The Extent of Delivering Objectives of the Islamic Culture Course Cognitive Content at Tafilh Technical University from the Students' Point of View in the Light of Some Variables (Evaluation Study)

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Abstract:

The study aimed to identify the extent of delivering objectives of the Islamic culture course cognitive content at Tafilh Technical University from the students' point of view in light of gender and academic degree variables, They are: the axis of introducing Islam, the axis of contemporary issues, and the axis of educational standards for the content, and after confirming the psychometric characteristics of the tool were distributed to the study sample, the results showed that the field (introducing Islam) came in the first place with a rating of (high), while the axis of educational standards The content came in the last order, and the results showed that there were no statistically significant differences due to the gender variable, and the presence of statistically significant differences due to the variable degree and in favor of the bachelor on the axis of educational standards for the content, the study recommended that the knowledge content of the Islamic culture course should be linked to its objectives.

Keywords: knowledge content, Islamic culture course, Tafilh Technical University.

1.1 Introduction

The process of evaluating scientific curriculums in universities on regular basis is considered very important, as it can help develop and update the curriculum to keep pace with the latest developments in events and students' orientations. Basically, continuing to evaluate the curriculum from time to time in order to reach the best results with regards to the content provided to students, and through direct interaction of university students with the curriculums; is important to make them well-aware of its contents, so they can give their opinion on it.

The Islamic culture course is very important for university students; because it presents a clear conception of Islam as a religion and a civilization, as it presents Islam in its holistic form in the economic, political, social and all other areas of life, and it highlights Islamic morals and translates them into a tangible practical reality (Al Rayes&Mazyad& Al-Qasim, 2012).

It is worth noting that the importance of Islamic culture offered to university students; is steadily increasing, due to the increased need to protect young people from dangers of the challenges they face today. Therefore, the topics of Islamic culture presented to students must be adapted to contemporary events and problems facing society, to make this course directly relevant to the students' lives, which makes it meaningful (Hamad, 2004).

The Islamic culture course contains titles that address topics such as the sources of Islamic culture, such as the Holy Qur'an, the Prophet's Hadith, and the characteristics of Islamic culture. The course also addresses topics that matter to the Muslim's daily life, by clarifying the religious and devotional aspect, the economic transactions aspect and civil affairs. It also addresses the position of Islamic culture towards other cultures and establishing the principle of dialogue and advocacy in the best way, as well as addressing topics such as globalization, globalism, democracy and other topics that address contemporary issues (Abu Ghodda, 2016). It also shows the advantages of the Islamic culture by linking between religion and life, and projecting features of this culture on the lived reality (Muslim and Al-Zoubi, 2007).

Teaching Islamic culture in universities aims to provide a complete, comprehensive and correct conception of the universe, human beings and life from the perspective of Islam, in addition to providing the student with an appropriate body of knowledge related to Islam as a belief, legislation and a way of life. Among its other objectives as well, is developing the spirit of loyalty to Islam, and prioritizing it over other ideologies such as nationalism, ethnicity, and racism, and highlighting the holistic aspect of Islam and the fact that it is a single and inseparable unit, interpreting Islamic teachings and morals in reality. Demonstrating the characteristics of Islam, and showing its moderation and superiority is the key objective of teaching Islamic culture in universities (Al Rayes et al., 2012).

It is well known that the university student needs Islamic culture to be aware of God's legislations, and what his Prophet (may God's prayers and peace be upon him) correctly enacted for him, leading to self-purification through faith in God Almighty, sacrifice and giving to the society in which he lives, and then to the Islamic nation.

The university student also needs authentic Islamic culture to get rid of doctrinal fanaticism, and clinging to the correctness shown by evidence and proof, because we live in an era characterized by extreme excessiveness or extreme negligence, therefore, Islamic culture became necessary to provide the Muslim with well-established facts, which constitute an impregnable fortress against misleading and misguided currents (Alimat, and Abu Al-Sheikh, 2013).Islamic culture encourages moderation in all areas of life, whether in belief or in dealing with others, as it does not favor the individual at the expense of society, nor eliminates the individual's personality for the sake of society (Mozawadah, 2018).

