

## The Degree to Which Parents Practice the Method of Dialogue and Discussion Included in Islamic Educational Thought from the Children's Point of View

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### Abstract

*The study aimed to identify the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the children's point of view and the relationship of this to some variables such as gender, academic specialization, and stage of study. The researcher followed the descriptive analytical approach by applying a questionnaire consisting of (14) items, which served as a tool. For the study, which was applied to (2500) male and female students from various Jordanian universities in the second semester of the academic year (2023/2024), the study concluded, after conducting appropriate statistical treatments, that the level of parents' practice of the method of dialogue and discussion included in Islamic educational thought is generally In general, it was scored (high) on the scale as a whole, with an arithmetic mean of (3.89) and a standard deviation of (0.63). The results also revealed that there were no statistically significant differences attributable to the variables of the study, namely the variables of gender (males, females) and the variable of the type of student's academic specialization (scientific, Humanitarian) and the variable of the student's academic stage (intermediate diploma, bachelor's degree).*

**Keywords:** Degree Of Practice, Education, Educational Methods, Method Of Dialogue And Discussion, Islamic Educational Thought, University Children, Islamic Education, Higher Education.

### Introduction

Man is God's successor on earth. He carries a message and a trust that he must fulfill to the fullest extent. This requires preparing him to be aware of the dimensions of this message in order to populate the earth and live happily on it, fulfilling his ambitions. Education was the tool for building and preparing a person who is aware of the meaning of his existence and the meaning of his life in order to achieve his goals and the hopes of his society. In which he lives (Hamad,2018; Al-Rubaie, 2015; Al-Saidi, 2018).

Education is not a neutral process that is similar in different societies and eras, but it bears the characteristics of the cultural contexts of these societies, and it is closely related to the set of basic beliefs that the majority of society's citizens believe in, which necessitates it to look towards what this society aspires to, to bear its concerns and suffer from what it suffers from, and to Draw his future steps for him (Al-Jalhawi, 2014; Al-Samalouti, 2019; Abdullah, 2014; Attia, 2013).

Thus, the Muslim human being must be built in the light of a special educational thought, to build a citizen who bears the concerns of his homeland and the Arab and Islamic nation, which makes us need a model that paints the image of this citizen that we want, which differs according to time and place ( Al-Muhailbi, 2014; Al-Mihdhar, 2021; Al-Aqeel, 2014; Alkubaisi &Ali, 2023; Matar, 2021).

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Islamic education has been keen to diversify its methods of education. Education is used by example at times, by setting proverbs at other times, and by stories at other times. Thus, educational methods vary in education, education, and discipline, and the goal is the same, which is to reform the educated and the learner and guide them according to the situation. One of the most important methods to which Islamic education has paid special attention is the method of education through dialogue ( Al-Sayyid, 2016; Shalabi, 2021; Bran, 2013).

Islam represents a comprehensive approach to life, and the Holy Qur'an is a book of guidance and light, full of science, knowledge, and high morals. It is a divine constitution and educational method, and it contains different methods of education, and the method of dialogue represents one of the most important of these educational methods.

The methods included in Islamic educational thought are many, multiple, and comprehensive, given that Islamic thought is based on the divine doctrine concerned with educating, building, and preparing the human self in all its aspects in balance and moderation. The subject of educational methods has occupied a large part of the concerns of educators as they are among the important factors in refining the human personality. And his thought and belief (Khattabah, 2014; Al-Rashdan, 2013).

It can be said that dialogue-style education pushes the learner to positivity, interaction, participation in questions, listening and understanding, and asking about things that he does not realize. It is also evidence of the richness of the educational situation and the interaction of its elements and contents, and an indicator of the presence of a high degree of positive interaction between the teacher and the learner, thus being closer to The spirit of the Islamic education curriculum is based on the method of lectures and indoctrination.

Islamic thought, with its multiple sources from the Holy Qur'an, the Noble Prophet's Sunnah, and the sayings of scholars, contains the best and finest educational methods that the educator needs to help him in raising those he cares for (Ali, 2014); These methods are integrated and aim to advance the trainees, guide them and direct them in the right direction, taking into account the individual differences among the trainees, and with a high degree of flexibility, so that the educator uses the appropriate method according to different life situations ( Al-Dosari, 2023); The educator may use more than one method in one situation in a way that is appropriate for the learners and the stages and characteristics of their development. The educational methods in raising and guiding the learners overlap and are complementary. It is not possible to completely separate them.

