



The Role of Parents in Providing Lessons and Sermons on Islamic Educational Ideas from The Perspective of Children in Jordan

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Abstract

The study aimed to identify the degree of Parents' practice of methods of setting examples, lessons, and sermons included in Islamic educational thought from the point of view of university children. This is related to some variables, such as gender, academic specialization, and stage of study, where the researcher followed the Descriptive analytical method. By applying the questionnaire consisting of (15) items, which served as a tool for the study and 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, to the level of parents' practice of educational methods in general. He came with a degree high on the scale as a whole, with an arithmetic mean of (3.94) and a standard deviation of (0.64). The results also showed that there were no statistically significant differences attributable to the variables of the study, namely the variables of gender (males, females), the variable of the type of student's academic specialization (scientific, humanities), and the academic stage variable. For students (intermediate diploma and bachelor's degree). Referring to research findings, it shows that parents have a significant role in providing learning and sermons, guiding them in learning so that children are more focused. Parents use effective advice in the form of short sentences but full of deep meaning.

Keywords: The role of parents, educational methods, children's thinking, Islamic education, higher education

Abstrak

Penelitian ini bertujuan untuk mengetahui sejauh mana praktik orang tua terhadap metode pemberian contoh, pelajaran, dan khotbah yang termasuk dalam pemikiran pendidikan Islam dari sudut pandang anak-anak perguruan tinggi. Hal ini terkait dengan beberapa variabel seperti jenis kelamin, peminatan akademik, dan tahapan studi, dimana peneliti menggunakan metode analisis deskriptif. Dengan menerapkan kuesioner yang terdiri dari (15) item, yang berfungsi sebagai alat penelitian dan diterapkan kepada (2500) mahasiswa laki-laki dan perempuan dari berbagai universitas Yordania pada semester kedua tahun ajaran (2023/2024), Studi ini menyimpulkan, setelah melakukan perlakuan statistik yang tepat, terhadap tingkat praktik orang tua terhadap metode pendidikan secara umum. Dia datang dengan derajat yang tinggi pada skala secara keseluruhan, dengan rata-rata aritmatika (3,94) dan deviasi standar (0,64). Hasil penelitian juga menunjukkan bahwa tidak terdapat perbedaan yang signifikan secara statistik yang disebabkan oleh variabel-variabel penelitian, yaitu variabel jenis kelamin (laki-laki, perempuan), variabel jenis peminatan akademik siswa (sains, humaniora), dan variabel jenjang akademik. Untuk pelajar (diploma menengah dan sarjana). Merujuk pada temuan penelitian menunjukkan bahwa orang tua mempunyai peran yang cukup besar dalam memberikan pembelajaran dan dakwah, membimbing dalam belajar agar anak lebih fokus. Orang tua menggunakan nasehat yang efektif dalam bentuk kalimat pendek namun sarat makna yang mendalam.

Kata Kunci: Peran orang tua, metode pendidikan, pemikiran anak, pendidikan Islam, pendidikan tinggi

Introduction

Education has an important role in the lives of societies and peoples. It is the foundation of development, structure, and prosperity. It is an essential means of survival and continuation. It is also a social necessity that aims to meet the needs of society and take care of them. It is also an individual necessity of man, as it forms his personality and refines his abilities and culture to be the best. Interaction and coordination with the surrounding society in order to contribute to it effectively. Hence, education has occupied many researchers and scholars throughout the ages, and it has had a significant amount of study and analysis.¹

¹Abu Ghada, *The Messenger, The Teacher, and His Methods of Teaching*, 3rd edition, Beirut: Library Islamic Publications, 2013. M. Ismaiel, *Studies in the Sciences of the Qur'an* Publisher: Dar Al-Manar, Second Edition, 2019. S. Al-Haqil, *Islamic Education*, Beirut: Dar Al-Fikr, Edition 2 (2016). A. Khattabah, "Determinants of Islamic Educational Thought and Their <https://jurnal.ar-raniry.ac.id/index.php/usrah/index>

Education has been with man since his creation, and it will continue until God inherits the earth and its people. The intellectual production of Muslim scholars is full of many contributions that revolve around bringing about innovation in the field of education and contributing to directing the educational process to play its role in society. This production was distinguished by its reliance on the first source, which is the Holy Qur'an, which contains the best methods and the finest means to help build humanity.²

Given the exposure of young people of both sexes, male and female, Targeted pressures from several streams, Islam haters and their families, parents, and educators must derive educational methods from Islamic thought based on the Holy Qur'an, which is full of all the educational methods needed by those who want to educate Muslim minds and build Communities.³

The methods involved in thought-educational Islam are many, multiple, and comprehensive, considering the rise of thought. Islam 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

Repercussions," *Al-Manara Magazine* 21, No. 2 (2014). A. Ali, Modification methods the behavior Derived from the Holy Qur'an and its educational applications, Research of the Education through the Qur'an Forum -*Methods and experiments*, Umm Al-Qura University, Mecca, Folder 4 (2014), p. 269-315.

