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Motivational and Educational Role of the Algerian Family to Memorising of the Holy Quran:
Perspective of Primary School Teachers.

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Abstract

The study aimed to identify the educational role of the Algerian family in motivating its children to memorize the Holy Qur'an and apply it in the reality of their lives, while identifying the reality of the educational role of the Algerian family in motivating their children to memorize the Holy Qur'an and apply it in the reality of their lives from my point of view primary school teachers, As well as identifying the requirements that help the Algerian family motivate their children to memorize the Holy Qur'an and apply it in the realities of their lives. In light of this, the study used the descriptive analytical method, and the study also relied on the questionnaire as a tool to collect data, the study was applied to a sample of 62 male and female primary school teachers in the Qur'anic schools in M'sila. In light of this, the study concluded a set of results.

Key words: The family, The Holy Quran, Values and morals, Elementary school.

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Introduction

There seems to be a sort of consensus in the roles a family plays in fostering and instilling moral values. After all, the family presents a first encounter of a child with the world; therefore, it is the environment where the child is supposed to receive moral and behavioural discipline. The child is more likely to be socially accepted provided that they enjoyed a healthy relationship with their parents. A relationship that is glued with strong emotional connection and support. The more a family yields to moral and religious values in rising their children the more likely children will be of high moral grounds and a positive sense towards society and life in general. (Akla, 1428, p 59).

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Alketan (1421) maintained that the utmost task of a family is to produce well-educated children with strong affinity to religious and moral values. This can be better achieved if children's attitudes and behaviours are linked to Quran because Quran stresses the individual's sovereignty, given that society is comprised of individuals.

Despite the fact that Islam stresses the importance of memorizing Quran, given its ability to strengthen moral values and guide human behaviour. Many studies, unfortunately, have shown that people abstain from even reading it on a daily basis. As a result, immoral behaviours have been on a rise. Some basic values have been altered to human nature rather than the teachings of Islam, values such as justice, integrity and rectitude. The ideological intervention in our education system has a paramount role in destabilising and altering the moral compos. The current moral crisis reveal, if anything, the distance between individual's and Quran (Al-Hams, 1429). On the other hand, studies also reveal that the cornerstone of straight Islamic values a child can, indeed should, have springs from the family. (Boukarn, 1429).

Problematic:

Despite it being a Muslim society and having strong moral values, the Algerian society seems to suffer from moral issues. Many families seem to abandon religious teachings to their children and instead count on public school, which focuses on teaching modules only rather than instilling moral values. The great scholar Ibn Al-Kayem addressed the issue of abstaining from Quran by saying that "seeking the wisdom that feeds the soul has been directed away from the true teachings and guidance of Mohammed (Peace Be Upon Him), his companions and his predecessors. (Ibn Al-Kayem, 1410, p 61).

Al-Azzaoui (2019) revealed in his study "The Spiritual Impact of Teaching and Learning Quran on The Individual and Society" parents in the Algerian society have almost completely abandoned teaching Quran to their children, although the impact of learning Quran have been demonstrated, both theoretically and empirically. Instead, the study shows, children spend most of their time in playing and do no work that develop their cognitive ability and strengthen their value belief system.

Accordingly, the researcher hypothesises that children's proclivity to learn Quran, or indeed not to, lies in the role a family plays. Families should encourage their children not only to learn Quran but to act upon its principles as well. Therefore, the study explores approaches to integrate Quran in family life and possible obstacles that impede such an aim.

Purpose of the Study:

The study's main aim can be summerised in the role a family plays in encouraging learning Quran and using it as a reference for behaviour. Several sub-aims can be derived:

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- Recognising current situation of learning and memorising Quran in the Algerian Family to encourage, as well as working by its teachings, taking into account the opinions and perspectives of primary school teachers.
- Recognizing the necessary requirements that assist in learning, memorising Quran and acting upon its principles in the Algerian family.
- Considering the perspectives of the sample study inasmuch as the aim of the study is concerned, and reveal statistically the extent to which education background is relevant.
- Considering the perspectives of the sample study inasmuch as the aim of the study is concerned, and reveal statistically the extent to which work experience is relevant.

Research Questions:

The study aims at answering the questing: what is the role of the family in encouraging learning, memorising and acting upon the values of Quran in the Algerian family. Several questions follow:

- What is the situation of learning and memorising Quran in the Algerian Family to encourage, as well as working by its teachings, taking into account the opinions and perspectives of primary school teachers.?
- What are the necessary requirements that assist in learning, memorising Quran and acting upon its principles in the Algerian family?
- Are there statistically significant differences in the opinions of the study sample regarding the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives? Taking into account the variables of educational qualification and work experience of family members.

Significance of the Study:

The study has both, theoretical and practical significance.

Theoretical Significance.

- The study gains its significance from the importance a family plays in guiding of their thoughts, emotions and behaviours of their children towards the holy Quran.
- Moreover, the significance of Quran for the Muslim society as a reference framework for morality gives the study significance.
- Given that the study focuses on primary education, the study has value in that primary education forms the cornerstone of spiritual and behavioural background of children. As such, their perceptual framework is shaped in this particular period.

Practical Significance.

- This research contributes to assisting families in general, and Algerian families in particular, to fulfill their educational role effectively by raising their children to memorize and apply the Holy Quran in their daily lives.
- This research also aids educational specialists and educational institutions in identifying some relevant proposals regarding the memorization and application of the Holy Quran.

The Conceptual Framework of The Study

Theoretical studies require operating at accurate and particular definitions so as not to be driven into the whole array of meanings a concept may have. The more articulate and clear a concept is, the easier it is for reader to arrive at the meaning desired by the researcher, and hence apprehending the precise ideas the study communicates. (Hassan, 2011, p 170). In our study, we deal the concept of the role of the family in educating a child and memorising Quran.

The word role means, according to Webster dictionary, “a function or part performed especially in a particular operation or process”. At the practical level, role is defined as a pattern of actions or behaviours that are acquired either intentionally or unintentionally, and are performed by an individual in a situation that involves interaction. (Holsti, 2012).

Al-Saiykli (1431, p 7) defines educational role as behavioral patterns that are employed by an individual or educational institution towards a specific situation, within a specific social framework. At the practical level, educational role means a set of guided instructions and behavioural patterns used by the family to guide their children's behavior towards memorizing and applying the Holy Quran in their daily lives, in order to achieve the educational role they aspire to.

To memorise, according to Webster dictionary, means to commit to memory : learn by heart. Memorising the Quran, as a term, refers to the act of committing it to memory, practicing its teachings, engaging in contemplation and deriving lessons from it, as well as teaching and learning it. (Nowabeldin, 2017, p 84). At the practical level, memorising Quran means retention of specific verses of the Holy Quran in their memories after learning them, enabling them to recall them whenever they desire.

Literature Review

The current departs from previous studies that have served as a reference to elaborating on the study. Previous studies allow researchers to consider the issue at hand from a different perspective in order not to replicate previous studies and to shed light on aspects that require revisiting. Hence, we will outline some previous studies that dealt with the same issue.

Al-Farih (1428) investigated, using descriptive approach, the impact of the Holy Quran on learners who memorise it, in their upbringing as well as their lives in general. The study revealed that Quran has influence on the individual's thoughts and behaviours only when they apply and act upon the teachings of it, when they constantly use it as a moral compass to guide for their behaviours. After all, Quran is not only some verses to be recited, but it is a set of teachings from which moral lessons should be deduced. Moreover, Al-Farih's study show how Prophet Mohammed (PBUH) took to heart Quran as a guide for his belief and behaviour and how he taught people how to do so depending on their age. The study concluded that the purpose of memorising Quran lies primarily in understanding it; a step which should be followed by applying what is memorised.