One of the most prominent educational methods in Islamic thought, which was addressed in this current study, is the method of dialogue and discussion, which is a method concerned with the participation of children and learners, with the aim of consolidating belief, developing thinking, activating minds, and strengthening the readiness to accept new information and opinions and the ability to refute them (Bakri, 2016; Al-Hamoud, 2019). Dialogue is a way of life, through dialogue, the relationship between parents and children grows and contributes to achieving psychological balance and increasing their confidence. It also contributes to protecting young people from intellectual deviations (Al-Failakawi, 2024; Bawazir, 2020). Given the importance of dialogue in persuasion and arriving at the truth, educators should therefore pay attention to this method to train children in discussion and good expression. And arouse attention to current events, suspense, and self-confidence. The responsibility for developing dialogue skills falls on several parties, most notably the parents (Yaljan, 2009; Kazem, 2013; Al-Ajami, 2016). Dialogue and discussion are a sensitive position upon which friendly human relations are built, through which hearts are united and ideas converge, and the family is united, and then society and the nation (Al-Azmi, 2009).

The method of dialogue and discussion is considered one of the most successful and unique educational methods if the dialogue is based on correct logical steps that are matched by the mind. This method is also one of the methods that is interesting for the educated person and the listener, and is rarely accompanied by boredom, given the emotions and emotions it awakens in the soul of the educated person ( Bawazir, 2020 ).

Due to the importance of the subject of Islamic educational methods included in Islamic thought, Muslim educators, thinkers, and researchers have taken care of it. There were many original and field studies that talked about the importance of educational methods, such as a study (Al-Saidi, 2018), a study (Al-Azmi, 2009), and a study (Al-Nakhalah, 2013), and a study (Kazim, 2013), a study by (Ali, 2014), a study by (Abdullah, 2014), a study by (Dula, 2014), a study by (Al-Jalhawi, 2014), and a study by (Al-Rubaie, 2015).

Given the importance of educational methods in raising minds and building societies, this study came as a first step that seeks to build a measure of educational methods that include Islamic thought, and then determine the degree to which parents practice one of the most important of these methods, which is the method of dialogue and discussion from the children's point of view.

### *The Study Problem*

The Islamic religion has come with various and disparate educational methods, which collectively aim to bring the Muslim youth to the desired level of perfection in morals. These Islamic educational methods vary according to the condition of the person being educated, taking into account the diversity of souls, their different characteristics, and their natures ( Al-Azmi, 2009; Kazim, 2013; Bawazir, 2020 ).

Especially in this time in which temptations and temptations have increased, they have undermined the morals, values, and principles that are characteristic of Arab Muslim society, and this has greatly affected their morals, and this is clear in their behavior and dealings, and this has negatively affected the relations between members of society ( Al-Hamoud, 2019; Al-Failakawi, 2024; Bawazir, 2020), and this is evident. It is also clearly evident in the morals of students in their schools, colleges and universities, especially university level students, which represents one of the stages of the educational system. It is also one of the most important stages as it is the third stage that the learner goes through, which begins with the basic stage and then moves to the secondary stage and then to the university stage, which is known as the stage. Higher Education (Al-Hamoud, 2019; Yaljan, 2009; Al-Ajami, 2016; Al-Azmi, 2009).

The higher education stage represents the last educational stage for many students, and also, it is a stage that qualifies them to later join the labor market, and it is known that society is in dire need of this powerful force of young people who are the tool that society faces, and therefore educational institutions must adopt these young people and adopt their guidance. And guide them, and develop their feelings, conscience, and the value of their work, so that they can be useful to their societies and participate in building their countries.

If attention to educational methods is important for the stages of development in general and the stages of education in particular, then the university education stage is considered one of the most important stages of education. Therefore, this matter requires establishing behavioral values to prepare them for life and the necessity of developing their human aspects. In this study, there is an explanation of one of these educational methods included in Islamic educational thought and the degree to which parents practice it from the point of view of children at the university stage, which is the method of dialogue and discussion. The problem of the study can be crystallized in the following questions:

To what degree do parents practice the method of dialogue and discussion included in Islamic educational thought from the children's point of view?

