation, the correlation coefficient, the general average, Cronbach's alpha, the normal distribution test, and the influential factor analysis. The researcher reached a number of conclusions, including:

The learner's study and familiarity with Islamic values is important in guiding his human behavior.

The set of values in the books of the Holy Quran and Islamic Education for the fourth, fifth, and sixth grades of primary school contribute to building the value system among students, as they are linked to the reality of their lives despite their differences from one stage to another.

The researcher recommended several recommendations, including:

Reformulating the general objectives of teaching Islamic education at the primary level to include all values and fields and updating them continuously in line with the requirements of the stage and the spirit of the age.

Emphasizing the role of Islamic education teachers in writing the educational curricula for the subject, and involving them with specialists in the process of selecting topics in a manner that is consistent with the cognitive, value-based, and skill-based development of students.

In her study, the researcher presented a set of proposals, including:

Building a guide for Islamic education teachers, both male and female, that emphasizes the role of educational values in a manner that suits the nature of the events that society is going through.

A comparative study between Islamic education for the primary stage in Iraq and Islamic education books in Arab countries in terms of the availability of educational values in them. (Kassara, pp. 4-146)

Benefit From Previous Studies

The researcher benefited that This is clearly and significantly evident from the previous studies that I have adopted and reviewed, in light of the analysis of this Studies, as a practical scientific path, The researcher reported that In several matters, the most important of which are the following:

Crystallizing the research problem and highlighting its importance and need.

Preparing a list of the community's needs and contemporary issues for the subject of Islamic education.

Choosing the research tool and its design method.

Choosing the scientific and practical steps required in building the proposed program in its study.

Choosing appropriate statistical methods for the purpose of reaching and interpreting results.

Reviewing references related to the current research.

Search Procedures

In hIn this part of the study, the researchers explain the research community, the research sample, the research methodology, the research tool, and the method of its construction, validity, reliability, and application with the construction of the proposed program for the Islamic education subject for the primary stage.

Research Community

The study community is represented by Professors of teaching methods in the colleges of education in Baghdad, who represented the research sample, numbering (110).

(1)

Community Of Teaching Methods Professors According to The University to Which They Belong

percentage	Number of professors	the university
32.72	36	Iraqi
18,18	20	Al-Mustansiriya
49.09	54	Baghdad
100	110	the total

Research Sample

The researcher chose that His research sample M10% of the total community Their number is (60).

(2)

Sample Of Teaching Methods Professors In faculties of Education Baghdad

Number of professors	the university
32.72	Iraqi
18,18	Al-Mustansiriya
49.09	Baghdad
100	the total

Research Methodology

The descriptive analytical approach is the best method for investigating the problem of this study. It does not stop at describing the phenomenon being studied, but rather goes beyond that to try to reveal the relationship between the phenomenon being studied and the variables affecting it.

Search Tool (Buildtopics)

To achieve the research objectives, the researchers used the questionnaire as a tool to collect the necessary data. After reviewing the research literature and previous studies, they designed existing topics. They are divided according to their derivation into main fields. The list included: 6) Topics and Vocabulary in its original form. And.

Tool Validity

To verify the validity of the tool in measuring what it was designed to measure, it was done. It was put by the researchers. This list on a number of professors/specialists in the field of study. Their number was (25) arbitrators and the agreement rate was (90.9) based on Holsti's equation. In light of their opinions, the tool for this study was prepared in its final form. Ober indicates that the best way to verify the apparent validity of the tool is for a number of specialists to accept it, by estimating the validity of that tool to measure the characteristic to be measured. (1972:555, Ebel)

After the researchers collected the experts' answers and read them, the specialists did not indicate any deletion, but rather suggested a verbal modification in some of them, and this was done by the researchers.

Tool Stability

In order to verify the stability of the current research tool, which is represented by needs and issues, the data was processed using a computer and the stability coefficient was extracted. And to ensure its stability, as Opera indicates that stability is good if it obtains a percentage of no less than (75%). (85:1971, Opera)

I use the researcher that Cronbach's alpha:

(4)

Cronbach's Alpha Coefficient for The Reliability and Validity of The Questionnaire Scale

Number of paragraphs	$\sqrt{\alpha}$ =stability coefficient	Cronbach's alpha value α	Needs and issues
15	0.882	0.778	Religious field
12	0.938	0.880	Personal area
14	0.905	0.819	Social field
10	0.938	0.879	Political field
10	0.945	0.893	Cultural field
10	0.943	0.889	Economic field

9	0.9444	0.891	Scientific field/Technological
80	0.989	0.901	Total

The results obtained in Table No. 4 show that all the results of the Cronbach's alpha values are acceptable values because they are greater than (0.70), as they ranged between (0.778-0.893) for all fields. The total value of this scale is (0.901), and according to this high value it becomes clear to us that the questionnaire is valid and scale-invariant in its variables.