²R. Al-Mihdhar, "Educational Methods in Islamic Educational Thought and The Degree To Which Parents Practice Them From The Children's Point of view," *Journal of the College of Education* 37, No. 11 (2021), p. 146-185. L. Bran, The Degree of the Palestinian family's practice of educational methods included in Islamic educational thought and ways to develop them, unpublished master's thesis, Islamic University, College of Education, Gaza, 2013. N. Tiqrin, The Most Important Educational Methods Affecting the Child's Upbringing and Care According to The Islamic Approach, *Al-Hikma Journal for Educational and Psychological Studies* 3, No. 6 (2014), p. 273-251. M. Al-Khathami, Islamic Education Methods and Their Educational Applications Within The School Environment, a dissertation *Ph.D Unpublished* Omdurman Islamic University, College of Education, Sudan, 2023. B. Al-Rubaie, "Educational methods in the Holy Qur'an and the Sunnah of the Prophet," *Journal of Educational and Psychological Research* 48, No. 53 (2015). 76. B. Said, Family Upbringing Methods and Their Relationship to The Level of Parental Education, unpublished master's thesis, College of Education, Ibn Rushd, University of Baghdad, 2018.

³A. Tarabishi, Educational Methods in Dealing With Children and Their Applications In The Primary Stage, unpublished master's thesis, Umm Al-Qura University, College of Education, Mecca, 2017. Y. Abdullah, "Educational methods derived from the Sunnah prophetic," *College Magazine Education* 25, No. 6 (2014), p. 399-455. A. Al-Rashdan, *Islamic Educational Thought*, Jordan: Dar Wael, 2013. N. Al-Samalouti, *Building an Islamic Society*, 3rd edition, Dar Al-Shorouk for Publishing, Distribution and Printing, 2019. A. Al-Aqeel, *Islamic Education: Its Concept, Characteristics, Sources, Origins, Applications*, educators, 4th edition, expanded and revised, Riyadh: Al-Rushd Library, 2014.

occupied a large part of educators' concerns as they are among the important factors in refining human personality and thought. And his doctrine.⁴

I have Islamic thought that contains multiple sources from the Holy Qur'an and Sunnah Prophetic. The honorable and the sayings of scholars on the best and finest educational methods that the educator needs in education. Who takes care of them? These methods came Integrated. It aims to advance learners, guide them, and direct them soundly, taking into account the individual differences between the learners, and with a high degree of flexibility so that the educator uses the appropriate method according to different life situations, and the educator may use more from a single attitude style that is appropriate to the trainees and the stages and characteristics of their development. The educational methods overlap in raising and guiding the trainees. It is integrated; It is not possible to separate them, and it is one of the most prominent educational methods in Islamic thought. Which were addressed in this current study the following:

First: The method of giving proverbs: A graphic style that brings together live models derived from the observed reality to form these models. They are general metrics for abstract facts, experienced actions, or matters that do not fall under the senses and perception.⁵

This method is used to highlight and clarify a situation, to bring meaning closer to understanding, and to educate the mind on Thinking. The correct view is that the method of presenting proverbs is one of the methods that have a profound impact on people, in terms of teaching, advocacy, and upbringing, "because it arouses the recipient's emotions and excites. His feelings, and embody abstract meanings, making them easy to understand and relatable.⁶ Giving proverbs brings the picture closer to the mind of the educated person, "so it becomes easy to understand and easy to ponder and contemplate. It has a profound

