

The Effectiveness Of An Educational Programme Based On Quran Proverbs In The Acquisition Of Doctrinal Concepts And The Development Of Emotional Efficiency Among 11th Grade Students In Jordan

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Abstract

The current study aimed to identify the effectiveness of an educational programme based on the Quran proverbs in acquiring doctrinal concepts and developing the emotional efficiency of 11th grade students in Jordan. The study utilized the quasi-experimental method, and its sample consisted of 40 students from the 11th grade at Al Nasser Modern School of the Directorate of Education of Marka district in Amman, Jordan. The study sample was randomly divided into two groups: a control group that studied traditionally, and an experimental group that studied using the educational programme that is based on the Quran proverbs. The researcher prepared two tools: a test for measuring the acquisition of doctrinal concepts, and a self-efficiency scale after confirming their credibility and stability. The results showed statistically significant differences in favor of the experimental group that studied according to the educational programme that is based on the Quran proverbs, using the abovementioned tools. The study recommended holding workshops to train educational supervisors and Islamic education teachers in order to enable them to prepare and build programs that are based on the Quran proverbs and utilize them in the educational process.

Keywords: Educational Programme, Quran Proverbs, Doctrinal Concepts, Emotional Efficiency, 11th Grade.

Introduction:

There are educational criteria for selecting texts in cognitive content, the most notable ones of which are: the direct relevance to the subject matter, the inclusion of concepts that are appropriate to the learner's cognitive abilities, the clarity of the method and the simplicity and ease of its vocabulary, its relevance to the learner's age group, and the text including higher thinking skills, values and ethical and behavioral principles.

Aqidah concepts address three main themes: divinity, prophecies, and the belief in the metaphysical aspects. These themes are based on believing in God Almighty, his angels, his holy books, his messengers, judgment day, resurrection, reckoning, As-Sirāt, the scale of deeds, heaven, and hell. Most of these concepts are metaphysical and thus may be difficult for students in the educational stages to comprehend. This requires employing appropriate methods and strategies that suit the student's age group, keeping in mind that it is necessary to link Sharia texts with tangible and logical pieces of evidence, directing students to contemplate the manifestations of God Almighty's power in the universe in order to develop these metaphysical concepts among students. This is because the formation of concepts in general and doctrinal concepts in particular among learners and building their mental representations are considered some of the stepping stones to building educational and learning experiences. These concepts address the mind and conscience, and therefore the Holy Qur'an is considered the sound approach to human life, and the faithful guide to solving all the problems of material and psychological life, at the level of individuals and groups. It came to upbringing the Muslim and guide him or her to a dignified life. Allah Almighty said: "O humanity! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers." (Surat Yunus, verse 57).

"The Holy Qur'an educates us on leading an upright life and upright morals; that's because of its great lessons, wisdom, and legislation, and because its source is God Almighty who sets legislation and rulings in their proper places and knows people's dispositions and what is right for them. The Holy Qur'an upholds the life of both the individual and society, elevates his thoughts, controls his emotions, leads his behavior, cultivates the divine emotions and sentiments of fear, humility, desire, and awe, and softens the heart and feelings, etc" (Al Ruili, 2007: 1).

“Being in control of one’s emotions is a necessary requirement for mental health, as it is a psychological energy that affects all human activities. Emotion affects behavior, like fear, anger, envy, happiness, and love. It also affects thinking and psychological well-being as most psychological issues are generated from extreme emotions that overwhelm the one who feels them. Trying to suppress one’s innate emotions and impulses transforms them into gloom, depression, pessimism, and introversion. Emotion also leads to some physical illnesses as some stomach and intestinal ulcers are caused by chronic psychological disorder” (AlHashimi, 2002: 172- 175).

Najati(1420 Hijri: 116) believes that: “Emotion consists of 5 elements which are awareness of the emotional situation, internal physiological changes, external physical changes, emotional expertise, and compatibility with the emotional situation”. Al-Jamal (2018: 43) defines emotional efficiency as “being aware of emotions and expressing them while being able to adjust and modify emotions, exchanging the suitable emotion to the given situation, and understanding other people’s emotions”.