Another study, by Boukran (1429), explored some approaches that families employ to raise their children on good principles as well as they can. They study adopted descriptive approach where it concluded that raising children according to a set of principles require covering all aspects of life, not mere focus on, say, interaction with other people. It also showed that raising children according to Islamic teachings necessitate careful and workable methods that count primarily on rising children's curiosity and desire in Quran.

A study conducted by Akasha (1431) aimed to explore the impact of teaching the Holy Quran on a child's education and personal development. The study employed a contemplative approach to highlight the importance of Quranic education, identify stages of childhood, and examine the Quran's influence on building a child's character. The study utilized observation cards to measure the level of children's proficiency in reciting the Holy Quran. In addition, the study yielded several results, including the finding that individuals who memorize and regularly listen to the Quran experience significant changes in their lives. Moreover, memorizing the Holy Quran also has a positive impact on physical health, as it strengthens the human immune system and aids in disease prevention.

The study of Anaswa (1432 AH) aimed to describe and analyze the role played by families and Islamic schools in building the personality of the Muslim child in the age from (6-12) years. The study relied on the historical-analytical approach that describes the role of the family and the Islamic school in raising the child and forming his personality, then the study provides an analysis of the findings. The study concluded with a set of results, including: The importance of cooperation between the family and the school through the council of parents and teachers because children's behaviours reveal the principles that they receive from schools. As a result, an islamically educated child require the efforts of schools, parents, associations, researchers, experts, etc.

A study by Kotib (1473) stressed the prerequisites of reflecting on the meaning of the verses of Quran and the impact they have on the spirituality of Muslims and how they can be applied in various aspects of life. The study identified the educational aspects of Islam that can be

applied for building the personality of Muslim children to be matured at the psychological, spiritual, and educational levels. The study employed a contemplative-historical approach, with a descriptive method, to analyze Quranic verses that contribute to the moral, educational, intellectual, scientific, and social development of an individual. The study yielded several results, which show that those who contemplate the Holy Quran link its verses to their own lives, contemporary needs, and intricate scientific details. Consequently, the scope of knowledge and culture expands, and knowledge becomes deeply rooted in the mind of the learner through memorization, implementation, and observation of the phenomena of the universe through Quranic verses. Furthermore, the study found that it enhances individuals' sense of morality, which leads to personal growth and development. Consequently, it all eventually leads to a better nation.

Similarities and Differences Between the Current and Previous Studies:

Outlining similarities and differences between this study and previous ones inasmuch as relevance to the topic is concerned authenticates the study and shows how it builds on their findings rather than replicating already dealt with aspects. Hence, the similarities and differences between the current study and previous studies can be outlined as follow:

- The objective of the current study differs from the previous ones mentioned earlier.
- The study differs with previous ones regarding the approach. It only uses the same as Sophi's (1432): both use descriptive analytical approach.
- The current study aligns with the study by Boukran (1429 AH), Anaswah (1432 AH), Al-Faraj (1428 AH), Akasha (1431 AH), and Qutb (1437 AH) in terms of tools used.
- This study uses a different sample from those used in previous studies.

It is worth noting that previous studies helped formulate research questions, identifying objectives and selecting a sample for the study. Moreover, they have also been informative inasmuch as the theoretical background and references are concerned. Findings of this study will be compared to previous ones.

Theoretical Background

The Zawiya of El-Hamel.

The village of El Hamel, from which the Zawiya derives its name, is located in the southwest of the city of Bou-Saada. It is situated 250 kilometers south of the capital, on the last peaks of Mount Ouled Nail, on the eastern slope of Mount Amrane, part of the mountain range known as Jebel Oum Saad. Thus, it lies in the middle of the mountain range of the Saharan Atlas, which extends from northeastern Algeria through Tunisian lands to the southwestern region, penetrating Moroccan territory (Dram El Sheikh, 2013, 2012, p. 113). The El Hamel region serves as the gateway to the greater Algerian Sahara, as it is located on the border between the

northern Telli region and the southern Saharan region. The village of El Hamel was established at the end of the 7th century, specifically in the late 13th century or early 14th century.

The Zawiya was founded as a result of historical and social backgrounds. Sheikh Al-Mukhtar bin Khalifa Al-Jilali ordered Sheikh Mohammed bin Abi Al-Qasim to teach after him (spiritual center) in Ouled Jalal. However, things did not go as planned, which prompted Sheikh Mohammed to establish an independent Zawiya. Additionally, the residents of El Hamel expressed their desire to establish a new place of knowledge, worship, and the duty of invitation and preaching. The strategic location of the village of El Hamel was a paramount reason to found for teaching Quran and spread knowledge.

The Educational System in The Zawiya of El Hamel.

The Zawiya has a strict educational system (referred to as El-Safar) that divides learner's according to a set of principles, basically, age and cognitive ability. Learners are expected to abide by the structure of education. A high sense of discipline and morality are also expected from learners. They are divided on how well they memorise Quran. Those who memorise can pass on to higher levels. Learners are divided to

- El-Nazaroun: literally means those who can understand and even issue Fatwa. They are learners who have studied many long poems (that summarise books in various domains) and know their explanation and can refer to Hadiths of prophet Mohammed. They are more like university students. They can easily teach other learners.
- Al-Sabakoun: they can be exceptionally permitted to teach younger learners. They can read long poems, and occasionally refer to explanations. They are like secondary school students.
- Al-Hjaroun: they surely memorise Quran, they have to memorise poems as well. They cannot pass on without understanding. They're analogous to middle school students.
- Beginners: they still memorise Quran and learn alphabets.

Each phase has certain requirements to be met so as to pass on to the next. Through group recitation, beginners (the first phase) learn the alphabets phonetically before they learn how to spell them. They recite in groups the pronunciation of the letter with its orthography. Learners write on wooden square or rectangular tablet, using a special sort of traditional ink (ink is a liquid that contains pigments or dyes that are used to color a surface) which is put in small pots and learners use wooden pens and dip them into bowl of traditional ink. The tablet can be cleaned using water and coloured stones (green or red) so as to write on later. One of the most effective ways of learning is group recitation where learners recite together every day of the whole year. They recite two times a day, 40 minutes each. Even blind learners can benefit from this method of learning; the exposure to what they hear and their dedication allows them to learn as well as any other learner. Blind learners have the ability to learn quickly through listening, given

that they have no image represented in their brains. In El Hamel Zawiya there are blind graduates who graduated and learnt Quran through this method. (Al-Qasimi, 2017, p42)

Learners are exposed to intense and dense learning programme. Memorising Quran takes usually from two to three years. They write about two pages on their wooden tablets, in addition to about twenty lines of poem about Shariaa Ibn Achir, Al-Ajrroumiya, Ofiyat IbnMalik, etc. learners finish memorising Quran with so much knowledge of Shariaa, which they have to strengthen by attending lectures where Quran Teachers explain what's in the poems.

After the student masters memorizing the Quran and reciting it, and memorizing poems about Shariaa, he begins to study them in detail and analysis. He takes in the sciences of the Quran the text of Al-Shatibiya, and Mawrid Al-Zam'an by Al-Shirishi, known as Al-Kharraz, with the explanation of Ibn Ashir, (Abdul-Mun'im Al-Qasimi: , p. 244 - 245). And he takes in jurisprudence the book Al-Murshid Al-Mu'in to the necessary of the sciences of religion, known as Ibn Ashir's text in Maliki jurisprudence. (Fiqh). Then learners read its explanation called Mayyara Al-Sughra, and the text of Al-Ajrroumiya, which contains the most important rules of the Arabic language. They also read Al-Makudi's explanation of Al-Ajrroumiya. They also read the book Marah Al-Arwah by Hossam Al-Din in morphology. And they read and memorise in monotheism (Tawhid) Umm Al-Barahin by Imam Al-Sanusi with his explanation for it.