⁴ H. Al-Jalhwai, "Educational Principles, Methods, and Teaching Aids Used in The Holy Qur'an and The Sunnah," *Al-Andalus Journal for Humanities and Social Sciences* 9, No. 5 (2014), p. 136-109. F. Al-Saidi, Prophetic Educational Methods Used in Guidance and Modification the Behavior and How to Activate it With Secondary School Students for Boys, unpublished Master's thesis, Umm Al-Qura University, College of Education, Makkah Al-Mukarramah, 2018. B. Al-Azmi, "Use Corporal Punishment as A Means Educational Study Between Theory and Practice From The Perspective of Islamic Educational thought," *Journal of the Faculty of Education* 21, No. 82 (2009), p. 1-44. M. Yaljan, *Contemporary Islamic Educational Thought*, Riyadh: Dar Alam al-Kutub, 2009. N. Namori, "Child raising methods with wisdom in light of the Prophet's Sunnah, Hadith Magazine," *International Islamic University PsilangoR Institute of Prophetic Hadith Studies* 3, (2011), p. 9-29. Kazem, A. "Educational methods in thought Islamic," *Studies Magazine Educational* 7, No. 25 (2013).

⁵ M. Ismaiel, *Studies in the Sciences of the Qur'an* Publisher: Dar Al-Manar, Second Edition, 2019.

⁶ A. Al-Aqeel, *Islamic Education: Its Concept, Characteristics, Sources, Origins, Applications*, educators, 4th edition, expanded and revised, Riyadh: Al-Rushd Library, 2014.

impact on emotion and behavior together, so the educator should use it in different situations that you require.⁷

Secondly: The method of lesson and sermon: Education through preaching has an important role “in instilling Islamic values in its various fields, and it may be directly in the form of advice. A person may listen and want to hear advice from his lovers and advisors. Advice and admonition in this case have a profound effect on the person being addressed.” (Jamali, 1393), and it may be indirectly through narrating a life situation or a story. The Holy Qur’an has emphasized the importance of the sermon in more homes, because of its great influence on pure souls and conscious hearts.

Due to the importance of the topic of Islamic educational methods Included in Islamic thought, he took care of Educators, Thinkers, and Researchers who accepted it, so she was here in many of the grounded and field studies that talked about the importance of educational methods. As a study (Tarabishi, 2017), and the study of (Al-Saidi, 2018), and the study of (Al-Zahrani, 2019), and the study of (Al-Aaz, 2009), and the study of (Namori, 2011), and the study of (bran,2013), and the study of (Kazim, 2013), and the study of (Ali, 2014), and the study of (Abdullah, 2014), and a study (Tigrin, 2014), and the study of (Dula, 2014), and the study of (Al-Jalhawi, 2014) and the study of (Al-Rubaie, 2015).

Given the importance of educational methods in educating minds and building societies, this study came about as a step. The first seeks to build a measure of educational methods, including from Islamic thought, and then determine the degree to which parents practice it from the children’s point of view at the university level.

The Importance of the Role of Parents

The main problem of this research is that Muslim scholars worked hard to preserve our heritage, and to this day, we still draw from their sciences and benefit from their books and classifications, which are rich in every science. The writings based on the sources of Islamic legislation contain a comprehensive and upright curriculum for educating souls, raising generations, forming nations, and building civilizations. They were interested in the methods and means of education, and their opinions and principles emerged in accordance with the Qur’an and the Sunnah, and they varied greatly. Methods that take into account the depth of belief and belief in God in souls, the nature of the soul, its emotions and instincts, the disparity that exists between humans, and the differences in attitudes, etc. Our Muslim scholars have worked hard to explain this. Explicitly or implicitly throughout their writings, and in this study statement, some methods of Educational thought included Educational Islam and the degree to which

⁷ H. Caliph and K. Hashim, *Classes in Teaching Islamic Education*, Riyadh: Al-Rushd Library, 2015.
<https://jurnal.ar-raniry.ac.id/index.php/usrah/index>

parents practice it from the children's point of view. At the university level, they are the method of setting examples and the method of lesson and sermon, and it can be a crystallized problem the study in the following questions:

1. To what degree do parents practice the methods of setting examples, lessons, and sermons included in Islamic educational thought from the point of view of university children?
2. Are there any statistically significant differences at this level? ($\alpha=0.05$) in the degree to which parents practice the methods of setting examples, lessons, and sermons included in Islamic educational thought from the point of view of university children. Which is attributed to the gender variable (males, females)?
3. Are there any statistically significant differences at this level? ($\alpha=0.05$) in the degree to which parents practice the methods of setting examples, lessons, and sermons included in Islamic educational thought from the point of view of university children. Which is attributed to the variable of academic specialization (scientific, humanities)?
4. Are there any statistically significant differences at this level? ($\alpha=0.05$) in the degree to which parents practice the methods of setting examples, lessons, and sermons included in Islamic educational thought from the point of view of university children. Which is attributed to the variable of educational level (intermediate diploma, bachelor's degree)?