“Emotional efficiency means an individual’s ability to identify his/ her emotions and their causes, express them, link his/ her emotions with what he/ she is saying or thinking of, and value him or herself. It also means discovering one’s strengths and weaknesses, accurately estimating emotions and feelings, trusting one’s self and abilities, controlling and adjusting emotions easily and quickly, adapting and innovating to face the demands of life, enduring the pressures and frustrations to get things done, identifying both hidden and visible feelings and emotions of others, and forming social relationships successfully with others and affecting them” (Suror and AlManshawi, 2010: 115).

Al-Nuwairi & Hamdi (2014: 255) believe that emotional efficiency includes a number of skills and personal abilities that help the student understand and control his/ her emotions and feelings, understand other people’s emotions and feelings, control one’s emotions and, being aware of them; evaluate and express them, and realize them by deep thought. It also includes enhancing one’s emotional and mental growth, the ability to deal with problems and adapting to challenges, and coping with difficult situations.

The secondary stage at school is the stage during which students maintain social order and are steered towards order and law as they adhere to the prevailing social rules and regulations (Al-Nashawati, 1984: 190- 192).

This stage is characterized by the learner's tendency to think innovatively as he/ she tends to explain the world from a logical point of view, thus the interference between the mental factor and the emotional factor might affect his/ her way of thinking (Thabet, 1995: 56). During this stage, the learner feels the need to be independent and prove him/ herself through others validating him/ her, that's why educators believe that it is important to develop emotional efficiency among students of the secondary stage.

Proverbs are one of the most important speech arts due to their prevalence and popularity among people, being blended with their language, their connection to different aspects of life. Proverbs are considered the mirror that reflects people's civilization and morals and the essence of the nations' experiences and experiences in life (Hamid, 2015).

The researcher believes that Quran proverbs are pedagogical method that transformed the Quran from a scientific to an educational material that aims to build and progressively develop learners' doctrinal concepts through developing mental skills and abilities; such as reasoning, analysis, and deduction. All of this contributes to transforming the effect of these skills and abilities into developing emotional skills abilities. Quran proverbs are thought and analysis-provoking ideas that invest in reality to meet cognitive outcomes and develop emotional efficiency. It is also employed in life's situations and events since cognitive content becomes firmly remembered and affects behavior once it is associated with an exciting event.

Ibn Qayyim defines proverbs in the Holy Quran as "likening one thing to another and showing the similarity between the logical and the perceptible or between different perceptible things and considering the one as the other". Proverbs are "modals of wisdom of what can't be perceived by hearing and sight so that the souls can be guided with what cannot be realized by sight since people need proverbs to reason with and realize what was kept away from their hearing and sight; proverbs are the mirrors of the soul" (Al-Hakim al-Tirmidhi, 2003: 14)

Al-Nahlawi (1998: 27-33) and Al-Biannouni (1991:26) both pointed out that "proverbs in the Holy Quran can be classified according to one of the following criteria:

1. according to the topic that the proverb discusses. This includes proverbs that are based on the simile of one thing to some cosmic phenomena and events like rain, wind, plants, mirages, and so on. It also includes proverbs that are based on

likening some things -like the human or some insects and animals- to the intangible, e.g. likening the belief of the polytheists with the spider's web. In addition, proverbs that discuss historical events are also included in this criteria.

2. according to educational purposes; whether it was merely for analogy, compare between human behavioral patterns of good and evil, or balance two contradictions.

3. according to objectives. The Holy Quran used proverbs to take notice and be warned, to explain meaning, and to show the supreme value of the thing the proverb discusses.

4. according of presentation method. There are many ways proverb are presented in the Holy Quran. This includes compositional presentation like using the interrogative, imperative, and vocative style, as well as the informative presentation."

On the other hand, Al-Kattan stated (2005:259) that proverbs in the Holy Quran are presented using explicit similes as Almighty said: ﴿The life of this world is just like rain We send down from the sky, producing a mixture of plants which humans and animals consume. Then just as the earth looks its best, perfectly beautified, and its people think they have full control over it, there comes to it Our command by night or by day, so We mow it down as if it never flourished yesterday! This is how We make the signs clear for people who reflect.﴾ (Yunus: verse 24). They are also presented using implicit simile, as the Almighty said: ﴿O believers! Avoid many suspicions, 'for' indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that!1 And fear Allah. Surely Allah is 'the' Acceptor of Repentance, Most Merciful ﴾ (Al-Hujurat: verse 12). There are also some special cases where proverbs do not employ similes or metaphor as Almighty said: ﴿O humanity! A lesson is set forth, so listen to it 'carefully': those 'idols' you invoke besides Allah can never create 'so much as' a fly, even if they 'all' were to come together for that. And if a fly were to snatch anything away from them, they cannot 'even' retrieve it from the fly. How powerless are those who invoke and those invoked! ﴾ (Al-Haj: verse 73).