Are there statistically significant differences at the level ( $\alpha = 0.05$ ) in the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the children's point of view, which is attributed to the gender variable (males, females)?

Are there statistically significant differences at the level ( $\alpha = 0.05$ ) in the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the children's point of view, which is attributed to the variable of academic specialization (scientific, humanities)?

Are there statistically significant differences at the level ( $\alpha = 0.05$ ) in the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the children's point of view, which is attributed to the variable of educational stage (intermediate diploma, bachelor's degree)?

### *The Importance of Studying*

The importance of educational methods and their diversity appears in that good methods achieve the goals of distinguished Islamic education, in terms of their agreement with Islamic values, and with the goals of Islamic education. Anyone who contemplates the approach of Islamic education in the Qur'an and the Sunnah of the Prophet will find that one of the characteristics of a successful educator is diversity in the use of educational methods, and employing them in a manner. The truth is that the Holy Qur'an is a divine book, which includes everything that humanity needs in terms of organizing relationships between people, and educational directives that refine morals and correct character. Quranic education came in different methods and various arts. This study came as an attempt to root educational methods in Islamic thought, and to a greater degree. Parents' practice of it, the study combined the original and field aspects, and it is expected that parents and educators will benefit from the results of this study because of their need to know the educational methods that help them guide the educated people to the Islamic aspect, and help them build a generation of the best nation that has emerged for the people, especially with regard to the method of dialogue and discussion.

### **Objectives of the Study**

Identify some of the educational methods included in Islamic educational thought.

Determine the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the children's point of view.

Revealing the significance of the differences in the averages of the sample members' estimates of the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought according to the variables (gender, academic specialization, and stage of study).

### *The Limits of the Study*

The results of the study are determined within the following limits:

The objective limit: which is determined by identifying the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the children's point of view and its relationship to some variables.

Time limit: The study was implemented in the second semester of the academic year.(2024/2023)

Spatial limitation: The study was applied in different Jordanian universities.

The human limit: The study was applied to students who are actually studying at various Jordanian universities.

### *Study Terms and Their Procedural Definitions*

Educational methods

Al-Saidi (2018) defined it as a group of educational methods that aim to modify behavior and develop values among learners.

Islamic thought:

Al-Rashdan (2013) defines it as a set of educational concepts, perceptions, and principles derived from the Qur'an, Sunnah, and ijihad.

Yalcin (2009) defines it as a set of consistent opinions, rulings, values, and goals that aim to build Muslim generations to achieve the goals of the Islamic nation.

(Khatatbeh, 2014) believes that it is the cognitive educational product and its mechanisms of the Muslim mentality of thinkers, scholars, and educators, and is related, independently or not, to the fields of religion, the universe, life, and man, in light of the Islamic methodology.

#### *Dialogue and Discussion Method*

It is when two or more parties deal with the conversation through question and answer, provided that the subject or goal is united. They exchange discussions about a specific matter and may reach a conclusion, and one of them may not convince the other, but the listener takes the lesson and forms a position for himself.

#### *Method and Field Procedures*

Study Methodology: - In order to achieve the objectives of the study, the descriptive analytical method was used as it suits the subject of the study.

Study population and sample: The study population consisted of all Jordanian university students with their various specializations and levels of study. The study sample consisted of (2500) male and female students who were selected by a simple random method, where an electronic questionnaire was designed and distributed to the students through the use of social media. Such as WhatsApp and Facebook, where a total of (2794) students responded to the study tool, and after reviewing the returned questionnaires, (294) responses were excluded due to their incompleteness or not being filled out correctly. Thus, the study sample in its final form consisted of (2500) male and female students. The following table No. (1) shows the distribution of the study sample according to its variables:

**Table 1. Distribution of Study Sample Members According to Study Variables**

variable	Category	Repetition	The ratio (%)
Sex	male	1131	45%
	female	1369	55%
the total		2500	100%
Educational level	Intermediate diploma	738	30%
	Bachelor's	1762	70%
the total		2500	100%
Type of specialization	scientific	1098	44%
	Humanitarian	1402	56%
the total		2500	100%