The importance of research is due to the entry of some Western educational literature into the Islamic world and what is contained in it. Authors of the idea of educational trends that are contrary to the Islamic approach must be confronted with the opposite. Muslims have been concerned with educational methods and methods since the first centuries, and the Islamic nation, in the current concrete situation, needs to return to its origins and study the books of the Islamic cultural heritage. This research sparked as an attempt to root educational methods in Islamic thought and the degree to which parents practice them. The research combined the rooting and field aspects, and it is expected that parents and educators will benefit from the results of the research because of their need to know the educational methods that help them guide the learners to the Islamic face, and help them build a generation of the best nation produced for the people.

While the research objective are: 1) Get to know each other Educational methods included in thought Educational Islamic; 2) Determine the degree of parental exercise to set examples included in Islamic educational thought from the point of view of university students; 3) Determine the degree of parental exercise for the method of lesson and sermon Included in Islamic educational thought from the point of view of university students; 4) Detecting the significance of the differences in the averages of the sample members' estimates of the degree of parental practice. To set examples, lessons, and sermons depending on the variables (Sex, Specialization, Academic, Educational level).

Then, research limitations determined in several ways, namely as follows: This is determined by getting to know the degree to which parents practice the methods of setting examples, lessons, and sermons included in Islamic educational thought from the point of view of university children. And its relationship to some variables. The study was implemented in the second semester of the academic year (2023/2024). The study was applied in various Jordanian universities. And, the study was applied to students who are actually studying at various Jordanian universities.

Terminology of Study and its Operational Definitions

1. Method and Definition

Educational methods: He knew her (Al-Saidi). She is a set of educational methods aimed at modifying behavior and Developing values among learners.⁸ While, Islamic thought: Al-Rashdan has known him since 2013. It is a set of educational concepts, perceptions, and principles derived from the Qur'an and Sunnah and diligence. And he knows it (Oh Jinn, 2009). It is a group of opinions, provisions, consistent values, and goals that aim to build Muslim generations to achieve the goals of the Islamic nation.

His oprators see, (2014). It is the product of Cognitive education and its mechanisms for the Muslim mentality. Thinkers, scholars, and educators, and those related, independently or not, to the fields of religion, the universe, life, and man, and that in light of Islamic methodology.

2. Method and Field Procedures

Curriculum of the study: In order to achieve the objectives of the study, it was done. Using the descriptive analytical method as it suits the subject of the study. Study population and sample: The study population consisted of all Jordanian university students of 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. 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, and the following table No. (1) Shows the distribution of the study sample according to its variables:

⁸ F. Al-Saidi, *Prophetic Educational Methods Used in Guidance and Modification the Behavior and How to Activate it With Secondary School Students For Boys*, unpublished Master's thesis, Umm Al-Qura University, College of Education, Makkah Al-Mukarramah, 2018.

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%

3. 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 (Hamad, 2018), study (Caliph & Hashim, 2015), study (Al-Mihdhar, 2021), study (Al-Muhailbi, 2014), study (Attia, 2013), study (Al-Zahrani, 2019), and study (Al-Ajami, 2016), where the questionnaire was formed. In its initial form, it consists of two parts. The first contains the demographic variables that the students will answer. As for the second part, it consists of (25) paragraphs distributed over the fields of study, where the field of proverbs consists of (13) paragraphs, and the lesson and sermon method contains (12) paragraphs.

4. Honesty and Consistency Study tool

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

a. The Arbitrators Were Honest (Content truthfulness)

The scale was displayed on a group of gentlemen's arbitrators specialists in the fields of Islamic education, including university professors and educational supervisors, numbering (10) arbitrators. They were asked to state their opinion on the suitability of the instrument's phrases in measuring the trait to be measured, in addition to making any appropriate modifications, including merging, deleting, and adding to some paragraphs. A percentage of (85%) or higher was given as a percentage of agreement to accept the paragraph. Some modifications were made to the paragraphs. The questionnaire was based on the observations and suggested amendments, including deleting and merging some paragraphs, and the

questionnaire was reformulated in its final form so that the number of paragraphs of the questionnaire as a whole became (15 (A paragraph distributed in the style of presenting proverbs with reality) 8) Poverty at, and the method of lesson and sermon based on reality (7) Povertyat.

b. Internal Consistency validity (statistical validity)

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

Table 2: The correlation coefficient and the level of significance between each item of the tool and its total score