"Allah Almighty has used proverbs in the Holy Quran in more than one place in order for us to get a closer understanding of the meaning of 'al-ghayb' which includes things that can't be seen or observed by humans. Allah Almighty used similes and proverbs to explain the concepts behind this life and the afterlife, the precision of creation, and the highest degree of faith. However, people are still unaware of the lessons behind these proverbs, disbelieving them even

though Allah Almighty used these proverbs to help us understand certain concepts that are unseen or heard by us through comparing them to the objects around us" (Al-Sha'rawi, 2016: 1/138).

One of the most prominent purposes of proverbs in the Holy Quran is what Sindi (1433 Hijri: 34-37) stated. He pointed out that the purposes of proverbs include: "explaining and clarification, proving the eloquence of the Quran and that it is a miracle, facilitating understanding, urging man to think, and an evidence provided by Allah Almighty to his worshippers".

Proverbs in the Holy Quran are characterized by a set of features, including "accuracy and realism of imagery, close similarity between the two sides of the simile, live imagery with spatial and temporal dimensions, highlighting psychological, emotional and intellectual feelings, combining judgment and wisdom, diversifying the proverbs style and presentation in proportion to varying human understandings and perceptions" (Moqeabel, 1994: 85-87)

The researcher believes that the use of proverbs in the Holy Quran is aimed at taking into consideration individual differences in learning religious ideas and concepts –especially Aqidah concepts, establishing rational evidence of believing in religious issues- especially unseen ones, as well as enticing and building positive trends towards good values and intimidation, building negative trends towards deviations and negative religious and worldly behaviors, and raising the motives of human behavior that drive emotions towards the practical application of religious values.

Contemplating the contents of the Holy Quran proverbs and their meanings has educational and psychological effects; the most prominent one of which is developing the learner's ability to regulate and control his/ her emotions. It also develops his/ her personality and mental health, to live a life without any psychological disorders. Allah Almighty said: ﴿We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss.﴾ (Al-Isra, verse: 82).

Verses of the Holy Quran and Al- Hadith of the Prophet Muhammad- peace be upon him- cover many emotions; such as loving Allah Almighty and the Prophet -peace be upon him, being content and happy over the blessing of Allah on humankind, being reassured regarding the difficulties of life, not dreading the future, not feeling despair or being depressed when facing adversities, being confident without being arrogant nor looking down to people's flaws, not being

ashamed nor feeling scared of the criticisms of others, holding self-censorship and fear of Allah as the highest value in life, keeping anger under control when dealing with mistakes made by others, and regulating one's reactions generally and when failing.

Verses of the Holy Quran employ proverbs –which include Aqidah concepts and values- as tools to represent psychological values and trends, adjust behavior, raise one's ability to keep emotional and behavioral reactions under control, and build the earner's cognitive conventions in a logical and concise manner that is based on suspense, their cognitive- verbal charm, and emotional motivation.

Many studies were conducted on the acquisition of doctrinal concepts –Aqidah concepts. Some of which are:

1. Saadeh & Alnujaili (2023) This study aimed at inquiring the effect of using (KWL) strategy on the acquisition of Jordanian secondary school students of Islamic education faith concepts.

2. Bany Oraba, W. (2022). The study aimed to identify the effectiveness of teaching using the infographic technique in developing the acquisition of the eleventh graders of the doctrinal concepts in the subject of Islamic education.

3. Abu Latifeh, El-Salaheen, & Al-Henawi. (2017). The study aimed to measure the impact of the use of Brain-based learning strategy to acquire Creed concepts in the unit of creed which contained in the book of Islamic education for students in Tenth Grade in Salt city.