#### *Study Tool*

In order to achieve the objectives of the study, the study tool was built and developed by referring to a group of previous studies related to the topic of the current study, such as study (Al-Muhailbi, 2014), study (Al-Azmi, 2009), study (Al-Failakawi, 2024), study (Al-Mihdhar, 2021), study (Bawazir, 2020), study (Al-Hamoud, 2019), and study (Matar, 2021), where the questionnaire was formed. In its initial form, it consists of two parts, the first containing the demographic variables that the students will answer, while the second part consists of (18) paragraphs that measure the scope of the style of dialogue and discussion

*Validity and Reliability of the Study Tool*

First: Validity of the scale:

To verify the validity of the study tool, the following methods were used:

*Honesty of the Arbitrators (Honesty Of Content)*

The scale was presented to a group of arbitrators specialized in the fields of Islamic education, including university professors and educational supervisors, numbering (10) arbitrators. They were asked to express their opinion on the suitability of the instrument's phrases in measuring the characteristic to be measured, in addition to making any appropriate modifications, including Some paragraphs were deleted and added, and a percentage of (85%) or higher was given as the percentage of agreement to accept the paragraph. Some modifications were made to the questionnaire paragraphs in accordance with the observations and suggested amendments, including deletion and merging of some paragraphs, and the questionnaire was reformulated in its final form so that the number of questionnaire paragraphs as a whole became (14) paragraphs.

*Internal Consistency Validity (Statistical Validity)*

The internal consistency of the study tool items was calculated by applying the study tool to a survey sample consisting of (50) male and female students at different Jordanian universities from the same study population, but from outside its sample, by calculating the correlation coefficients between the score of each item and the total score of the tool, and the following table: No. (2) explains this:

**Table (2). The Correlation Coefficient and the Level of Significance Between Each Item of the Tool and Its Total Score**

Dialogue and discussion questionnaire paragraphs					
M.	Correlation coefficient	value (Sig.)	M.	Correlation coefficient	value (Sig.)
1	*0.538	0.000	8	**0.658	0.000
2	**0.645	0.000	9	**0.559	0.000
3	**0.582	0.000	10	**0.534	0.000
4	**0.502	0.000	11	**0.670	0.000
5	**0.633	0.000	12	**0.601	0.000
6	**0.654	0.000	13	**0.557	0.000
7	**0.619	0.000	14	**0.672	0.000

\*\* The correlation is significant at the significance level of 0.01

From the previous table No. (2), it is clear that all probability values were less than the significance level (0.05), and this indicates that the correlations are statistically significant, and therefore the study scale and its items have good internal consistency.

*Second: Stability*

To verify the stability of the study tool, the reliability of the study scale items was calculated using the internal consistency method with Cronbach's alpha coefficient, and the degree of reliability reached (0.91), as this value indicates a high degree of reliability for the scale, which makes it suitable for the purposes of its application in the field.

### Statistical Methods

After collecting the study data, the researchers reviewed it in preparation for entering it into the computer. It was entered into the computer by giving it specific numbers, that is, by converting the verbal answers into numerical ones. A five-point Likert scale was adopted, where the answer “strongly agree” was given five degrees, the answer “agree” was given four degrees, and the answer “neutral” was given three degrees. The answer is 2 degrees of disagree, and the answer is 1 degree of strongly disagree.

The statistical processing of the data was carried out through the use of a set of appropriate statistical methods and treatments for the purposes of achieving the objectives of the study, using the Statistical Package for the Social Sciences (SPSS 21) program, which were as follows:

Calculating the arithmetic means and standard deviations for the study scale areas according to the responses of the study sample.

Calculate the Pearson correlation coefficient to determine the validity of the internal consistency of the questionnaire items.

Calculate the Cronbach’s alpha coefficient to determine the stability of the scale items.

T-test for two independent samples to determine differences according to the variables of gender, type of specialization, and stage of study.