The first field: Example style			The second area: The method of lesson and sermon		
M.	Correlation coefficient	Value (Sig.)	M.	Correlation coefficient	Value (Sig.)
1	*0.487	0.000	1	**0.547	0.000
2	**0.447	0.000	2	**0.496	0.000
3	**0.547	0.000	3	**0.531	0.000
4	**0.497	0.000	4	**0.556	0.000
5	**0.430	0.000	5	**0.542	0.000
6	**0.568	0.000	6	**0.436	0.000
7	**0.557	0.000	7	**0.590	0.000
8	**0.582	0.000			

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

From the previous table, no. (2) It turns out that all probability values were less than the significance level (0.05), and this indicates that the correlations are statistically significant. Therefore, the study scale and its items have good internal consistency.

Secondly: Stability, To verify the stability of the study tool: Reliability was calculated Areas of study scale Internal consistency method with alpha coefficient Cronbach and she came to the results as well. It is shown in the next table Number (3):

Schedule (3)

Alpha coefficients Cronbach For areas of study scale And the total degree

The Hub	Number of items	Cronbach's alpha coefficient
The first area: The method of giving examples	8	0.90
The field the second: The style of lesson and sermon	7	0.88
Total degree	15	0.89

Reliability coefficients indicated a high degree of stability, ranging between (0.88-0.90) and reaching the stability coefficient on the scale as a whole (0.89), which indicates the availability of a high degree of stability. The scale makes it suitable for the purposes of its application in the field.

c. Statistical Methods:

After collecting the study data, the researcher reviewed them in preparation for entering them into the computer; they were entered into the computer by giving them 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, the answer was "neutral" three degrees, and the answer "I disagree" was given two degrees. The answer is strongly disagree, one degree.

It also has statistically processed data using appropriate statistical methods and treatments to achieve the study's objectives. Using the Statistical Package for Social Sciences program (SPSS 21), which consisted of the following:

1. Account Average at Arithmetic and deviation at Standard for areas of study scale According to the responses of the study sample.
2. Account Pearson correlation coefficient to determine the internal consistency validity of questionnaire items.
3. Account Alpha coefficient Cronbach to determine stability Scale paragraphs.
4. A test (T) for two independent samples to determine differences according to a variable Sex and type Specialization and the academic stage.

The arithmetic mean value of the expressions in the study tool can be interpreted as shown in the schedule next no (4):

Schedule (4)

The significance of the arithmetic mean.

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

The Role of Parents In Providing Lessons and Sermons on Islamic Educational Ideas to Children

This study argues that parents have a significant role in providing lessons and guidance in the form of religious advice. In the context of Islamic education, the family is the main educational institution in directing children to achieve Allah's pleasure and follow the sunnah of the Prophet Muhammad PBUH. Because parents, in addition to the environment, society and formal educational institutions, will influence the behavior or morals, mindset and character of children when they become teenagers and even adults.⁹

The following will present the research results and results of statistical analysis in this research based on several questions: To answer the question the first study states: "To what degree do parents practice the methods of setting examples, lessons, and sermons included in Islamic educational thought from the children's point of view?" University students?"

Arithmetic means and standard deviations were calculated for each field of study, and the results were presented for the scale as a whole. It is shown in the following tables (5,6,7).

First: The field of proverbs

Schedule (5)

Average in Arithmetic and deviation at Normative expressions. The first area is the method of giving examples arranged in descending order according to their arithmetic averages.

⁹Salami Mahmud, et.al., "Building Students' Character Based on Maqāṣid al-Sharī'ah: Perspectives of Parents, Teachers, and Community Members in Banda Aceh," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023). Purniadi Putra, et.al., "The Use Malays-Sambas Expressions in Developing Character Education in Sambas Primary Madrasah in Millennial Era," *Jurnal Ilmiah Peuradeun* 9, No. 2 (2021). Ikhrām Ikhrām, et.al., "Taghyir Within Character Building of The Islamic Traditional School Students in Aceh Besar," *Jurnal Ilmiah Islam Futura* 23, No. 2 (2023).