Given the importance of this subject, several studies were conducted, including: Al-Khawaldeh and Al-Tamimi (2013), which aimed to evaluate the quality of Islamic culture books in light of the comprehensive quality standards approved by the Ministry of Education in Jordan. The study community and sample consists of all Islamic culture books for the secondary education stage, it used an analysis list that contained seven areas. The results showed that the field of technical standards for the book ranked first, while standards for educational activities ranked last.

Al-Khatib (2012) also conducted a study aimed at evaluating Islamic culture books for the secondary education stage in Jordan in light of the objectives that achieve the five necessities. The study sample consisted of Islamic culture books for the secondary stage. The researcher developed a content analysis scale that included five axes and forty-two criteria. The results showed the high level of Islamic culture books' observance of the first axis, which is preserving religion, while the level of observance of other axes (self-preservation, wealth-preservation, offspring-preservation, mind-preservation) was very low.

Al-Juhni (2011) conducted a study aimed at identifying the contemporary issues that need to be studied by secondary school students and including them in the subject of Islamic culture and in the books of hadith and Islamic culture for that stage. To achieve the purposes of the study, the researcher used a questionnaire consisting of three main axes of contemporary issues, and a number of contemporary sub-issues fall under each of these main axes.

The study concluded several results, the most important of which is the lack of addressing contemporary issues in its three axes in the content of the Hadith and Islamic culture books for all secondary school grades, such as cultural issues and contemporary national dialogue, which are: "(A) Cultural issues such as: terrorism and extremism, intellectual security, interreligious dialogue, cultural dialogue, authenticity and modernity (reviving heritage), (B) Issues of national dialogue such as: Propagation of the peace culture, freedom of religion and Shura).The second Axis: Contemporary economic issues such as: Consumer loans, production, cooperative societies, insurance contract, credit card, speculation, zakat on shares and bonds, rationalization of consumption, stock trading and combating desertification. The third axis: contemporary social issues such as: Spinsterhood, misyar marriage, migration, marrying foreign women, preventing women from marriage with the intention of benefiting from their salary, environmental pollution, the use of steroids, unemployment, women's driving, witchcraft and sorcery, and extortion.

Al-Mikhlafi (2006) conducted a study aimed at evaluating the Islamic culture curriculum for Yemeni university students in light of their needs and requirements in the era of globalization. The researcher applied a content analysis form to the books of Islamic culture. The study concluded in two lists, the first lists the needs of students from Islamic culture, consisting of (98) needs that fall under six areas, and the other is related to the requirements of the era of globalization from Islamic culture, consisting of (106) cultural requirements that fall under five areas.

Hammad (2004) also conducted a study aimed at analyzing the content of the Islamic culture curriculum in Palestinian universities in Gaza in the light of contemporary issues. The study used the content analysis card and the results showed that the issue of terrorism, Internet cafes, space invasion, globalization, the new Middle East, and changing curriculums occupied important ranks.

Salem (2005) also conducted a study aimed at analyzing and evaluating hadith curriculum and Islamic culture at the secondary education stage in the Kingdom of Saudi Arabia to determine the extent to which these curriculums, in their current situation, are able to confront globalization with its concepts and values. To achieve the objective of the study, the researcher prepared two tools: The first was a content analysis tool for the three curriculums, which included the main and sub-categories of analysis, and the second was an evaluation tool, which included a list of criteria that should be used to evaluate the curriculums. The study covered the curriculum of hadith and Islamic culture in the secondary education stage as a whole, in order to find out what is presented in all classes of the whole stage, and to generalize its results. The study reached a number of results, the most important of which are the following:

1- The weakness of the curriculums of hadith and Islamic culture at the secondary education stage in the Kingdom of Saudi Arabia, in their current situation, and their inability to keep pace with globalization concepts and values, as they were lacking most of the concepts related to globalization contained in the analysis tool.

2- The lack of a direct impact of globalization with its concepts and values on the curriculums of hadith and Islamic culture at the secondary education stage in the Kingdom of Saudi Arabia.

3- There is a set of standards that have been achieved in the curriculums of hadith and Islamic culture at the secondary education stage in the Kingdom of Saudi Arabia that highlight the value of the family and the necessity to preserve it, and the role of Islamic education in rooting the national character, emphasizing the value of the Arab-Islamic heritage, developing the value of sympathizing and caring for others, spreading the values of tolerance between students, and emphasizes human rights in Islam.