In the third phase (secondary school), they study the treatise of Ibn Abi Zayd Al-Qayrawani, in Maliki jurisprudence with explanation of Abu Al-Hasan on it, and one of the sheikhs or one of the supervisors takes charge lecturing learners. They study the Molhat Al-Iarab in Arabic linguistics by Imam Al-Hariri, with the explanation of Imam Bahraq, along with Qatr Al-Nada and Ball Al-Sada in the rules of language as well. Then, they memorize Jawharat Al-Tawhid by Ibrahim Al-Laqqani, and they study his son Abd Al-Salam's explanation for it. In addition to logic lessons such as Sheikh Abd Al-Rahman Al-Akhdari's poem The Peaceful Ladder in Logic, and Al-Sanusi's summary.

In the fourth level, the students devote themselves to studying the summary of Khalil bin Ishaq Al-Jundi, in the branches of Malikiyya; and Al-Dasouqi's Hachiya on the great explanation of Imam Al-Dardir. And in the language, they learn Ibn Malik's Alfiya with Al-Sabban's Hachiya on Al-Ashmuni, and Al-Makudi's explanation. In logic, they learn Al-Khunji's Djamel, and Al-Taftazani's refinement, and Al-Shamsiya with the explanation of Qutb Al-Din Al-Razi. In the creed and the fundamentals of jurisprudence, Ibn Al-Hajib's book Al-Asli, which was explained by Al-Tattai, Muhammad Fuad Al-Qasimi. (Algeria 2005, p. 42). They also learn the Al-Waraqat of Imam Al-Juwayni with their explanations, and Al-Tlemceni's inheritance, and the book The Key to Reaching from Branches to Fundamentals. They learn all these lessons throughout the year. Except for Khalil's summary, it has a special time for it, which is winter.

As for higher education, learning trainings at the Hamel Zawiya are diverse, given they learn different field of knowledge in different times of the year. It is also diverse considering different sheikhs who teach learners, both residents and visitors. The winter season is dedicated to studying Khalil's summary alone, and the spring is dedicated to interpreting the Quran, and the adopted ones in interpretation are Al-Wahidi and Al-Baydawi. They also learn Haddith, and they pay attention to Al-Muwatta and Al-Bukhari and Muslim. And the men of the Zawiya have great care for the hadith, especially Sahih Al-Imam Al-Bukhari.

1- The Educational Role of The Family

Children acquire their value system from the surrounding earlier than any other institution, particularly from their families. Schools, mosques, and other institutions only supplant what children acquire from their family. Therefore, Motwali (1431) believes that childhood is a period where children form their world view and build their characters. During childhood, they acquire habits and traits that allow them to adopt to the outside world. Accordingly, it is essential in the Muslim world that children memorise Quran during childhood because Quran serves as a guide that regulates children's behaviours. It is a framework for thoughts that develops a certain consciousness acquirable only through it. Children who learn Quran are more likely to find other areas of acquiring knowledge easier and more entertaining. (Al-Misri, 1430, p 5).

By the same token, Al-Abrashi maintained that children have the capacity to memorise whatever they are exposed to easier and quicker than in other stages of life. Parents had better make the most of this period, hence. (Al-Abrashi, 1397, p 44-43).

This study focuses on the concept of the family, its role in society and how they can help their children memorise Quran.

1- 1- The Concept of the Family.

The family is a social institution found in all societies, it is influenced by economic, social, and cultural developments experienced by the community. It is considered one of the most important human groups that has the greatest impact on the lives of individuals and communities. It is the fundamental building block from which different societies emerge. It plays a primary role in constructing society, strengthening its unity, and organizing the behavior of its members according to the specific social roles assigned to it and the general cultural context (Juliet and Burke, 2007).

Abu Abdou defines the family as the primary social unit through which the human species are preserved. Definition and role of a family for Abu Abdou revolves around the concepts of survival and continuity of human life (Abu Abdou, 1431, p. 4). Al-Zaraki defines the family as a social organization ordained by Islam, consisting primarily of a couple and their children, and may include other relatives or individuals whom the family is responsible for, such as orphans,

provided that they live in the same residence. Family is responsible for the religious, ethical, intellectual, and psychological upbringing and care of the children, utilizing their authority and power. Each individual within the family has specific rights and obligations according to religious law (Al-Zaraki, 1431, p. 12-13).

1- 2- The Educational Roles of a Muslim Family

The Islamic Sharia assigns a set of roles to the family in order to organize the individual's behaviour and develop his/her personality. The principles that individual acquires from the family provide values and behavioral patterns that contribute to the advancement of society based on specific Islamic principles. This study deals with: the role of the family in religious education, the role of the family in moral education, the role of the family in health education, the role of the family in intellectual education, the role of the family in entertainment, and the role of the family in economic and social education. In the following, we will discuss each of these roles in detail.

1- 2-1- The Role of The Family in Religious Education

The family has a moral obligation to teach their children Muslim decree, and accept predestination and determination of Allah; they should accept whatever encounters their way, good and/or bad. This belief ensures children that they don't have control over all aspects of life and all a person can/should do is indeed just do and a positive force in life. Such a high sense and perspective of existence paves the child to other roles in life. Religious education makes fostering children in other aspects of life easier and more accessible. Instilling this belief connects a child to Allah and gives him a sense of responsibility. It aims to establish the correct Islamic creed in their hearts and nurture their religious conscience, acting as a shield against engaging in forbidden actions and providing guidance to adhere to the commands and obligations of the religion (Al-Babtain, 1428, p. 49). On this premise, the researcher believes that religious education as ordained by Allah can be translated into the children's behaviours. It is the righteous path and source of all good. It is within the duties of a family to educate their children religiously as well as they can.

1- 2-2- The Role of The Family in Ethical Education

Islamic education stresses the importance of ethics. As such, Muslim families aim to teach their children ethical values and to behave ethically. It also aims to encourage their children to continually act ethically and responsibly. Ethical education shields children against juvenile behaviours. The term "ethical education" refers to the upbringing of a child based on moral principles and the complete formation of their character from all aspects. It aims to nurture their spirit with moral values, develop emotional and ethical insight, and enable them to become a key for goodness and a barrier against evil. This can be achieved through the use of various methods, means, and techniques that assist in realizing and shaping ethical goodness in an individual

(Yalajin, 1423, p. 103). The family should not prioritize the education of their children in the light of the Noble Qur'an. As Al-Faraj (142, p. 17) maintained, those who memorize the Qur'an are the most distinguished in their behavior, manners, and ethics. This is because they draw these virtues and morals directly from Allah.

1- 2-3- The Role of The Family in Health Education

It goes without saying that a family has the utmost duty of nurturing their children inasmuch as health is concerned. Children should be provided with healthy food, drinks, and shelter. Many verses in the Holy Quran declare the duty of the family to keep their children in good health by keeping them clean and make sure they're well dressed and eat well as well. (Al-Hanafi, 2012, p 114-115).