The arithmetic mean value of the expressions in the study tool can be interpreted as shown in the following table No. (3):

**Schedule (3. The Significance of the Arithmetic Mean.**

low	middle	high
1-2.33	2.34-3.67	3.68-5

## Results

To answer the first question of the study, which states: “To what degree do parents practice the method of dialogue and discussion included in Islamic educational thought from the children’s point of view”?

Arithmetic means and standard deviations were calculated for the items in the dialogue and discussion style domain and for the scale as a whole, and the results were as shown in the following table No. (4):

**Table4) . The Arithmetic Means, Standard Deviations, And Grades for the Phrases in the Field of Dialogue and Discussion Style Are Arranged in Descending Order According To Their Arithmetic Means**

Rank	ferries	SMA	standard deviation	Class
1	My parents encourage me to express my opinion	4.22	0.64	High

2	My parents are careful not to impose their opinions on me	4.15	0.57	High
3	My parents guide me about the etiquette and rules of conversation	4.06	0.55	High
4	My parents are flexible during dialogue	3.97	0.68	High
5	My parents use persuasion methods when communicating	3.93	0.72	High
6	My parents respect my opinion if it is correct	3.90	0.52	High
7	My parents train me to listen to others and respect them	3.87	0.68	High
8	My parents accustomed me to dialogue and discussion from a young age.	3.82	0.66	High
9	My parents discuss my behavior calmly	3.81	0.69	High
10	My parents accustomed me to confronting situations through meaningful dialogue	3.79	0.74	High
11	My parents encourage me to correct my statements if they turn out to be wrong	3.77	0.58	High
12	My parents train me to stand firm on the truth and not to compromise on it	3.75	0.52	High
13	My parents raised me away from fanaticism.	3.74	0.64	High
14	My parents use dialogue to determine our inclinations and desires.	3.71	0.63	High
<b>The total score for the field of dialogue and discussion style</b>		<b>3.89</b>	<b>0.63</b>	<b>High</b>

It is clear from reviewing the previous table No. (5) that all items in the field of dialogue and discussion style received a high score, and the field as a whole received a high score, with an arithmetic mean of (3.89) and a standard deviation of (0.63), where the arithmetic means ranged between (3.71-4.22) and the deviations The standard range ranged from (52-74), where the paragraph that states, “My parents encourage me to express my opinion” came in first place, with a mean of (4.22) and a standard deviation of (0.64), and the paragraph that states, “My parents are keen to Not to impose their opinions on me” with a mean

of (4.15) and a standard deviation of (0.57). In the penultimate place was the paragraph that states “My parents raised me to be detached and far from fanaticism” with a mean of (3.74) and a standard deviation of (0.68). In last place was the paragraph that states, “My parents use dialogue to determine our inclinations and desires,” with a mean of (3.71) and a standard deviation of (0.63)

This result confirms the awareness of parents in Jordanian society and their sense of the importance of dialogue and discussion as a skill that children need as an important means of exchanging ideas, obtaining information, and solving problems, through continuous monitoring of their children in light of the age of globalization and intertwined currents, because ignoring them misses the opportunity, takes away the individual, and delivers him to Factors that keep him away from the correct Islamic education intended for them. This result also confirms that parents understand the needs of their children in light of the rapid changes of the era, by giving them an opportunity to express their inclinations, discussing them calmly and carefully, and giving them confidence in expressing their opinions and making appropriate decisions and the consequences. She has to bear the responsibility for making the decision.

To answer the second question of the study, which states: “Are there statistically significant differences at the level ( $\alpha = 0.05$ ) in the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the children’s point of view, which is attributed to the gender variable (males, females)”?

To answer this question, the “t” test was used, and the arithmetic means, and standard deviations were extracted, which are shown in the following table No. (8):

**Table (8)**

Test results(T)Indicative of the differences in the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the point of view of university children, which is attributed to the gender variable (males, females).

Sex	the number	SMA	standard deviation	value (v)	Degrees of freedom	Significance level
male	1131	3.45	0.62	0.462	388	0.623
female	1369	3.33	0.69			

The previous table (8) shows that there are no statistically significant differences between males and females in the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the children’s point of view, which is attributed to the gender variable (males, females), where the t value reached (0.462), which means It is not statistically significant at the level of significance ( $\alpha \leq 0.05$ ). These results are attributed to the fact that university students, whether male or female, live in similar family environments that are predominantly Arab-Islamic in nature. Dialogue and discussion are considered to them a method practiced by fathers and mothers in dealing with their children.