Other previously- conducted studies –which are few- were based on developing emotional efficiency as a variable among school students; such as:

1. Abdulaziz & Sabah (2016) This study aims at testing the efficiency of school counseling program on developing psychological and social adjustment of intermediate school students for poor adjustment in the Kingdom of Saudi Arabia.

2. Al-Issawi, S. (2018). The study aimed to A Counseling Program Effectiveness Emotional Competence Development among the intermediate - stage female students

Research's Problem and Questions

Emotions are crucial for maintaining a human's function in doing his roles and tasks in life. It is the motive that drives behavior and a tool to express one's ideas that activates and

drives one's behavior and decisions. By reviewing previous studies; such as Hayajneh, et al, 2022 and Alshehri, & Alhorani, 2023 the importance of developing students' emotional efficiency by designing suitable activities and exercises was pointed out. On the other hand, forming concepts –especially doctrinal concepts- and building perceptions of faith (Iman) are the main entries towards shaping the mind. In light of the development of modern teaching theories, the teaching strategies that emerged from them, and the focus on thinking skills, it became important to teaching such concepts using modern ways in order to meet the cognitive, emotional, and skill outcomes for the students. Accordingly, this study aims to answer the following two questions:

The First Question: Are there and statistically significant differences at the level of statistical significance ($\alpha=0.05$) among the average of 11th graders' grades in acquiring doctrinal concepts in the Islamic Education subject that are due to the method of teaching –i.e. the traditional way of teaching Quran proverbs?

The Second Question: Are there and statistically significant differences at the level of statistical significance ($\alpha=0.05$) among the average of 11th graders' grades in developing emotional efficiency in the Islamic Education subject that are due to the method of teaching –i.e. the traditional way of teaching Quran proverbs?

The Significance of the Study

The significance of the study is mainly related to two aspects:

The theoretical significance that is achieved through what the study offers of educational literature that discusses Quran proverbs, doctrinal concepts, and self-efficiency. As for the practical significance, it is hoped that the findings of this study and the knowledge it offers will raise the level of cognitive awareness of Islamic Education teachers and their supervisors since it is important to employ Quran proverbs while teaching and to develop students' emotional efficiency. In addition, these findings may be beneficial for those who write and develop Islamic Education curricula of different levels by including –in teachers' books- Quran proverbs and educational activities that contribute to developing students' emotional efficiency and the acquisition of doctrinal concepts.

Study Limitations

The study was applied in Al Nasser Modern School of the Directorate of Education of Marka district in Amman, Jordan

during the first semester of the school year 2023-2024. Ten Quran proverbs were used and four themes of emotional efficiency were considered; these include emotional self-awareness, social-emotional awareness, emotional experience, and emotional expression. The results could not be generalized according to the psychometric properties of the two study tools, represented by their validity and reliability, and the extent to which the study individuals' response to them was objective.

Operational definition

The Educational Program Based on Quran Proverbs: A group of educational activities, procedures, steps, and skills that are planned for and based on Quran proverbs that are designed to meet the educational outcomes in 12 classes of the Islamic Education classes for 11th grade by applying the educational program that is based on 12 Quran proverbs.

Doctrinal concepts: A group of conceptual definitions with specific faith –Iman- connotations that are derived from the Holy Quran and the Sunnah of Prophet Mohammad –Peace Be Upon Him. The acquisition of these concepts was measured by the grade each 11th grader achieved in the doctrinal concepts exam that was prepared for this study.

Emotional Efficiency: A group of cognitive concepts that are related to being aware of emotions and being able to express them. The acquisition of this was measured by the grade each 11th grader achieved in the emotional efficiency scale that was prepared for this study.

The Study's Method and Sampling: The study utilized the quasi-experimental method since it is the most suitable method for this study. and its sample consisted of 40 students from the 11th grade at Al Nasser Modern School of the Directorate of Education of Marka district in Amman, Jordan. The study sample was randomly divided into two groups: a control group that studied traditionally, and an experimental group that studied using the educational programme that is based on the Quran proverbs.