1- 2-4- the Role of The Family in Developing Mental Ability of Their Children

Mental education is defined as the education that is derived from the Book of Allah and the Sunnah of His Messenger (peace be upon him). It aims to cultivate the mind of the Muslim, develop their potentials and abilities. This type of education requires training the capabilities of the mind and providing it with beneficial knowledge, both religious and scientific. It also involves raising awareness about intellectual, social, and scientific events so as to achieve comprehensive maturity within the framework of building an Islamic personality capable of innovation and progress. Thus, children should be able to lead their lives in a scientific and objective manner, free from whims and desires (Al-Zahrani, 1424, p. 11).

The primary source from which the mind of the Muslim youth acquires values, culture, thought, and behavior is the family. In doing so, it develops all their mental faculties, as emphasized by the Noble Qur'an (Al-Sheikhi, 2011, p. 45). The family also ensures to educate their children and encourage them to seek knowledge and acquire every beneficial and valuable resource available to them.

The researcher believes that Muslim families ought to take into account the age of their children and push them to challenge themselves and excel in their studies. However, they should not be forced into learning things beyond their capacities and suppress their desires; they may be driven away from learning Quran. Children should remain intact and accept to remain at a certain level but aim for more. By so doing, they become capable of thinking straight.

1- 2-5- The Role of The Family in Entertaining Children

Muslim families have the responsibility of providing entertainment for their kids, it is considered one of the most important fields that contribute to utilizing the leisure time of youth and developing a well-rounded personality physically, mentally, socially, and intellectually. It is a type of fulfillment that involves diverse artistic, sports, cultural, and social activities that cater to the inclinations and needs of individuals at various stages of life. entertainment is a necessity among

life's essential aspects (Alam, 2002 CE, p. 1). Some, including Ziyada and others, believe that spending time with family strengthens family bonds, increases cohesion, and enhances the solidarity and unity of its members. Through entertainment, children learn responsibility, appreciation for others, and develop desirable attitudes from the perspective of society (Ziyada et al., 1427, p. 132).

The researchers believes that Muslim families should provide space for entertainment as it the bond between family members thrives on it. They should be exposed to activities that help them grow and develop social and cognitive skills, and, consequently, keeps them occupied. Otherwise, they will find time for bad company.

1- 2-6- The Role of The Family in Financial Literacy

The family, in its educational role, strives for its children to live a balanced and wise life inasmuch as expenditure and spending are concerned. Islamic financial literacy refers to a set of Islamic values and principles that a Muslim individual receives through various educational means, preparing them to achieve a dignified life in all aspects of life, which operates in accordance with sound Islamic teaching. (Al-'Ulayyani, 1432, p. 49).

The researcher holds the belief that families ought not thrive to cover the needs of their children, but rather teach them how to be financially responsible and capable of looking after themselves. They should be educated to spend wisely and know where to spend them money.

1- -2-7- The Rold of The Family in Socialising Their Children

The family is considered the fundamental element in building society; it guides individuals and organises their social relationships. It is one of the most important systems established by human societies. (Ali, 1431, p. 43). Social education refers to disciplining the child from a young age to adhere and yield to noble social norms that stem from the Islamic creed. This aims to enable the child to present themselves in society with good manners, etiquette, balance, mature thinking, and wise behavior (Al-Awan, 1401 AH, p. 357).

Families should teach their children ethics that position them well in society. Children, hence, can present a value added to society. Educating children on the premise of ethics prevents the spread of unethical behaviours and protects them from any outside influence. If children Quran memorise and behave according to its teachings, they are most likely protected and its teachings will be reflected on his/her behaviours.

It is reasonably sound enough to assume that memorising Quran ensures the well-roundedness of the individual Muslim. The educated individual contributes to the well being of society, and educating children according to Quran and Sunah solidifies and ensures the continuity and stability of Muslim society.

2- Motivating Children to Memorise Quran

2-a- Definition

Motivation is considered one of the prominent educational methods employed by the family, indeed any educational institution, to teach their children the Holy Quran. The researcher will discuss the concept of motivation, its importance, and its benefits. Motivation moves individuals to pursue their goals and achieve their dreams despite adversity, difficulty or psychological obstacles. Motivation is defined as the impetus that prompts an individual to take a specific action, cease it, or opt for another course of action. (Aguilar, 2016).

Motivation refers to feeling within an individual that generates the desire to engage in a particular activity or behavior aimed at achieving specific goals (Meignant, 2000). It also refers as all the available means in the individual's surrounding environment that enable them to direct their behavior and consult their desires towards engaging in a specific action or avoiding a particular behaviour. These means satisfy their needs or keeps them away from harm, in order to achieve the goals of the institution and enhance its performance level (Deeb, 1999, p. 7).

2-b- Types of Motivation

Motivation is an essential element because there is a significant difference between the performance of an individual who has a motif and the one who does not. Motivation has impact on both, the individual and family as well. It allows the family of the individual to achieve their goals; motivation satisfies the various needs of the individual. There are two types of motivation.

Internal Motivation (which arises from within), where the individual constantly remembers the situations in which he/she have succeeded. Achievements drive and motivate people to achieve further success. Internal motivation is the most important aspect can have for a mindset that helps achieving a goal. In life, one encounters many obstacles and disappointments that may deter them from achieving their goals. People should remember that they are strong as long as they have faith and knowledge. A strong believer is better and more beloved to God than a weak believer.

External Motivation (influenced by outside factors). There are many outside factors that motivate people. Words of gratitude, praise, or prayers directed towards you, receiving salary on time or before it, receiving an annual or exceptional bonus, attending a training, or being invited to attend a public event—all of these external incentives constantly drive you to achieve your goal. However, this type of motivation loses its shine after a short period, and the most important aspect remains internal motivation (Duron, Zwi, 2015).

2-c- Three Elements of Motivation

There are three fundamental elements that indicate the extent to which the individual is motivated.

(A) Ability: A qualified or capable person possesses the ability to perform a specific task and work constantly to enhance their performance through motivation, unlike an untrained or unqualified individual.

(B) Effort: This refers to the time and energy required to achieve a specific goal. Merely having the ability alone do not suffice. For example, a qualified doctor must exert effort and spend time to understand the nature of the case they are treating.

(C) Willingness: If there is no will, the chances of achieving success decrease, even if the task is actually performed. (At-Tayyib, 1995, p. 36).

The researcher asserts that families must provide the external motivation to learn Quran and attend interpretations to it, or attend group recitation. They should also teach them how motivate them internally. Children should be daily or weekly exposed to Quran. Accordingly, children will be motivated to learn and memorise Quran and practice its teachings; they will be consciously and willingly motivated to attach themselves to Allah, and not simply forced to do so.

3- The Role of Families to Motivate Children to Learn Quran

Many people read Quran but do not apply its teachings in their daily lives; we often separate it from our actions. However, many Muslim families have found ways to teach their children the Quran and motivate them to understand its meanings. There are several roles that families play in motivating their children to apply the Quran in their lives. The most prominent of these roles include the following:

- 1- Praying Allah for his support and guidance grants His Blessings.
- 2- Families should recite Quran at home with their children, emphasising that the Quran was revealed not just for listening but for memorization and application. Quran serves as a reference framework for their behaviour.
- 3- Making the most out of technology, families can contemplate and memorise Quran. Such efforts create a society that values The Holy Book; these efforts strengthen the family's connection to the Quran both in theory and practice.
- 4- Families should hold sessions with their children to explain the required chapters that they are memorizing by referring to books of tafsir.
- 5- Families must teach their children the meaning of the verses they are memorizing; they should focus on the moral lessons and rectitude and explain that these moral lessons can only be

attained through the Quran. (or how other religions differ in communicating the same moral lesson)

6- Families should teach their children life of the Prophet, peace be upon him, and make him an example to the best of their ability. (Al-Faraih, 1428).