Normal Distribution Test

(5)

Sisterforthe Normal Distribution Of Data

Significance level Sig.	Test value Shapiro – wilk	Significance level Sig.	Test value Kolmogorov smirnov	Variables
0.110	0.866	0.178	0.044	Religious field
0.125	0.924	0.345	0.111	Personal area
0.132	0.876	0.188	0.52	Social field
0.106	0.785	0.188	0.210	Political field
0.133	0.941	0.433	0.222	Cultural field
0.111	0.870	0.441	0.312	Economic field
0.186	0.865	0.321	0.209	Scientific/Technological Field

It is evident from the results show that the significance level (Sig.) value is greater than (0.05) for both tests and for the studied fields. Accordingly, this indicates that the data are normally distributed..

Application Of The Tool

After you're done I researcher that From building the research tool and obtaining its validity and reliability, the tool is now ready for application. The researcher used a scale for each paragraph., Then, the current research tool (the final questionnaire) was distributed to the sample through the electronic link after explaining the research objectives and their importance and clarifying any ambiguity, if any, with the aim of making them serious and accurate when fulfilling its items..

Build The Proposed Program for Islamic Education Topics For Primary School

After I've done it A For researcher that The first objective of the current study is to determine List of topics and vocabulary for the proposed program, then this Topics It became the basis for building the proposed program for the subject of Islamic education for the primary stage. Which represents the second objective of the study..

The model is built for topics. Proposed program By benefiting from the relevant theoretical literature, including references, sources and peer-reviewed studies, sequential steps were then developed, following which led to building an appropriate program with sequential steps that included the general form of the model as in Figure (1).

The following figure shows the theoretical model that was adopted. He is researcher that In designing the proposed program

Appearance (1) Proposed Program Design Model

Evaluation stage	Installation phase	Analysis phase
The constructor (continuous) Final (Final)	Teaching methods and techniques Teaching aids Educational activities	Setting goals Content analysis And its organization

↑ _____ Feedback _____ ↑ (Al-Hadith, 2004: 86)

Search Results

This chapter includes a presentation of the results reached by the researchers, and the researchers presented them according to their questions as follows:

Results related to the first objective: What Topics What should be included in the proposed Islamic education program for the primary stage?

To achieve this goal, the methodological steps followed in the previous chapter were followed, according to the survey list. The He did By the researcher that To all those interested in Islamic education (teachers, university professors, educational supervisors), according to the list derived from previous references and studies, and according to the researcher's experience. that And his survey MA, and after its arbitration, the list consisted of (25) singular, from the singular Topics (6), distributed (6) Areas as follows::

The religious field, consisting of a topic and (4) vocabulary: The topic of the merit of reading the Holy Qur'an, includes vocabulary (the skill of contemplation, the skill of experimentation, the ability to continuously learn, the merit of reading the Holy Qur'an).

The field of social It consisted of Subject, and (5) Vocabulary: The topic of hijab, which includes vocabulary (the concept of respect, the legal ruling on greeting peace, presenting the etiquette of conversation, the importance of hijab, the purpose of hijab).

The economic field, consisting of a topic and (3) vocabulary: The topic of economic crises, which includes vocabulary (presenting crises, how the Holy Qur'an spoke about them, and ways to confront them).

The cultural field, consisting of a topic and (4) vocabulary: The topic of insight into the greatness of God (Glory be to Him), and includes vocabulary (the concept of the greatness of the Creator, the skill of research, the skill of contemplation and contemplation, the field of experimentation).

The political field, consisting of two topics and (9) terms: the topic of the Prophet of God Lot (peace be upon him), which includes terms (knowledge of the Prophet of God, the work of the people of the Prophet of God, the call of the Prophet of God to his people, the torment of the people), the topic of national and Islamic unity, and (5) terms: (the concept of national and Islamic unity, the importance of national and Islamic unity, factors for achieving national and Islamic unity, the benefits of national and Islamic unity, the role of the individual in strengthening national unity) as in Table (6).