1.2 The study problem

The cognitive content of the courses is usually placed in light of the objectives of those courses, and these objectives are elaborated by specialized experts, who are aware of their importance to students, and in line with the developments of contemporary events and issues. So, considering the need to achieve the objectives is important during selecting the content for these courses.

Some studies indicated that the Islamic culture course does not achieve some of the objectives that it is supposed to achieve, as mentioned in the study of Al-Khatib (2012).

Based on the foregoing, this study was conducted for the purpose of revealing the extent to which the Islamic culture course has achieved its objectives.

1.3 The study questions

1- What is the degree of achieving the objectives of cognitive content of the Islamic culture course at Tafilh Technical University from the students' point of view?

2- Does the degree of achieving the objectives of the cognitive content of the Islamic culture course at Tafilh Technical University differ from the students' point of view according to gender variable?

3- Does the degree of achieving the objectives of the Islamic culture course at Tafilh Technical University differ from the students' point of view according to the degree of education variable?

1.4 The study objectives

This study aims to identify the degree to which the Islamic culture course at Tafilh Technical University achieves its objectives from the students' point of view, it also aims to reveal the difference in achieving the course objectives according to the variables of gender & degree of education.

1.5 The importance of the study

This study is important because it contributes to revealing the students' point of view in the course they studied, as it is an important evaluation of the Islamic culture course, which expresses the Islamic perception for a number of issues that matter to the Muslim individual's life.

This study presents a clear vision for teachers of Islamic culture about the course's achievement of its objectives.

1.6 The study limitations

The limitations of the study are as follows:

Spatial limitation: Tafilh Technical University.

Time limitation: This study was conducted during the first semester of the academic year 2020/2021

Objective determinant: The generalization of the results of this study depends on the psychometric properties of the study tool.

1.7 Procedural Terminology

- The degree of investigation: the arithmetic average of the responses of the study sample to the areas of the study tool.
- Knowledge content: the topics covered in the Islamic culture course.
- The Islamic culture course: a theoretical cognitive material that gives a brief conception of Islam's point of view on specific topics and issues. This course falls within the package of open courses for university students.

2.1 The study procedures

In this part, the study community and its sample will be addressed, in addition to the study tool and its psychometric characteristics, and statistical processes.

2.2 The study community

The study community consists of all university students totaling (4,000) students, both males and females.

The study sample: the study sample consists of (173) students, among them (107) male students, and (66) females, selected by stratified random sampling. Table No. (1) shows the details of the sample:

Table No. (1): The study sample

Total	Gender		Education degree	
	Male	**Female**	**Bachelors**	**Diploma**
173	107	66	61	112

2.3 The study tool

It is a questionnaire consisting of three main axes, under each of these axes a group of phrases that belong to it, and the axes are: the axis of introducing Islam, the axis of contemporary issues, and the axis of the technical production of the Islamic culture course. This tool was built by following the below steps:

- Review of previous literature and studies relevant to the current study.
- Reviewing the description and objectives of the Islamic culture course at Tafilh Technical University.
- Extracting the objectives of the General Islamic Culture course, and laying them out in the form of main axes.
- Derive indicators that express the achievement of the main axes of the study tool.
- Verification of the psychometric properties (validity and stability) of the study tool.

To determine the estimated responses of the study sample, indicators for these responses were determined as: low, medium, high, depending on the following criterion: category length = highest value - lowest value / number of levels = 5-1/3 = 1.33, so the value between (1- 2.33) is low, the value between (2.34 - 3.66) is medium, and the value between (3.67 - 5) is high.

2.4 Tool Validity: To check the apparent validity of the tool; It was presented to a group of specialized arbitrators, faculty members specializing in curricula, teaching methods, measurement and evaluation, and Islamic studies, after taking their opinions which came in agreement by (80%); the study tool has been modified to appear in its final form.

2.5 Tool Stability: To ensure the stability of the tool, it was distributed to twenty students from the study community and from outside the study sample. The half-segmentation method was used, and Table No. (2) shows the result:

Table No. (2) The tool stability using the half-segmentation method

Cronbach's Alpha	Part 1	Value	.958
		N of Items	18[a]
	Part 2	Value	.949
		N of Items	17[b]
	Total N of Items		35
Correlation Between Forms			.846
Spearman-Brown Coefficient	Equal Length		.916
	Unequal Length		.916
Guttman Split-Half Coefficient			.912

The above table shows that the stability result by half-segmentation method was (91%), which is a high stability rate, which indicates that the tool is valid for application.