7- Families should frequently refer to Quranic verses and connect them to the real-life experiences of their children. Deriving values from the Quran helps elevate children's ethical behaviour. Some of the important values that can be derived from the Quran include, for instance, you reap what you sow. This principle of justice, upon which the heavens and the earth are based, motivates children to work towards achieving good and eliminating evil. This concept benefits children well and holds them accountable for their actions. Quran establishes a link between human actions and the importance of time. It emphasizes the significance of time in a person's life in various verses. Therefore, families ought to teach this Quranic value to children. (Al-Faraij, 1435 AH, pp. 92-93).

8- We as Muslim believe that Quran heals and shields us from jettatura (evil eye) and envy. Only Quran heals from such illnesses.

Based on what have been said in this section, the researcher claims that it is the family's responsibility to fulfill their educational role by raising their children to memorize and apply the Quran in their lives. This is due to the divine guidance, wise instructions, correct beliefs, noble ethics, and just legislation contained within the Quran, which contribute to building a virtuous society that benefits both children and the family as a whole.

Methodological procedures of the Study

This section includes a description of the study population and sample, the construction and development of the study instrument, methods for ensuring its validity and reliability, and how it was applied to the study sample. It also covers the techniques used to analyze the data of the study. We will discuss these aspects in detail in the following sections.

Type of Study

This is a descriptive study. Descriptive studies aim to report the characteristics of a specific phenomenon and study the surrounding conditions. Its purpose is to describe the phenomenon or a group of phenomena in a detailed manner, highlighting its various aspects and drawing attention to its different dimensions.

Methodology

Based on the nature of the study and to achieve its objectives, the study adopted the descriptive-analytical approach. The descriptive-analytical approach focuses on studying the phenomenon as it exists in reality, describing it in detail, and expressing it qualitatively and quantitatively. The qualitative expression describes the phenomenon and clarifies its characteristics, while the quantitative expression provides us with a numerical description that

indicates the magnitude or size of the phenomenon and its correlation with other phenomena (Al-Ash'ari, 2007, p. 118).

Study Population

The study population include all the elements, individuals or objects that are relevant to the study (Adas and 'Abidat, 2000, p. 9). The current study population consists of all primary school teachers in M'sila, which include 384 male and female teachers.

Study Sample

Researchers may resort to a sample study that suffices and represents the study population, particularly if it is difficult to include all the population of the study. Given that this study investigates the educational role of the family, the research chose two samples, family and primary school teachers. This, the researcher chose two educational roles, one at school and the other at home. Therefore, simple random sampling method was adopted. Since there was no available statistical data about them, the study was conducted on a sample of 62 male and female teachers.

Data Collection Method

The study will rely on the questionnaire as a data collection tool from the field to achieve the objectives of the study and in accordance with the methodology used.

Area of the study

Place: This study was conducted on primary school teachers in the Quranic schools of Al-Hamil Zawiya.

Population: The study was conducted on a sample of families and teachers of primary school pupils of Al-Hamil Zawiya.

Period of Time: The current study was conducted during the period from 01/03/2020 to 30/07/2020.

Validity: The validity of the questionnaire was calculated by calculating internal consistency in two ways.

1-1- Calculation of the correlation coefficient between dimension items and the total score of the corresponding dimension: The Pearson correlation coefficient was calculated between the items of each dimension and the total score of the dimension they belong to.

Firstly: The Pearson correlation coefficient was calculated between the items of the dimension "The Reality of the Educational Role of the Algerian Family in Motivating Their Children to Memorize the Holy Quran" and the total score of the dimension.

| Table No. (1): Matrix of Correlations of Phrases on the Reality of the Educational Role of the Algerian Family in Motivating Its Children to Memorize the Holy Quran with the Overall Degree of the Axis. | | | | | | | | |
|---|-------------------------|---|----------------|-------------------------|---|----------------|-------------------------|----|
| Overall degree | | | Overall degree | | | Overall degree | | |
| Dimension | | | dimension | | | Dimension | | |
| 0.793** | correlation coefficient | 7 | 0.931** | correlation coefficient | 4 | 0.829** | correlation coefficient | 1 |
| 0.000 | Level of significance | | 0.000 | Level of significance | | 0.000 | Level of significance | |
| 0.705** | correlation coefficient | 8 | 0.860** | correlation coefficient | 5 | 0.899** | correlation coefficient | 2 |
| 0.000 | Level of significance | | 0,000 | Level of significance | | 0,000 | Level of significance | |
| 0.668** | correlation coefficient | 9 | 0.749** | correlation coefficient | 6 | 0.908** | correlation coefficient | 31 |
| 0.000 | Level of significance | | 0.000 | Level of significance | | 0.000 | Level of significance | |
| Correlation significant at (0.05)*. Correlation significant at (0.01)** | | | | | | | | |

The data shown in the table above indicate that the correlation coefficients for the items of the dimension "The Reality of the Educational Role of the Algerian Family in Motivating Their Children to Memorize the Holy Quran" and the total score of the dimension were statistically significant at a significance level of (0.01 α). All of them ranged between (0.66) and (0.93), which confirms the homogeneity and internal consistency of the first axis as an indicator of the validity of measuring the reality of the educational role of the Algerian family in motivating its children to memorize the Holy Quran.

Secondly, the Pearson correlation coefficient was calculated between the phrases of the axis (the reality of the educational role of the Algerian family in motivating its children to apply the Holy Quran in their daily lives) and the overall degree of the axis.

Table No. (2): Matrix of Correlations of Phrases on the Reality of the Educational Role of the Algerian Family in Motivating Its Children to Apply the Holy Quran in Their Daily Lives, along with the Overall Degree of the Axis.

| Overall degree dimension | | | Overall degree dimension | | | Overall degree dimension | | |
|--|-------------------------|----|--------------------------|-------------------------|----|--------------------------|-------------------------|----|
| 0.648** | correlation coefficient | 16 | 0.506** | correlation coefficient | 13 | 0.488** | correlation coefficient | 10 |
| 0.000 | Level of significance | | 0.000 | Level of significance | | 0.000 | Level of significance | |
| 0.504** | correlation coefficient | 17 | 0.647** | correlation coefficient | 14 | 0.342** | correlation coefficient | |
| 0.000 | Level of significance | | 0.000 | Level of significance | | 0.007 | Level of significance | |
| Correlation significant at (0.05)* Correlation significant at ** (0.01) | | | 0.632** | correlation coefficient | 15 | 0.459** | correlation coefficient | 12 |
| | | | 0.000 | Level of significance | | 0.000 | Level of significance | |

The data presented in the table above indicates that the correlation coefficients for the items of

| Table No. (3): Matrix of Correlations of Phrases on the Axis of Requirements that Help the Algerian Family in Motivating Its Children to Memorize the Holy Quran, along with the Overall Degree of the Axis. | | | | | | | | |
|--|-------------------------|----|--------------------------|-------------------------|----|--------------------------|-------------------------|----|
| Overall degree dimension | | | Overall degree dimension | | | Overall degree dimension | | |
| 0.852** | Correlation coefficient | 22 | 0.751** | Correlation coefficient | 20 | 0.740** | Correlation coefficient | 18 |
| 0.000 | Level of significance | | 0.000 | Level of significance | | 0.000 | Level of significance | |
| 0.777** | Correlation coefficient | 23 | 0.813** | Correlation coefficient | 21 | 0.671** | Correlation coefficient | 19 |
| 0.000 | Level of significance | | 0.000 | Level of significance | | 0.000 | Level of significance | |
| correlation significant at *(0.05) correlation significant at**(0.01) | | | | | | | | |

the axis (the reality of the educational role of the Algerian family in motivating its children to apply the Holy Quran in their daily lives) and the overall degree of the axis were statistically significant at a significance level of $(0.01=\alpha)$. All the coefficients ranged between (0.34) and

(0.64), which confirms the homogeneity and internal consistency of the second axis as an indicator of the validity of measuring the reality of the educational role of the Algerian family in motivating its children to apply the Holy Quran in their daily lives.