Study Tools: The researcher prepared two tools: a test for measuring the acquisition of doctrinal concepts, and a self-efficiency scale that was prepared after reviewing previous relevant studies. The test initially consisted of 27 multiple-choice questions while the scale initially consisted of 25 sections. The validity and credibility of the tools were proven on two ways:

1. The Validity of the Arbitrators: Both the test and the scale were checked by specialized arbitrators; and according to their review and notes, some sections were added, some were merged, and some were omitted because of irrelevance. The test ended up containing 20 sections, and the scale ended up containing 20 sections that cover 4 themes –these are emotional self-awareness, social-emotional awareness, emotional experience, and emotional expression- using the 5-point Likert scale.

2. The Validity of Constructing the Test and the Scale: Both the test and the scale were applied to an exploratory sample consisting of 20 students from the 11th grade out of the study's sample and in it. Correlation coefficients were calculated among each section and the theme to which it belongs and among each section and the total mark of the scale. In addition, Pearson's correlation coefficients were calculated; it was found out that the correlation coefficient of the paragraphs and the test and the scale reached between 0.508 and 0.912 to the dimension of 0.597- 0.941. The correlation coefficient of the dimension ranged between 0.790 and 0.891 for the test and the scale. All the correlation coefficients were suitable for the study and of acceptable and statistically significant degrees.

The stability and reliability of the test and the scale were checked in two methods. For the first method, both tools were applied to an exploratory sample of 20 students from the 11th-grade out of the study's sample and in it. After two weeks, both tools were used again using the method of test-retest, and Pearson's correlation coefficient to find out the reliability coefficient for the total score. The coefficients ranged between 0.84 and 0.89 which is suitable for scientific research and indicates the stability and reliability of the test. As for the second method, the reliability coefficient was calculated using internal consistency based on Cronbach's alpha. The coefficients of the internal consistency ranged between 0.895 and 0.942 which are higher than the coefficients of 0.60. Thus, both the test and scale were used in their final forms.

The researcher prepared –for the purposes of this study- an educational program based on Quran proverbs in Islamic Education classes and prepared related and suitable exercises. The validity of the program that is based on educational tasks was checked by a group of specialized arbitrators

Research Variables and Design

The research consisted of the following variables:

1. The dependent variable which consists of 2 levels. These are

the educational program that is based on Quran proverbs and the traditional way of teaching.

2. The two sequential variables which are the doctrinal concepts and emotional efficiency.

EG	O1	O2	X	O1	O2
CG	O1	O2	-	O1	O2

The abovementioned symbols refer to:

EG: the experimental group

CG: the control group

O1: the doctrinal concepts test that was taken before and after applying the educational program

O2: the emotional efficiency scale that was applied before and after applying the educational program

X: the educational program that is based on Quran proverbs

- : the traditional way of teaching

Research Findings and their Discussions:

1. Findings related to the 1st question that states: "Are there any statistically significant differences on the level of the statistical significance of ($\alpha = 0.05$) among the average score of 11th grade students in acquiring doctrinal concepts in Islamic Education which are due to the teaching method –i.e. the educational program based on Quran proverbs and the traditional way of teaching?

To answer this question, the averages and the standard deviations of the scores achieved by students in both the experimental and control groups were calculated using both the pre-test and post-test of the acquisition of doctrinal concepts. In addition, Two-way ANCOVA analysis was used to identify the significance of the difference among the abovementioned groups. The results are as follow:

Table 1: The averages and standard deviations among the members of the experimental and control groups in the pre- and post-tests of doctrinal concepts acquisition

Group	Pre-test			Post-test	
	Number of Students	Average	Standard Deviation	Average	Standard Deviation
Controlled	26	9.33	1.95	9.51	1.83
Experimental	25	9.45	2.02	16.20	3.09
Total Number	51	9.78	1.97	12.71	4.92

It is evident from table 1 that there are apparent differences in the average of the results of the pre-and post- tests of the members of the experimental and control groups. The pre-test average for the experimental group was 9.45 with a deviation of 2.02 which then turned into 16.20 and 3.09 respectively. On the other hand, the pre-test average for the control group was 9.33 with a deviation of 1.95 which then turned into 9.51 and 1.83 respectively. This indicates that there are apparent differences in the averages of the pre-and pos-tests among the controlled and experimental groups. To check the significance of the abovementioned differences, the Two Way ANCOVA analysis was applied. The results are as follow:

Table 2: The Two Way ANCOVA analysis was used to identify the significance of the differences in the average of the results of the post- test taken by controlled and experimental groups and which are due to the processing of the educational program.