3.1 The study results:

First: The results of the study related to the first question, which is "What is the degree to which the knowledge content of the Islamic culture course at Tafilh Technical University achieves its objectives from the students' point of view?"

To answer this question, percentages and standard deviations were used, and Table No. (3) shows the result:

Table No. (3) Percentages and standard deviations of the study tool topics as a whole

Topic	N	Mean	Std. Deviation
Introducing Islam	173	4.2601	.81999
Contemporary issues	173	4.1243	.68939
Educational standards of content	173	4.0723	.80827
Valid N (listwise)	173		

The above table shows that the field (Introducing Islam) came in the first place with a high rating and an arithmetic mean equal to (4.2601) and a standard deviation at (.81999), while the field (Contemporary Issues) came in the second place with a high rating and an arithmetic mean equal to (4.1243), standard deviation at (.68399), and the last rank was for the field (educational standards of content) with a high rating and an arithmetic mean equal to (4.0723), and a standard deviation at (.80827), and this result can be attributed to the fact that the general and main objective of the Islamic culture course is Introducing Islam, by explaining its sources, its most important characteristics, issues of Islamic belief and other topics that give a general and clear idea to students about Islam, it is natural for this topic to occupy the first place, while contemporary issues which requires the clarify Islam's opinion in them (for example, but not limited to: terrorism, drugs, and environmental issues.........) They are new issues and incidents that have been subject to a lot of questioning, so it was necessary to present them and clarify Islam's opinion about them, so that the picture would be clear in the minds of the students.

By reviewing Table No. (4), more details about this result become apparent to us, bearing in mind that the top three paragraphs of each of the study's topic areas were included:

Table No. (4) Percentages and standard deviations of the topic areas in the study tool

Topics	Areas	Mean	Std. Deviation
Introducing Islam	The content shows the authenticity of Islamic culture and its ability to speak to the minds	4.58	3.95
	The content shows the most important challenges facing the Islamic nation	4.56	3.96
	The content shows the most important characteristics of Islamic culture	4.44	.757
Contemporary issues	The content highlights axes related to women's issued	4.27	3.18
	The content highlights issues of terrorism and the position of Islam on them	4.18	1.06
	The content addresses the topic of globalization from the perspective of Islam	4.15	1.03
Educational standards of content	The content uses sound and clear language	4.26	.968
	The content clearly expresses the goals of Islamic culture	4.22	.934
	The content is presented in a smooth, easy & uncomplicated manner	4.10	1.08

By reviewing Table No. (4) for the top three paragraphs in each of the axes of the study tool; it turns out that the performance index for the study sample's estimates was high (4.10) or more, and this indicates that the knowledge content of the Islamic culture course achieves its objectives well from the students' point of view, as the table shows in the axis (Introducing Islam) that the paragraphs (content shows the authenticity of Islamic culture) and its (ability to address the minds), (content shows the most important challenges facing the Islamic nation), (content shows the most important characteristics of Islamic culture) came in the highest order in terms of arithmetic averages and sample estimation index, as their arithmetic averages start from (4.44), and this result can be attributed to The Islamic culture course came primarily to achieve these goals, and the focus in presenting the course content on these ideas, as the table shows in the axis (contemporary issues) that the paragraphs (content sheds light on axes related to women), (content sheds light on issues of terrorism and the position of Islam Including), (the content presents the topic of globalization from the perspective of Islam), it came for this top-ranked axis, with its arithmetic averages starting from (4.15).

It should be noted here before answering the third and fourth questions; abbreviations were used within the table were as follows:

(m1) refers to the first axis in the study tool, which is Introducing Islam, and the abbreviation (m2) refers to the second axis in the study tool, which is Contemporary Issues, and the last abbreviation (m3) refers to the axis of educational standards of content.