To answer the third question of the study, which states: “Are there statistically significant differences at the level ( $\alpha = 0.05$ ) in the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the children’s point of view, which is attributed to the variable type of academic specialization (scientific, humanities)”?

To answer this question, the t-test was used, and the arithmetic means and standard deviations were extracted, which are shown in the following table No. (9):

**Table (9)**

Test results(T)To indicate the differences in the degree of parents’ practice of the method of dialogue and discussion included in Islamic educational thought from the children’s point of view, which is attributed to the variable type of academic specialization (scientific, humanities)

Specialization	the number	SMA	standard deviation	value (v)	Degrees of freedom	Significance level
scientific	1098	4.12	0.52	0.379	330	0.628
Humanitarian	1402	4.25	0.58			

The previous table (9) shows that there are no statistically significant differences between students of scientific majors and humanities majors in the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the children's point of view, which is attributed to the variable type of academic major (scientific, humanities), where the t value reached (0.379). ), which means that it is not statistically significant at the level of significance ( $\alpha \leq 0.05$ ), and these results are attributed to the fact that male students in general and in their various university specializations and because of their level of maturity find them practicing the method of dialogue and discussion on an ongoing basis, whether with their colleagues or professors, and this is of course The situation gave them sociolinguistic experience, which affects their behavior with others in line with the teachings of the true Islamic religion.

To answer the fourth question of the study, which states: "Are there statistically significant differences at the level ( $\alpha = 0.05$ ) in the degree of parents' practice of the method of dialogue and discussion included in Islamic educational thought from the children's point of view, which is attributed to the variable of the student's academic stage (intermediate diploma, bachelor's degree)?"

To answer this question, the "t" test was used, and the arithmetic means, and standard deviations were extracted, which are shown in the following table No. (10):

**Table (10)**

Test results(T)To indicate the differences in the degree of parents' practice of the method of dialogue and discussion included in Islamic educational thought from the point of view of university children, which is attributed to the variable of the student's academic stage (intermediate diploma, bachelor's degree)

Educational level	the number	SMA	standard deviation	value (v)	Degrees of freedom	Significance level
Intermediate diploma	738	4.39	0.72	0.472	442	0.612
Bachelor's	1762	4.42	0.69			

The previous table (10) shows that there are no statistically significant differences between students of scientific majors and humanities majors in the degree to which parents practice the method of dialogue and discussion included in Islamic educational thought from the point of view of children, which is attributed to the variable of the student's academic stage (intermediate diploma, bachelor's degree), where the value of T (0.472), which means that it is not statistically significant at the level of significance ( $\alpha \leq 0.05$ ), and these results are attributed to the fact that university students in general and at their various levels of study practice the skill of dialogue and discussion, whether in their universities with their colleagues and professors, in addition to individuals present in their social environments, whether with Family or relatives, and this contributed to their ability to possess the skill of dialogue and discussion in all matters of their lives, away from fanaticism and disagreement.

## Summary of Results

By reviewing the results of the study, it can be summarized that the degree of parents' practice of the method of dialogue and discussion included in Islamic educational thought from the children's point of view was high on the scale as a whole, with an arithmetic mean of (3.89) and a standard deviation of (0.63). The results also showed There are no statistically significant differences attributed to the study variables,

which are the gender variables (males, females), the student's type of academic specialization variable (scientific, humanities), and the student's academic stage variable (intermediate diploma, bachelor's degree).

### *The Study's Recommendations and Proposals*

Based on the above results, the study recommends the following:

Activating the role of the media in explaining educational methods derived from educational thought and their suitability for every time and place.

Informing those about to get married about the importance of educational methods in general and the method of dialogue and discussion included in Islamic thought. In raising children.

Conduct other similar studies in Arab and Islamic countries and compare them with the results of the current study.

Conduct another similar study, but on other educational levels, such as the basic or secondary stage, or on postgraduate students.

Conduct a study to identify the method of dialogue and discussion included in Islamic educational thought in raising children.

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