Table (6) Program Topics and Vocabulary

Watches	the line	Topics and Vocabulary	Areas	Unity
45 minutes	Fourth	Veil _ The concept of respect _ The legal ruling on the greeting of peace _ Show conversation etiquette _ The importance of hijab _ The purpose of the veil	Social	First
		Economic crises _ Crisis display _ How did the Quran talk about it? Ways to confront it	Economic	
45 minutes	Fifth	The virtue of reading the Holy Quran _ Meditation skill _ Experimentation skill _ Ability to continuously learn _ The virtues of reading	Religious	First
		Insight into the greatness of God (Almighty) The concept of greatness of the Creator _ Research skill _ Skill of contemplation and consideration	Cultural	

		_Experimental field		
45 minutes	Sixth	Prophet Lot (peace be upon him) _Knowing the Prophet of God The work of the people of the Prophet of God The call of the Prophet of God to his people _The torment of the people	Politician	First
		National and Islamic unity is a necessity for progress The concept of national and Islamic unity _The importance of national and Islamic unity _Factors for achieving national and Islamic unity _ Benefits of national and Islamic unity _ The role of the individual in strengthening national unity	Political	

Results related to the second objective: What are these applications of the Islamic Education Program for the Elementary Stage?

This goal was achieved through the steps and procedures taken by the researcher. In the previous chapter, by building the proposed program with all its details, according to modern and diverse foundations, principles and sources of construction, taking into account the absence of padding and repetition. As in Table (7).

Table (7)

Building The Proposed Program for Islamic Education for The Primary Stage

Topics	T
Veil	1
Economic crises	2
The virtue of reading the Holy Quran	3
Insight into the greatness of God (Glory be to Him) And glory be to Him	4
Prophet Lot (peace be upon him)	5
National and Islamic unity is a necessity for progress	6



Behavioral Objectives:

The student should know that the hijab is a religious duty.

To consolidate the concept of hijab and its importance

Familiarity with the tasks of women's hijab

How to maintain the hijab internally

and externally

What is the purpose of wearing the hijab?

Content

I entered The teacher Islamic education to the line Fourth Primary They stood up The students With respect For the teacher.

She said The teacher: peace Upon you And have mercy on him God And his blessings.

The students: And upon you peace And mercy God And his blessings. So they sat down. on Their seats Start accident The teacher We studied For this today Hijab? I raised Selma her hand She said: what he Veil Hey My teacher She answered The teacher said: Hey Selma when You go to place Sweets And You liked it One of Candy And it was Candy one Enveloped And the other Exposed She replied Selma Hey My teacher will to choose Candy Coated She said The teacher she has: Why? She said? Because it is may Block About her The dirt And insects She said: I did well Hey Selma Sit down this he Veil when We wear Veil will We maintain on ourselves She said Selma And that duty Veil Hey My teacher She said : God Glory be to Him And come on in His saying Come here } And say For the believing women They lower their gaze from Their eyes And they preserve Their vaginas no They show Their adornment unless what back From it ﷻ And let them strike With their veils on Their pockets{.

if My goal from Veil he Please him God Glory be to Him And come on She said Teacher: Yes Hey Selma She said The teacher from From you Hey Schoolgirls Read for us Anthem day Thursday I raised Selma her hand She said I She said The teacher Prepare yourself Hey Selma day Thursday You graduate in Raise it Science And you read for us Anthem on Veil She said Selma With all pleasure Hey My teacher

And when I went Selma to the house I told Her mother ;And Good luck Her mother that it You write Notifications She said she has Write for me Poetry on Veil So I wrote the mom:

Why? no You wear Hijab Elegant And attractive

I smiled She said where I will run away from torment

My goal satisfaction My Lord And to him The follower

I am not My land With candy halt On it Flies

or In a piece meat I bit her eyes Wolves

The Quran And the year Dearest Friends

And my heart in love Mohammed And the house melted

in veil I feel that I High like Clouds.

Discussion

what meaning Hijab?

give any Quranic on duty Hijab?

what he age Assignment to wear The girl Hijab?

Insight into the greatness of God (Glory Glory be to Him)

Objectives Behavioral

that He knows The student beauty And creativity create God .

that God Glory be to Him And come on no rise attic something no can One that Comes Like What came?

The student learns how God created the heavens and the earth.

Content

(In the name of God The Most Gracious The Most Merciful)

"that in create The heavens And the earth And difference the night And the day Signs For the first The core "[the Imran (190)

my dear The student spread Creatures all morning from Her sleep, And life Plants all year after Its withering, Be sure that God Come here Instigator worship after that They become Conjunctivitis.

no something on God Come here difficult, So start in His ability As a repetition, But For humans gauge They think To that Replay lesser from Getting started, And with this Scale He addresses them.