Thirdly, the Pearson correlation coefficient was calculated between the phrases of the axis (the requirements that help the Algerian family in motivating its children to memorize the Holy Quran) and the overall degree of the axis.

The data presented in the table above indicates that the correlation coefficients for the items of the axis (the requirements that help the Algerian family in motivating its children to memorize the Holy Quran) and the overall degree of the axis were statistically significant at a significance

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level of $(0.01=\alpha)$. All the coefficients ranged between (0.67) and (0.85), which confirms the homogeneity and internal consistency of the third axis as an indicator of the validity of measuring the requirements that help the Algerian family in motivating its children to memorize the Holy Quran.

Fourthly, the Pearson correlation coefficient was calculated between the phrases of the axis (the requirements that help the Algerian family in motivating its children to apply the Holy Quran in their daily lives) and the overall degree of the axis.

| Table No. (4): Matrix of Correlations of Phrases on the Axis of Requirements that Help the Algerian Family in Motivating Its Children to Apply the Holy Quran in Their Daily Lives, along with the Overall Degree of the Axis | | | | | | | | |
|---|-------------------------|----|--------------------------|-------------------------|----|--------------------------|-------------------------|----|
| Overall degree dimension | | | Overall degree dimension | | | Overall degree dimension | | |
| 0.718** | Correlation coefficient | 29 | 0.747** | Correlation coefficient | 27 | 0.710** | Correlation coefficient | 24 |
| 0.000 | Level of significance | | 0.000 | Level of significance | | 0.000 | Level of significance | |
| 0.747** | Correlation coefficient | 30 | 0.674** | Correlation coefficient | 28 | 0.728** | Correlation coefficient | 25 |
| 0.000 | Level of significance | | 0.000 | Level of significance | | 0.000 | Level of significance | |
| correlation significant at $*(0.05)$ | | | | | | 0.631** | Correlation coefficient | 26 |
| correlation significant at $** (0.01)$ | | | | | | | | |

The data presented in the table above indicates that the correlation coefficients for the items of the axis (the requirements that help the Algerian family in motivating its children to apply the Holy Quran in their daily lives) and the overall degree of the axis were statistically significant at a significance level of $(0.01=\alpha)$. All coefficients ranged between (0.63) and (0.74), which confirms the homogeneity and internal consistency of the fourth axis as an indicator of the validity of measuring the requirements that help the Algerian family in motivating its children to apply the Holy Quran in their daily lives.

2- Correlation with each sub-dimension with the overall questionnaire score: the following table illustrates the correlation relationship between the overall questionnaire score and sub-dimensions.

| Level of significance | Correlation coefficient | The dimensions of the questionnaire and the overall score. |
|-----------------------|-------------------------|--|
| 0.01 | 0.877** | The current status of the educational role of the Algerian family in motivating its children to memorize the Holy Quran. |
| 0.01 | 0.753** | The axis on the current status of the educational role of the Algerian family in motivating its children to apply the Holy Quran in their daily lives. |
| 0.01 | 0.825** | The requirements that help the Algerian family in motivating its children to memorize the Holy Quran. |
| 0.01 | 0.825** | The requirements that assist the Algerian family in motivating their children to implement the Holy Quran in their daily lives. |

The data presented in the table above indicates that all correlation coefficients values for the dimensions of the questionnaire are statistically significant at a significance level of ($0.01 = \alpha$). Their respective values were (0.87/0.75/0.82/0.82), which confirms the homogeneity and internal consistency of the questionnaire.

-Reliability: The reliability of the questionnaire was ensured using Cronbach's Alpha coefficient for internal consistency. The reliability coefficient (Cronbach's Alpha) for this scale was calculated, and the following result was obtained.

Table No. (6): Illustrates the Cronbach's Alpha coefficient for the questionnaire.

| Number of phrases | Cronbach's Alpha coefficient | The dimensions of the questionnaire and the overall score. |
|-------------------|------------------------------|--|
| 09 | 0.927 | The current status of the educational role of the Algerian family in motivating its children to memorize the Holy Quran. |
| 08 | 0.625 | The axis on the current status of the educational role of the Algerian family in motivating its children to apply the Holy Quran in their daily lives. |
| 06 | 0.829 | The requirements that help the Algerian family in motivating its children to memorize the Holy Quran. |

| | | |
|----|-------|---|
| 07 | 0.819 | The requirements that assist the Algerian family in motivating their children to implement the Holy Quran in their daily lives. |
| 30 | 0.914 | The overall score of the questionnaire. |

It is clear from table (6) above that all Cronbach's Alpha coefficients for the dimensions of the questionnaire were respectively (0.92/0.62/0.82/0.81), while the Cronbach's Alpha coefficient for the overall questionnaire was (0.91). This serves as an indicative measure of the questionnaire's reliability.

Study Questions: The study aims to answer the following main question:

Main Question: What is the educational role of the Algerian family in motivating their children to memorize the Holy Quran and apply it in their daily lives during the primary stage? Additionally, what are the requirements that help the Algerian family in motivating their children to memorize the Holy Quran and apply it in their daily lives?

From this question, several sub-questions arise, which are as follows:

Sub-question 1: what is the current status of the educational role of the Algerian family in motivating its children to memorize the Holy Quran from the perspective of primary school teachers? This sub-question includes the following partial questions:

1.1. What is the current status of the educational role of the Algerian family in motivating their children to memorize the Holy Quran, from the perspective of primary school teachers?

To answer this question, a T-test was used for a single sample to compare the mean of the sample individuals with the theoretical mean of statements for the first axis, as shown in the following table:

| Table No. (7) illustrates the sample respondents' responses regarding the reality of the educational role of the Algerian family in motivating their children to memorize the Holy Quran. | | | | | | | | | |
|---|----------------|---------------------|-----------------------|--------|-----------------|---------------|--------------------|-----------------|---------|
| Order | Degree of Role | Conclusion. | Level of significance | T | Mean difference | Expected mean | Standard deviation | Arithmetic mean | Phrases |
| 1 | Very high | Significant at 0,01 | 0.000 | 22.612 | 1.43548 | 3 | 0.49987 | 4.4355 | phrase1 |

| | | | | | | | | | |
|-----------|-----------|---------------------|-------|--------|---------|---|---------|--------|--|
| 2 | Very high | Significant at 0.01 | 0.000 | 22.092 | 1.33871 | 3 | 0.47713 | 4.3387 | Phrase 2 |
| 2 | Very high | Significant at 0.01 | 0.000 | 22.092 | 1.33871 | 3 | 0.47713 | 4.3387 | Phrase 3 |
| 4 | Very high | Significant at 0.01 | 0.000 | 22.202 | 1.29032 | 3 | 0.45762 | 4.2903 | Phrase 4 |
| 5 | Very high | Significant at 0.01 | 0.000 | 17.353 | 1.24194 | 3 | 0.56352 | 4.2419 | Phrase 5 |
| 6 | high | Significant at 0.01 | 0.000 | 14.485 | 1.19355 | 3 | 0.64880 | 4.1935 | Phrase 6 |
| 3 | Very high | Significant at 0.01 | 0.000 | 20.655 | 1.33871 | 3 | 0.51034 | 4.3387 | Phrase 7 |
| 7 | High | Significant at 0.01 | 0.000 | 13.370 | 1.12903 | 3 | 0.66490 | 4.1290 | Phrase 8 |
| 8 | High | Significant at 0.01 | 0.000 | 12.901 | 1.12903 | 3 | 0.68912 | 4.1290 | Phrase 9 |
| Very high | | Significant at 0.01 | 0.000 | 22.473 | 1.27061 | 3 | 0.44518 | 4.2706 | The current status of the educational role of the Algerian family in motivating its children to memorize the Holy Quran. |