Sources of variation	Total Sum of Squares	Degrees of freedom	Mean squares	(F) value	significance level	Effect size ETA squared
Post-test	553.134	1	553.134	100.478	000.	661.
Pre-test	60.217	1	60.217	11.072	002.	178.
Mistake	279.743	49	5.522			
Total	9949.000	51				
Corrected total	928.703	50				

*Function at the significance level ($0.05=\alpha$) and below

The table shows that the value of the statistician's F reached 100.478 for the variant of the educational program in the test and is significant at the level (0.05α and less. This indicates that there are statistically significant differences at the significance level $\alpha = 0.05$ for the test results achieved by the 11th graders in the experimental and control groups which are due to the educational program. According to ETA square the effect reached 0.661, which means that the effectiveness of the educational program is 66.1%. This indicates that 66.1% of the variance in the acquisition of 11th graders is due to the educational program variable. The remaining 33.9% is unexplainable is due to other factors that are not under control.

In order to determine the difference between the test result of the experimental and control groups and the post- test, the adjusted averages -which resulted from isolating the effect of students' test scores in the pre-test from the results of post-

test- were calculated. The differences were in favor of the experimental group (educational program) as this group got an average of 16.12 which is higher than the edited average of the control group which is 9.69. This indicates the effectiveness of the educational program that is based on Quran proverbs in the acquisition of doctrinal concepts among 11th graders.

The results of the study and the answer to its question indicate that the educational program that is based on Quran proverbs to facilitate the acquisition of doctrinal concepts is effective, as the program's activities and exercises included practical dialogues, role-playing, and simulation by focusing on the practical aspect of the doctrinal concepts included in Quran proverbs. This is because practical application provides a comfortable atmosphere for students to apply the concepts in a practical manner, which contributed to the acquisition of the doctrinal concepts among the experimental group. This is also due to the expertise, situations, and activates that were provided by the educational program which took into consideration the age group of the students, their inclinations, their desires, and their psychological characteristics. All of these factors help the members of the experimental group to acquire doctrinal concepts as these concepts are derived from relevant experiences and are acquired in the learner's cognitive structure gradually from concrete concepts to abstract ones and from simple concepts to complex ones. These are also acquired through taking the learner's cognitive abilities into account and linking them to his/ her cognitive and emotional abilities. An example of this is what Allah Almighty said in the Holy Quran: ﴿If We had willed, We would have elevated him with Our signs, but he clung to this life—following his evil desires. His example is that of a dog: if you chase it away, it pants, and if you leave it, it 'still' pants. This is the example of the people who deny Our signs. So narrate 'to them' stories 'of the past', so perhaps they will reflect.﴾ (Al-A'raf, verse: 176). Allah Almighty compares the person who doesn't employ his mind in thinking about religious facts to a dog. "Though there is a difference between the two, and because a dog pants heavily, it is not blamed when it pants while it is expelled and pants when it is not expelled as panting is an instinct for a dog. However, a human is created to instinctively love to do good deeds and is distinguished from other creatures by having a mental ability that enables him to choose from a group of alternatives as long as it is possible for him to choose from such group". (Al-Sha'raw. 2016: 7/461).

The analysis of the results that are related to the answer to the following question: "Are there and statistically significant

difference at the level of the statistical significance of ($\alpha=0.05$) among the average score of the tests scores taken by 11th

graders in developing emotional efficiency in Islamic Education subject which are due to teaching using the educational program that is based on Quran proverbs compared to teaching using the traditional way?"

To answer this question, the average scores and the standard deviations of the pre-and post-measuring of the results of the experimental and control groups using the emotional efficiency scale. The following table demonstrates the results:

Table 3: The unedited average scores and standard deviations of the performance of the groups on the pre-and post-emotional efficiency scale.