Enjoy Your view in the earth gesticulate In it, And sent Your tip For contemplation While On it, find that from Created this Creation The proficient The most beautiful able on re His creation After Their annihilation, And send them after Their death.

not in capacity God what Incapable on Origin hereafter after that preceded By origin First from Nothingness, So who? create His creation without example able on return it.

from He was on something Mighty, It became all something in His ability Easy.

Verses Many that She ate Concepts Thinking different, She reached Verses that Invites to Thinking in book God

And it is:

Skills Thinking As a skill Search; where He said-Come here-;)Say Go in the earth Look! how He started Creation then God Creates The origin hereafter that God on all something Almighty {[Spider: 20].in all spot from Bekaa the earth she has explanation private in greatness create God Come here And his creativity in His upbringing And manage it And this commander Enough on that God Glory be to Him And come on he The able on all something.

Skill Meditation And look in His saying-Come here-;)Say Look What in The heavens And the earth gesticulate singing The verses And the vows on people no They believe {[Younes: 101].Dear Students To look at to the sky how Raise it God without Columns And we look to the earth How? create His creatures all this from Measures And greatness creator.

area Experimentation say God-Come here-;)And when He said Ibrahim lord Show me how Live The dead He said Didn't you? Believe He said indeed But To be reassured my heart He said thigh four from The bird Cut them To you then Make on all mountain From them Part then Invite them They come to you In pursuit And know that God Dear wise {[The cow: 260].God Glory be to Him And come on Shows in This is amazing The verse how Yahya The dead And that able on all something no Impossible Because creator Glory be to Him And come on And the god The One no a partner for him In his hand Good that it on all something Capable.

His saying Come here:Say Go in the earth any Say to them Hey Mohammed Go in the earth Look how It started Creation on Their abundance And the difference Their bodies And difference Their tongues And

their colors And their natures , And look to housing The horns Past And their homes And their effects
how Destroy them ;To learn With that Perfection capacity God.

Discussion

give any Quranic You are talking In it on skills life To deal with Variables.

Dear The student to speak on greatness God Glory be to Him And come on in create Heavens And the earth.

What I learned from this the topic?

Economic Crises

Behavioral Objectives

To learn the main objectives of solving economic problems.

The student should understand that he should not make excessive requests of his parents, especially if the family's income is limited.

Economic crises are the biggest cause of societal deviation! How can we reduce this phenomenon?

Teaching students to divide food among themselves and to be able to help others, especially when preparing a shared meal.

Content

He said Come on :((We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient - Who, when disaster strikes them, say, "Indeed we belong to God, and indeed to Him we will return."))[Surat Al-Baqarah: 155, 156]



Aims This is it The verse to Knowledge Dealing Crises in Shadow The Quran The Generous, And knowledge role The Quran The Generous in Treatment Crises Ways Break it up And the limit From Intensity Its effect And its aggravation, where that God Glory be to Him And come on It hits Believers Tribulations And crises To know Believe them And their patience,

And pours His affliction On The unbelievers The stubborn ones Boy, And Make Crises To strengthen And what? - Back Muslims, and Make God The plague And crises For the sinners And the liars To be For them Evidence On Ability God Glory be to Him On Death What? They own in The world By disappearance Master It was completed And their country And it is:

From Crises Economic And social And environmental and Other From Crises, He said Come on "appeared Corruption in righteousness And the sea Because She won My hands People To make them taste Some Who They worked Maybe they He hopes Help"(Surah The Romans:41)

Ways Dealing The Quran The Generous With Crises And Between.I have pointed out The Quran The Generous In a way clear what You will be exposed for him The nation from fear Poverty Hunger And lack in Money And the fruits.

on Although from size Wealth that Enjoy With it the world Islamic today Najd that it prisoner For the economy western , film It is I can Muslims that They are taking advantage of With their economy on West , Even if to forbid Wheat on Export it For some Countries Islamic You will get injured Hungry.any Condition receipt To him Muslims!

that income Citizen Muslim from minimum Login in the world , And he has Countries from Richer Countries the world wealth ...how It is happening that.