Rank	Ferries	SMA	Standard deviation	Class
1	My parents are keen to clarify the purposes to us through its proverbs.	4.82	0.67	High
2	My parents use proverbs to instill and reinforce the values of Authentic Islam in our souls.	4.42	0.71	High
3	My parents help me portray the meaning. What is meant? And embodying it in the mind through proverbs.	4.27	0.59	High
4	My parents instill characteristics of generosity, honesty, and gratitude for the blessing in myself through setting proverbs.	4.04	0.63	High
5	My parents reinforce my religious faith by giving examples.	3.75	0.71	High
6	Father is entrenched in he meanings of Islamic positivity in myself through setting examples.	3.52	0.66	Medium
7	My parents gave us proverbs to approximate the meaning we wanted to understand.	3.37	0.68	Medium
8	My parents use proverbs to warn us against sin and following our desires.	3.22	0.57	Medium
The bitch degree for the first field: style Setting examples		3.92	0.65	High

It is clear from reviewing the previous table No. (5) that the field of proverbs as a whole received a high score, with an arithmetic mean of (3.92) and a standard deviation of (0.65), where (5) items received a high score and (3) paragraphs received a medium score. In the first place came the paragraph that

states: “My parents make sure to explain the purposes to us through proverbs with an arithmetic mean of (4.82) and a standard deviation of (0.67), the paragraph that states: “My parents use proverbs to instill and reinforce authentic Islamic values in our souls With an arithmetic mean of (4.42) and a standard deviation of (0.71), the penultimate paragraph came that states: My parents give us proverbs to approximate the meaning we want to understand with an arithmetic mean of (3.37) and a standard deviation of (0.68), the paragraph in last place came that states: My parents use proverbs to warn us against sin and following our desires the mean was (3.22), and the standard deviation was (0.57).

This result can be attributed to the fact that parents practice good methods and procedures in the field of setting examples for their children by resorting to some authentic Islamic values derived from the teachings of the Islamic religion, which are represented by the Holy Qur’an and the Noble Prophet’s Sunnah. This result may be natural and logical, especially since the Hashemite Kingdom of Jordan is considered a state. Thus, parents focus and are keen on planting and implanting Islamic values in the souls of their children in order to contribute to the growth and development of society and prevent any problems and behaviors that are incompatible with our true Islamic religion.

Second: The field of lesson and sermon style

Schedule (6)

Arithmetic means and standard deviations for domain expressions: The second is style lesson and sermon arranged in descending order according to their arithmetic averages.

Rank	Ferries	SMA	Standard deviation	Class
1	My parents ensure that the sermon is good, the lesson is on time, and the place is appropriate.	4.75	0.68	High
2	My parents use sermons and the lesson to protect us from making mistakes.	4.63	0.72	High
3	My parents advise me to use short, concise and poignant phrases.	4.38	0.58	High
4	My parents use sermons and the lesson not directly to modify behavior.	3.86	0.66	High
5	They practice. My parents preach and the lesson is every now and then.	3.69	0.63	High
6	My parents guide me in accepting advice and preaching from others.	3.41	0.53	Medium
7	My parents don't use sermons a lot, and the lesson.	3.09	0.74	Medium
The total score for the second area: style Sermon and lesson		3.97	0.64	High

It is clear from reviewing the previous table No. (6) that the field of the lesson and sermon style as a whole received a high score, with an arithmetic mean of (3.97) and a standard deviation of (0.64), where (5) items received a high score, and two paragraphs received a medium score, where they came in The first paragraph is the paragraph that states: My parents make sure that the sermon and lesson come at the right time and place with an arithmetic mean of (4.75) and a standard deviation of (0.68), the paragraph that states: “My parents use morals and lessons to keep us from making mistakes with an arithmetic mean of (4.63) and a standard deviation of (0.72), the penultimate paragraph came that states: My parents guide me to accept advice and preaching from others with an arithmetic mean of (3.41) and a standard deviation of (0.53), in last place came the paragraph that states: “My parents don't use sermons and lessons a lot the mean was (3.09) and the standard deviation was (0.74).

These can be attributed to the result's emphasis on Fathers and children in Jordanian society. According to the Qur'an Generous and the Sunnah method, the <https://jurnal.ar-raniry.ac.id/index.php/usrah/index>

noble prophet Al-Qaim preaches guidance and accepts others, and parents employ it to evaluate and modify behavior. Their children, protecting them from making mistakes, and instilling in them a sense of God's greatness and power, in addition to confirmation of parents' awareness. In the psychological state of their children, which is considered variable from one period to another, where parents apply the method of lesson and admonition from time to time in order to emphasize and increase their children's caution from making mistakes and not overdo it at all times, so that their children do not become bored, in addition to the fact that Islam is a moderate religion, so moderation in everything is considered the basis. Especially if the sermon and lesson are presented at the right time and in the right place.