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By examining the above table and considering the arithmetic means, standard deviations, as well as the differences between theoretical and observed means, and the values of the statistical significance test "T" for the single sample, we can determine the reality of the educational role of the Algerian family in motivating their children to memorize the Holy Quran in each statement of this axis. Consequently, the statements in which the level of the educational role of the Algerian family in motivating their children to The memorization of the Holy Quran is very high and higher than the theoretical mean in statements (1, 2, 3, 4, 5, 6, 7) as they were positive and statistically significant at a significance level of $(0.01=\alpha)$. On the other hand, the statements that reflect the level of the educational role of the Algerian family in motivating their children to memorize the Holy Quran were high, found in statements (6, 8, 9). They were statistically significant at a significance level of $(0.01=\alpha)$.

Statement (1) which stated: "Highlight the importance of Quran memorization among their children" ranked first with an arithmetic mean of (4.43), while statement (9) which stated: "The family is keen on using modern methods to teach their children the Quran" ranked last. Overall, we observe that the arithmetic means of the respondents' responses regarding the statements in the first axis ranged between (4.12/4.43), indicating a high to very high estimation.

To assess the level of the educational role of the Algerian family in motivating their children to memorize the Holy Quran, the data obtained from the questionnaire application was processed. The sample consisted of (62) individuals. After calculating the arithmetic mean and the standard deviation for the first axis and comparing it with the theoretical mean for the first axis, it was found that the average scores of the sample members in the first axis reached (4.27) with a standard deviation of (0.44).

When comparing the achieved arithmetic mean (computed) with the theoretical mean of (3), a difference of (1.27) points was observed. By using the one-sample t-test as a statistical method for analysis, it was found that there is a statistically significant difference in favor of the computed mean compared to the hypothetical mean. This is confirmed by the calculated value of (t) which reached (22.473), indicating statistical significance at a significance level of $(0.01=\alpha)$. This means that the educational role of the Algerian family in motivating their children to memorize the Holy Quran is very high.

1- 2- What is the educational role of the Algerian family in motivating their children to apply the Holy Quran in their daily lives from the perspective of elementary school teachers? To answer this question, a T-test was conducted on a single sample to compare the arithmetic mean of the sample individuals with the theoretical mean of the axis statements, as shown in the following table

Table number (8) illustrates the responses of the sample individuals regarding the educational role of the Algerian family in motivating their children to apply the Holy Quran in their daily lives..

| Order | Th e lev el | Conclusion | Level of significa nce | T | Mean differe nce | Expec ted mean | Stand ard deviati on | Arithm etic mean | Phrase |
|-------|----------------------|------------------------|------------------------------|------------|------------------------|----------------------|-------------------------------|------------------------|---|
| 1 | Hi gh | Significant at 0.01 | 0.000 | 12.4 77 | 1.1290 3 | 3 | 0.7125 1 | 4.1290 | phrase 10 |
| 3 | Hi gh | Significant at 0.01 | 0.000 | 8.50 6 | 0.9354 8 | 3 | 0.8659 5 | 3.9355 | Phrase 11 |
| 8 | Hi gh | Significant at 0.01 | 0.000 | 5.04 3 | 0.7419 4 | 3 | 1.1585 1 | 3.7419 | Phrase 12 |
| 6 | Hi gh | Significant at 0.01 | 0.000 | 6.17 8 | 0.8225 8 | 3 | 1.0484 1 | 3.8226 | Phrase 13 |
| 7 | Hi gh | Significant at 0.01 | 0.000 | 5.89 7 | 0.7419 4 | 3 | 0.9907 0 | 3.7419 | Phrase 14 |
| 2 | Hi gh | Significant at 0.01 | 0.000 | 9.16 9 | 1.0322 6 | 3 | 0.8864 7 | 4.0323 | Phrase 15 |
| 5 | Hi gh | Significant at 0.01 | 0.000 | 7.32 2 | 0.9354 8 | 3 | 1.0060 6 | 3.9355 | Phrase 16 |
| 4 | Hi gh | Significant at 0.01 | 0.000 | 7.57 1 | 0.9354 8 | | 0.9729 3 | 3.9355 | Phrase 17 |
| High | | Significant at 0.01 | 0.000 | 14.1 44 | 0.9092 7 | 3 | 0.5062 0 | 3.9093 | The current status of the educati onal role of the |

| | | | | | | | | |
|--|--|--|--|--|--|--|--|--|
| | | | | | | | | Algerian family in motivating its children to memorize the Holy Quran. |
|--|--|--|--|--|--|--|--|--|

By examining the table above and considering the arithmetic means, standard deviations, as well as the differences between the theoretical and computed means, and the values of the statistical significance test "t" for the single sample, we can determine the level of the educational role of the Algerian family in motivating their children to apply the Holy Quran in their daily lives from the perspective of elementary school teachers for each statement of this axis.

Accordingly, all the statements of this axis were found to be high and higher than the theoretical mean of the statement, as they were positive and statistically significant at a significance level of $(0.01=\alpha)$. Statement number (10) emerged as the highest, stating that "The family avoids shortcomings in teaching the Quran to their children," with an arithmetic mean of (4.12). On the other hand, statement number (12) ranked last, stating that "The family invests leisure time in reciting the Holy Quran," with an arithmetic mean of (3.74).

Overall, we observe that the arithmetic means of the respondents' responses to the items of the second axis ranged between (4.12 and 3.74), indicating high estimations.

The data obtained from the questionnaire administered to a sample of (62) participants was processed To assess the level of the educational role of the Algerian family in motivating their children to apply the Holy Quran in their daily lives from the perspective of elementary school teachers. After calculating the arithmetic mean and standard deviation for the second axis and comparing it with the theoretical mean of the second axis, it was found that the average score of the sample individuals in the second axis was (3.90) with a standard deviation of (0.50). When comparing the achieved arithmetic mean (computed) with the theoretical mean of (3), a difference of (0.90) points was observed.

Primary Sub-Research Question:

What is the reality of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives from the perspective of elementary

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school teachers? To answer this question, a T-test was used for a single sample to compare the arithmetic mean of the sample individuals with the theoretical mean of the statements of the primary sub-axis, as shown in the following table.

Table number (9) illustrates the reality of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives from the perspective of elementary school teachers.

| Level | Conclusion | Level of significance | T | Mean difference | Expected mean | Standard deviation | Arithmetic mean | الفرعي الاول |
|-------|---------------------|-----------------------|--------|-----------------|---------------|--------------------|-----------------|---|
| High | Significant at 0.01 | 0.000 | 20.921 | 1.10057 | 3 | 0.41422 | 4.1006 | The reality of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives, from the perspective of elementary school teachers |

The data obtained from the questionnaire administered to a sample of (62) participants was processed To assess the level of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives from the perspective of elementary school teachers. After calculating the arithmetic mean and standard deviation for both axes (the first and the second) and comparing them with the theoretical mean, it was found that the average score of the sample individuals in the axis was (4.10) with a standard deviation of (0.41). When comparing the achieved arithmetic mean (computed) with the theoretical mean of (3), a difference of (1.10) points was observed.