The problem is realism did not Grow up from scrimp nature or Her inability on Meet him Needs man But I grew up from man same as in His saying Come here:(He has given you of all you asked of Him. And if you should count the favors of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.) (Bees: 34),So injustice man in distribution Wealth And his disbelief For grace Without to exploit all Sources that Help yourself God With it We have to Exploitation Tama They are The two reasons The doubles For the problem that Live it man The miserable since Ages the date And once explanation The problem on basis humanitarian becomes It is possible overcome On it And the judiciary on injustice And disbelief Grace By finding Relationships distribution Fair And fill it all Powers Materialism For investment nature And explore all Its treasures.

Discussion

Firstly:reading any Quranic You are talking With it on Crises Economic.

secondly:Remember Perseverance distribution Food equally between man until and that It differed Religion And the doctrine.

Thirdly:to speak on what You see it from Crises Economic gesticulate she a reason How? He treats The Quran The Generous.

Prophet Lot (peace be upon him)

Behavioral Objectives

The student should know that the Islamic religion is a great blessing.

To study and apply the divine laws and rules in the Qur'an and the prophetic message.

Discussing the challenges facing this generation and how to protect them from Western ideas.

Analyzing the individual's role and inclinations and addressing his thoughts early.

Content

The Prophet of God Lot (peace be upon him) was born in the land of Iraq in the city of ((Babylon)) during the time of the Prophet of God Abraham (peace be upon him).

Lot (peace be upon him) was the only person from the people of the Prophet of God Abraham (peace be upon him) who believed in what his uncle called him to, to worship the One and Only God, and to abandon the worship of idols that neither benefit nor harm, so they did not obey him.

So he decided to migrate to the Levant, and he found the Prophet of God, Lot (peace be upon him) waiting for him, and he said to him: I am migrating to my Lord, for He is the Almighty, the Wise. So Lot (peace be upon him) migrated to the Levant with his uncle, Abraham (peace be upon him), and they settled in Jordan. God Almighty said: (And he believed in him)¹Lot said, "Indeed, I will emigrate to my Lord. Indeed, He is he¹Dear ¹Wise"^{Spider: 26}".

The people of our master Lot (peace be upon him) disbelieved in God Almighty, and they were the first people to commit the obscenity (sodomy, homosexuality, homosexuality) with each other on this earth.

So Lot (peace be upon him) called them to enjoin what is right and to refrain from committing sins and disbelief in God Almighty and to forbid their immoral acts. God Almighty said: (And Lot, when he said to his people, "Indeed, you commit an immorality such as no one has preceded you with from among the worlds.") (Al-A'raf: 80-81)

The people of Lot (peace be upon him) used to harm the travelers who came to them from near their village by committing the evil indecency and killing them. So when their prophet called them to enjoin what is right, they mocked him and told him to bring about the punishment of his Lord.

God Almighty said: (Indeed, you approach men with desire instead of women. Rather, you are a people behaving ignorantly.) [An-Naml: 55), Then the Prophet of God, Lot (peace be upon him), called upon his Lord to grant him victory over these immoral people. God Almighty said: (O my Lord, help me against the corrupting people) (Al-Ankabut: 30)

So Allah responded to the supplication of his prophet Lot (peace be upon him) and supported him. He sent three angels from heaven to earth in the form of young men. When the angels reached their guest Lot (peace be upon him) in his house, he told them about the affairs of the village and the sins of its people, as the people had warned him not to host any visitor in his house. Then Lot's wife exposed her husband in front of the people and told them that there were men in his house, so the people went to him quickly. And tryAHe stormed in to commit fornication with his young guests. God Almighty said: He came to him¹His people¹They rush to Him, while before they used to do so.¹For the badHe said, "O my people, these are my daughters; they are purer for you. So¹Fear God ¹For GodAnd do not disgrace me in my regard to my guest. Is there not among you a man of sound judgment? (Hud: 78)

The Prophet of Allah, Lot (peace be upon him), tried to defend his guests as much as possible until the angel blinded all the people for a whole day. Our Prophet knew that his guests were the angels and the people were screaming while they were blind, saying, "Lot has bewitched us." So the angels ordered the Prophet to leave the village with his family except for his wife, and he ordered them that during the torment

of the people no one should turn to watch the torment. Allah the Almighty said: “They said, ‘O Lot, indeed we are messengers of your Lord. They will never reach you. So travel with your family during a part of the night and let not anyone of you look back except your wife. Indeed, what has befallen them will befall her. Indeed, their appointed time is the morning.’” Is not the dawn near? (Hud: 81)

After the Prophet and his daughters left the village, his Lord responded to his call and a thunderous sound came to the village that the ears could not bear, so some of them were killed. God Almighty said: (The shriek overtook them at sunrise) [Al-Hijr: 73]

The angels uprooted the people’s land and raised it to the sky, then they dropped it until all the people died. And whoever remained alive among them, God Almighty commanded the sky to rain down stones of baked clay upon them until all the people perished. God Almighty said: “When Our command came, We turned it upside down and rained down upon it stones of hard clay, one after the other.” (Hud: 82)

Discussion

- What did Lot (peace be upon him) call his people to?
- Did the people of Lot (peace be upon him) believe in his call?
- What do we conclude from the story of Lot (peace be upon him)?