Third: Scale the degree to which parents practice the methods of setting examples, lessons, and sermons included in Islamic educational thought from the point of view of university children, as a whole.

Schedule (7)

Arithmetic means and standard deviations to a measure of the degree to which parents practice the methods of setting proverbs, lessons, and sermons included in Islamic educational thought from the point of view of university children as a whole, arranged in descending order according to their arithmetic averages.

Rank	The field	SMA	Standard deviation	Class
1	The style of the lesson and sermon	3.97	0.64	High
2	Example style	3.92	0.65	High
	The total score on the scale	3.94	0.64	High

It is clear the previous table No. (7), which is a measure of the degree to which parents practice the methods of setting examples, lessons, and sermons included in Islamic educational thought from the point of view of university children as a whole. It received a high score with an arithmetic mean of (3.94) and a standard deviation of (0.64), where the lesson and sermon method came in first place with an arithmetic mean of (3.97) and a standard deviation of (0.64), followed in second place by the proverbial method with an arithmetic mean of (3.92). A standard deviation of (0.65), and this is the result. In general, it indicates that parents practice the educational methods included in Islamic educational thought, which contributes to protecting children from making mistakes and being drawn into negative ideas that are hostile to religion, individuals, and society, which reflects positively on the presence of positive individuals belonging to their

religion, their country, their society, and their families, as it confirms. This results in parents' commitment to society Jordanian Arab Islamic society, with, the teachings of Islam, and their adherence to educational methods derived from the Qur'an Generous and the Sunnah, the noble prophet in raising and guiding their children.¹⁰

To answer the question, the second study states: "There are statistically significant differences at the level of ($\alpha=0.05$) in the degree to which parents practice the methods of giving examples, lessons, and sermons included in Islamic educational thought from the point of view of university children, which is attributed to the variable Sex (males, females)?"

To answer this question, the t-test was used, and the arithmetic means and standard deviations were extracted, as shown in Table No. (8):

Table (8)

Test results (T) to indicate differences in the degree of parental practice for methods included in Islamic educational thought from the point of view of university students, which is attributed to the gender variable (males, females)

The field	Sex	The number	SMA	Standard deviation	Value (v)	Degrees of freedom	Significance level
Parental practice for methods included in Islamic educational thought.	Male	1131	3.61	0.56	0.338	385	0.689
	Female	1369	3.69	0.68			

The previous table shows (8) there are no statistically significant differences between males and females in the degree to which parents practice the methods included in Islamic educational thought from the point of view of university children, which is attributed to the gender variable (males, females), where the t value was (0.338), which means that it is not statistically significant at the significance level ($\alpha \leq 0.05$), and these results are due to that University students, whether male or female, live in similar family environments that are predominantly Arab-Islamic in nature. Errors are socially and familially rejected in all their forms, whether male or female children commit them.

¹⁰ Samsul Bahri, et.al., "Father's Role and Character Education: A Reflective Analysis of The Qur'anic Stories," *Jurnal Ilmiah Islam Futura* 24, No. 1 (2024). Izzah Nur Aida Zur Raffar, et.al., "Parenting Skills According to The Islamic Perspective Towards Family Well-Being," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, No. 2 (2021).
<https://jurnal.ar-raniry.ac.id/index.php/usrah/index>

To answer the question, the third study states: “There are statistically significant differences at the level of ($\alpha=0.05$) in the degree to which parents practice the methods of giving examples, lessons, and sermons included in Islamic educational thought from the point of view of university children, which is attributed to the variable type of academic specialization (scientific, humanitarian)?

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

Table (9)

Test results (T) to indicate differences in the degree of parental practice. Methods included in Islamic educational thought from the point of view of university students are attributed to the variable type of academic specialization (scientific, humanities).

The field	Specialization	The number	SMA	Standard deviation	Value (v)	Degrees of freedom	Significance level
Parental practice is used for methods included in Islamic educational thought.	Scientific	1098	3.84	0.69	0.492	482	0.711
	Humanitarian	1402	3.88	0.71			

The previous table shows (9) that there are no statistically significant differences between Students of scientific majors and humanities majors. The degree to which parents practice the methods included in Islamic educational thought from the point of view of university children is attributed to the variable type of academic specialization (scientific, humanities). The value of T was 0.492, which means that it is not statistically significant at the significance level ($\alpha \leq 0.05$), and these results are due to that University students in general and in their various university specializations, the family provides them with preaching and guidance, as they similarity one in the educational environment and the social environment. Also, students at the university level are generally able to distinguish between right and wrong. Therefore, you will find him trying as much as possible to avoid behaviors that are rejected by the family and socially, as the university student excels in thinking. And reflect deeply on what they hear and read. In addition to their outlook, Holism is for all corners. Their lives, especially since the children, whether male or female and in their various positions reflect the culture of the family to which they belong. Therefore, you find them more

keen to practice every positive behavior that is compatible with the Islamic religion, society, and family.