Variables	Number of students	Pre-application		post-application	
		Average	Standard Deviation	Average	Standard Deviation
Experimental Group	26	11.01	3.00	16.59	6.51
Control groups	25	11.06	3.63	20.81	5.29
Total	51	11.04	3.32	18.75	5.90

Table 3 shows that the average score of the scores of the experimental group on the emotional efficiency post-scale was the highest, reaching 20.82 while the average score of the scores of the group that learned using the traditional way was 16.59. To find out whether the differences of the average score achieved by both groups are of statistical significance at the significance level of ($\alpha=0.05$), the ANCOVA Analysis was used, and the results are as follows:

Table 4: The ANCOVA Analysis of the responses of the study's groups on the emotional efficiency post-scale:

Sources of variation	Total Sum of Squares	Degrees of freedom	Mean squares	(F) Value	significance level	Effect size ETA squared
Pre-test	28.018	1	28.018	0.81	6.715	0.010
Method	236.081	1	236.081	6.715	0.011	0.378
Mistake	2932.931	49	54.975			
Total	3197.03	51				

Table 4 shows that the (F) value of the method of teaching reached 6.715 at the significance level of 0.011, which indicates that there are statistically significant differences between the average score of the responses of both groups on

the emotional efficiency post-scale. In order find out to whose favor the difference is for, the edited averages of the performance of the study groups on the emotional efficiency post-scale were calculated, and the following table shows the results:

Table 5: The edited averages and the standard errors of the results of the study groups on the emotional efficiency post-scale

Teaching Method	Number	Average	Standard Error
The educational program that is based on the Quran proverbs	25	20.88	0.90
Traditional Method	26	17.08	0.91
Total	51	18.98	0.63

Table 5 shows that the average score of the experimental group that learned using the educational program that is based on the Quran proverbs was higher than the other group that studied using the traditional way, reaching 20.88 and 17.08 respectively. This indicates that the difference was in favor of the experimental group that learned using the educational program that is based on the Quran proverbs when compared to the control group that studied using the traditional way. The effect size of the teaching method reached 0.468 which means that almost 47% of the difference in emotional efficiency is due to the educational program that is based on the Quran proverbs and the other 53% is due to unexplainable factors.

The answer to the study's question indicates the effectiveness of the educational program that is based on the Quran proverbs in developing and enhancing emotional efficiency. This is due to the elements of the educational program and what it includes of activities, dialogues, and discussions between students themselves and between students and teachers. In addition, the activities of the program require working in groups and in pairs, which enhances communication, cooperation, and social interaction. This in turn increased emotional efficiency among the members of the experimental group.

The program provided a social and safe environment built on cooperation, mutual respect, and tolerance as most of the program's activities are done cooperatively in groups, in pairs,

and using role-playing. The program also provided opportunities for the students to help their peers in doing the activities and it encouraged cooperation and the development of emotional efficiency. Al-Sha'rawi (2016:6/393-395) pointed out that the Holy Quran presents proverbs in an informative manner, an interrogative manner using affirmation, an interrogative manner using negation which is the most effective because when Allah Almighty uses the interrogative structure, the listener thinks and reflects about the content and finds only one answer which is what Allah Almighty intends to deliver ﴿ Can those who had been dead, to whom We gave life and a light with which they can walk among people, be compared to those in complete darkness from which they can never emerge? That is how the misdeeds of the disbelievers have been made appealing to them﴾ (Surah AlAn'am: verse 122). "Allah Almighty clarifies by using this comparison that a man without values is a dead man walking and the method will guide him to live a refined life".

Recommendations and Suggestions

In light of the results of the study, the researcher recommends the following:

- employing the educational program that is based on Quran proverbs in the teaching of Islamic Education at schools
- Holding training sessions for the teachers and supervisors of Islamic Education to enable them to prepare and build programs that are based on Quran proverbs and employing them in the educational process
- Conducting more research and studies on Quran proverbs, applying them on different groups, and using different variables

Study Tool

The emotional efficiency tool was divided into 4 domains:

1. Emotional self-awareness
2. Social-emotional awareness
3. Emotional experience
4. Emotional expression

Resources:

- Hayajneh, W. Melhem, M. Al-Shraideh, M & Al Momani, H. (2022). Emotional Self-Efficacy among a Sample of Adolescents and its Relationship with Impulsivity. **Dirasat, Human and Social Sciences**, 49(4), 151-164.
- Alshehri, Y & Alhorani, A. (2023). Emotional competence among outstanding students at the secondary stage in Taif

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