National and Islamic unity is a necessity for progress

Behavioral Objectives

Knowing the concept of national unity and its importance

Identifying factors for achieving national unity

Explaining the benefits of national unity for the individual and society

Discussing the challenges facing national unity

Analysis of the role of the individual in strengthening national unity

Content

National unity represents the first circle and the natural and logical introduction to Arab-Islamic unity. It is part of loyalty to humanity and its noble values. God Almighty has commanded all of His believing servants to unite and adhere to it, as He Almighty said (and¹Hold on tight¹With a rope¹For God¹All together and do not be divided.¹They mentioned¹Blessing¹For God¹Upon you, when you were enemies, He brought your hearts together, and so by His favor you became¹Brothers, you were on the brink of a pit of Hell.¹To fire¹Then He saved you from it. Thus does He make clear.¹For God¹His signs are for you¹Perhaps you will be guided.) Al Imran (103), God Almighty said:Indeed, this, your nation, is one nation, and I am your Lord, so fear Me.(The Believers)(52)Rather, He warned against division, dispersion and disagreement and forbade it, as God Almighty said:Do not be like those who became divided and differed after clear proofs had come to them. Those will have a great punishment.Al Imran(105)And the saying of the Messenger (may God bless him and his family and grant them peace) who described the state of the believers and their unity by saying (The example of the believers in their love, mercy, and compassion for one another is like that of a single body. If one part of it complains, the rest of the body responds to it with wakefulness and fever).

The concept of national and Islamic unity

It is the cohesion of the sons of one Muslim nation, their cooperation and solidarity to achieve their common goals and the prosperity of their country.

The importance of national and Islamic unity

Its importance comes from the fact that it is a continuous process to deepen the sense and feeling of duty towards society, develop a sense of belonging to the homeland and pride in it, maintain its stability and security, and instill a love of order and national trends, brotherhood, understanding and cooperation among citizens and a sense of unity with them.

Factors for achieving national and Islamic unity

The true guardianship belongs to God, His Messenger, his family, peace be upon them, and his righteous companions.

Justice and equality among all members of society

Active political participation

Feeling of belonging and pride in one's country

Open dialogue between community groups

Challenges facing national and Islamic unity

National and Islamic unity is exposed to many imminent dangers that threaten its national unity, and the sons of the nation must work to get rid of discord and discord. Among the factors that lead to the weakening of national unity:

Extremist and inflammatory speeches

Sectarian, denominational and tribal strife

Poverty and unemployment

Corruption

External interventions

Discussion

What is the concept of Islamic national unity?

What are the factors for achieving national unity?

What are the challenges facing national unity?

It is clear from the previous results that all fields showed important paragraphs within the first factor except for the religious field, for which no important paragraphs appeared, but the important paragraphs came in second place in importance for this field because they are within the second factor and their paragraphs are recorded in the table (8) the previous.

Conclusions

In light of the research results, the researcher draws a number of conclusions, which are as follow

National and Islamic unity is a necessity for progress	Prophet Lot (peace be upon him)	Insight into the greatness of God (Glory be to Him) And glory be to Him	The virtue of reading the Holy Quran	Economic crises	Veil	painTopics Saturation
0.518	0.537	0.540	0.528	0.578	0.539	Saturation

Table No. (8)

Saturation of Important Topics Within the Fields of Study in the First Factor

Awareness of the importance of responding to contemporary changes and keeping pace with them in a manner that suits the local environment.

The teaching and learning process is one of the most honorable professions, and it has a fundamental role in the lives of nations.

The learner's knowledge of these topics is very important in guiding and raising him.

There is still a need to develop a list of topics for Islamic education.

Recommendations

Including a sufficient number of topics in the Islamic education material that contribute to developing awareness among learners.

Linking Islamic education material to life applications for learners and society.

Holding scientific seminars and workshops for learners to raise their awareness of the challenges they face.

Suggestions

Applying the topics of the current proposed program for Islamic education in schools.

Building scientific applications for the moral education material for the non-final stages.

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