To answer the question, the fourth study states: “There are statistically significant differences at the level of ($\alpha=0.05$) in the degree to which parents practice the methods of giving examples, lessons, and sermons included in Islamic educational thought from the point of view of university children, which is attributed to the variable. The student's academic stage (intermediate diploma, bachelor's)?

To answer this question, the t-test was used, and the arithmetic means and standard deviations were extracted, as shown in Table No. (10):

Table (10)

Test results (T) to indicate differences in the degree of parental practice. Methods included in Islamic educational thought from the point of view of university students are attributed to the variable of the student's academic stage (intermediate diploma, bachelor's degree).

The field	Educational level	The number	SMA	Standard deviation	Value (v)	Degrees of freedom	Significance level
Parental practice of methods included in Islamic educational thought.	Intermediate diploma	738	4.08	0.58	0.352	492	0.671
	Bachelor's	1762	3.99	0.66			

The previous table shows (10). There are no statistically significant differences between students who major in science and those who major in humanities. The degree to which parents practice the methods included in Islamic educational thought from the point of view of university children is attributed to the variable of the student's academic stage (intermediate diploma, bachelor's degree). The value of T was 0.352), which means that it is not statistically significant at the significance level ($\alpha \leq 0.05$), and these results are due to University students in general and at their various levels of study similarity and also in Educational environment and social environment in which they live. Also, students at the university level are generally able to distinguish between right and wrong. Therefore, you will find him trying as much as possible to avoid behaviors that the family and society reject, as the university student excels in thinking. They meditate deeply in addition to attempting to assume the role of a mature, conscious, and open person; you will find them keener to practice every positive behavior compatible with the Islamic religion, society, and family.

If we refer to the results and research findings, it shows that parents have a quite significant role in providing lessons and sermons, guiding them in their lessons so that children are more focused.¹¹ Parents use effective advice in the form of sentences that are short but full of deep meaning.¹² Children feel guided and have direction in life, including having higher education when entering adolescence and adulthood.

Conclusion

The study's results can be summarized as follows: the degree of parental practice for the methods of setting examples, lessons, and sermons included in Islamic educational thought from the point of view of university students. It came in with a high score on the scale as a whole, with a mean of (3.94) and a standard deviation of (0.64), where the field of style came Lesson and sermon. It ranked first with a mean of (3.97) and a standard deviation of (64), followed by the field of style. Setting examples with an arithmetic mean of (3.92) and a standard deviation of (65), the results also revealed that there were no statistically significant differences attributable to the study variables, namely 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). Activating the role of the media in explaining educational methods derived from educational thought and their suitability for every time and place. It is necessary to inform the educators of the views of Muslim educational thinkers and benefits, including in the Salo Amendment Al-Mutaribi. Balance and diversity in the use of educational methods in a way that is appropriate to the educational situation and individual differences among learners. Inform those about getting married about the importance of educational methods derived from Islamic thought. Training is different in raising children through Hold the Programs and the Workshops. Conduct other similar studies in Arab and Islamic countries and compare them with the results of the current study. Conduct another similar study on other educational stages, such as the basic stage. Conduct a study to find out Pedagogical methods included in Islamic educational thought in raising a child. Referring to research findings, it shows that parents have a significant role

¹¹ Teuku Zulfikar and Emawati Emawati, "Islamic Education and Religiosity: Voices of the Indonesian Muslim Communities in Australia," *Ulumuna: Journal of Islamic Studies* 24, No. 1 (2020). Muhammad Wildan and Alimatul Qibtiyah, "Parenting Style and The Level of Islamism Among Senior High School Students in Yogyakarta," *Journal of Indonesian Islam* 14, No. 1 (2020).

¹² Bahrin Abubakar, et.al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 2 (2023). Nur Azizah, et.al., "The Role of Parents in Implementing the Post-School Transition," *Jurnal Ilmiah Peuradeun* 12, No. 1 (2024).

in providing learning and sermons, guiding them in learning so that children are more focused. Parents use effective advice in the form of short sentences but full of deep meaning.

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