Second: The results of the study related to the second question, which states, "Does the degree of achievement of the cognitive content of the Islamic culture course at Tafilh Technical University for its objectives differ from the students' point of view according to gender?" To answer this question, arithmetic means and standard deviations were used for the responses of the study sample on the variable (gender), then the T-test was used for independent samples to

ascertain the presence or absence of statistically significant differences and the direction of these differences, and the following tables show the results:

Table No. (5) Arithmetic means and standard deviations of the responses of the study sample to the gender variable

	Sex	N	Mean	Std. Deviation	Std. Error Mean
m1	Mal	107	4.3120	.83619	.08084
	Fmal	66	4.1760	.79206	.09750
m2	Mal	107	4.1280	.71662	.06928
	Fmal	66	3.9818	.93692	.11533
m3	Mal	107	4.0732	.68035	.06577
	Fmal	66	4.2071	.70107	.08630

The above table indicates that there are apparent differences between the arithmetic averages of the responses of the study sample, and to ascertain if these differences are statistically significant, the T-test was used for independent samples, and Table No. (5) shows the results:

Table No. (5) T-test results for the average responses of the study sample on the gender variable

		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
m1	Equal variances assumed	.002	.962	1.060	171	.291	.13602	.12830	-.11723-	.38926
	Equal variances not assumed			1.074	143.502	.285	.13602	.12665	-.11432-	.38635
m2	Equal variances assumed	2.534	.113	1.157	171	.249	.14622	.12638	-.10325-	.39569
	Equal variances not assumed			1.087	111.474	.279	.14622	.13454	-.12036-	.41280
m3	Equal variances assumed	.097	.756	-1.243-	171	.216	-.13386-	.10773	-.34652-	.07879
	Equal variances not assumed			-1.234-	134.599	.219	-.13386-	.10850	-.34845-	.08073

The above table shows that there are no statistically significant differences at ($\alpha \leq 0.05$) on all three axes of the study due to the gender variable. This result indicates that all students are exposed to the same knowledge content of the Islamic culture course, and in the same educational climate.

Third: The results of the study related to the third question "Does the degree to which the cognitive content of the Islamic culture course at Tafilh Technical University achieve its objectives from the students' point of view varies according to the degree of education?"

To answer this question, arithmetic means and standard deviations were used for the responses of the study sample to a variable degree), then the T-test was used for independent samples to ascertain the presence or absence of statistically significant differences and the direction of these differences, and the following tables show the results:

Table No. (6) Arithmetic means and standard deviations of the study sample's responses to the degree of education variable

	Dg	N	Mean	Std. Deviation	Std. Error Mean
m1	Bachelor's	61	4.3291	.90605	.11601
	Diploma	112	4.2225	.77078	.07283
m2	Bachelor's	61	4.0607	.74325	.09516
	Diploma	112	4.0786	.84474	.07982
m3	Bachelor's	61	4.2787	.71474	.09151
	Diploma	112	4.0402	.66337	.06268

The above table indicates that there are apparent differences between the arithmetic averages of the responses of the study sample, and to ascertain if these differences are statistically significant, the T-test was used for independent samples, and Table No. (7) shows the results:

Table No. (7) The results of T-test on independent samples according to the education degree variable

	Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
	F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
m1 Equal variances assumed	.037	.848	.816	171	.416	.10660	.13061	-.15121-	.36442
Equal variances not assumed			.778	107.585	.438	.10660	.13698	-.16492-	.37812
m2 Equal variances assumed	.157	.693	-.139-	171	.890	-.01792-	.12899	-.27253-	.23670
Equal variances not assumed			-.144-	137.369	.886	-.01792-	.12421	-.26352-	.22769
m3 Equal variances assumed	1.521	.219	2.198	171	.029	.23851	.10850	.02434	.45268
Equal variances not assumed			2.150	115.737	.034	.23851	.11092	.01881	.45821

Table No. (5) shows that there are no statistically significant differences at ($\alpha \leq 0.05$) in the average responses of the study sample with respect to the degree variable in the first (Introducing Islam) and the second (contemporary issues), the table also shows the presence of statistically significant differences (.029) in the third axis (educational standards for content) and in favor of the bachelor's degree, and this result may be attributed to the fact that bachelor students are more interested and experienced in educational standards for knowledge content.

4.1 Recommendations

In light of these results, the study recommends the following:
- It is necessary to link the knowledge content of the Islamic culture course with its objectives, so that the content reflects these objectives in a good way.
- Conducting more studies on the degree to which the knowledge content of other university courses achieves their objectives.

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