The results indicate that the level of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives, from the perspective of elementary school teachers, is high.

Secondary Sub-Research Question:

2. What are the requirements that help the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives? This question encompasses the following two sub-questions:

2.1. What are the requirements that help the Algerian family in motivating their children to memorize the Holy Quran from the perspective of elementary school teachers? To answer this question, a T-test was used for a single sample to compare the arithmetic mean of the sample individuals with the theoretical mean of the statements of the third sub-axis, as shown in the following table.

| Table number (10) illustrates the responses of the sample individuals regarding the requirements that help the Algerian family in motivating their children to memorize the Holy Quran. | | | | | | | | | |
|---|-----------------------|---------------------|-----------------------|--------|-----------------|---------------|--------------------|-----------------|-----------|
| order | Level of requirements | Conclusion | Level of significance | T | Mean difference | Expected mean | Standard deviation | Arithmetic mean | Phrase |
| 5 | Very high | Significant at 0.01 | 0.000 | 10.045 | 1.03226 | 3 | 0.80912 | 4.0323 | phrase18 |
| 6 | High | Significant at 0.01 | 0.000 | 6.006 | 0.77419 | 3 | 1.01496 | 3.7742 | Phrase 19 |

| | | | | | | | | | |
|------|-----------|---------------------|-------|--------|---------|---|---------|--------|---|
| 1 | Very high | Significant at 0.01 | 0.000 | 18.025 | 1.40323 | 3 | 0.61297 | 4.4032 | Phrase 20 |
| 3 | Very high | Significant at 0.01 | 0.000 | 16.761 | 1.32258 | 3 | 0.62132 | 4.3226 | Phrase 21 |
| 2 | Very high | Significant at 0.01 | 0.000 | 22.116 | 1.35484 | 3 | 0.48237 | 4.3548 | Phrase 22 |
| 4 | Very high | Significant at 0.01 | 0.000 | 14.093 | 1.24194 | 3 | 0.69390 | 4.2419 | Phrase 23 |
| High | | Significant at 0.01 | 0.000 | 17.565 | 1.18817 | 3 | 0.53262 | 4.1882 | Requirements That motivate Algerian Families' children memorise Quran |

We can determine the level of requirements that help the Algerian family in motivating their children to memorize the Holy Quran in each statement of this axis Through the table above, by considering the arithmetic means, standard deviations, as well as the differences between the theoretical and computed means, and the values of the statistical significance test "t" for the single sample. Consequently, the statements in which the level of requirements that help the Algerian family in motivating their children to memorize the Holy Quran is high and higher than the theoretical mean can be found in statement number (20), which states: "Introducing children to the rewards and benefits of memorizing the Holy Quran." This statement was positively and statistically significant at a significance level of $(0.01=\alpha)$. On the other hand, we find that the statements with a very high level of requirements that help the Algerian family in motivating their children to memorize the Holy Quran can be found in statements (18/20/21/22/23), as they were statistically significant.

In general, we observe that the arithmetic means of the respondents' responses regarding the items of the first axis ranged between (3.77 and 4.40), which means between high and very high estimations.

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To determine the level of requirements that help the Algerian family in motivating their children to memorize the Holy Quran, the data obtained from the questionnaire application on a sample of (62) participants were processed.

After calculating the arithmetic mean and standard deviation of the axis and comparing it to the theoretical mean of the axis, it was found that the average score of the sample individuals in the third axis was (4.18) with a standard deviation of (0.53).

When comparing the achieved arithmetic mean (computed) to the theoretical mean of (3), a difference of (1.18) points was observed. [Using the one-sample t-test as a statistical method in the analysis, it was found that there is a statistically significant difference between the computed and theoretical means in favor of the computed mean, and this is confirmed by the value of (t) which is (17.56) and is statistically significant at a significance level of (0.01= α)]. This means that the level of requirements that help the Algerian family in motivating their children to memorize the Holy Quran is high.

2- 2- What are the requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives from the perspective of elementary school teachers? To answer this question, a T-test was used for a single sample to compare the arithmetic mean of the sample individuals with the theoretical mean of the statements of the fourth axis, as shown in the following table.

| Table (11) illustrates the responses of the sample individuals regarding the requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives. | | | | | | | | | |
|--|-----------------------|------------|-----------------------|--------|-----------------|---------------|--------------------|-----------------|----------|
| order | Level Of requirements | Conclusion | Level of significance | T | Mean difference | Expected mean | Standard deviation | Arithmetic mean | Phrase |
| 1 | Very high | 0,01 | 0,000 | 17,410 | 1,29032 | 3 | 0,58358 | 4,2903 | Phrase24 |
| 2 | Very high | 0,01 | 0,000 | 14,462 | 1,16129 | 3 | 0,63229 | 4,1613 | Phrase25 |
| 4 | Very high | 0,01 | 0,000 | 11,374 | 1,11290 | 3 | 0,77046 | 4,1129 | Phrase26 |

| | | | | | | | | | |
|------|-----------|------|-------|------------|-------------|---|-------------|--------|--|
| 5 | Very high | 0,01 | 0,000 | 8,92 9 | 1,0161 3 | 3 | 0,8961 1 | 4,0161 | Phrase27 |
| 3 | Very high | 0,01 | 0,000 | 12,9 24 | 1,1451 6 | 3 | 0,6977 0 | 4,1452 | Phrase 28 |
| 6 | Ver high | 0,01 | 0,000 | 11,0 26 | 1,0967 7 | 3 | 0,7832 2 | 4,0968 | Phrase29 |
| 7 | High | 0,01 | 0,000 | 3,71 7 | 0,5645 2 | 3 | 1,1959 1 | 3,5645 | Phrase30 |
| High | | 0,01 | 0,000 | 14,7 03 | 1,0553 0 | 3 | 0,5651 6 | 4,0553 | Requirem ents That motivate Algerian Families' children memorise Quran |

Through the table above and by considering the arithmetic means, standard deviations, and the difference between the theoretical and computed means, as well as the values of the statistical significance test "t" for a single sample, we can determine the level of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives for each statement in this axis. Accordingly, the statements that had a high level of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives, surpassing the theoretical mean of the statement, are found in statement number (30) which stated: "Where it came out positive and statistically significant at a significance level of $(0.01=\alpha)$."

On the other hand, we find that the statements that had a very high level of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives are found in statements number (24/25/26/27/28/29), where they were statistically significant at a significance level of $(0.01=\alpha)$.

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In general, we observe that the arithmetic means of the respondents' responses regarding the items of the first axis ranged between (3.56 and 4.29), indicating a high to very high estimation.

The data obtained from the questionnaire application on a sample of (62) participants were processed To determine the level of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives.

After calculating the arithmetic mean and standard deviation of the fourth axis and comparing it to the theoretical mean of the fourth axis, it was found that the average score of the sample individuals in the fourth axis was (4.05) with a standard deviation of (0.56).

When comparing the achieved arithmetic mean (computed) to the theoretical mean of (3), a difference of (1.05) points was observed. [Using the one-sample t-test as a statistical method in the analysis, it was found that there is a statistically significant difference between the computed and theoretical means in favor of the computed mean, and this is confirmed by the value of (t) which is (14.70) and is statistically significant at a significance level of (0.01= α)].

This means that the level of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives is high.

Subsidiary Research Question 2:

What is the level of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives?

To answer this question, a T-test was used for a single sample to compare the arithmetic mean of the sample individuals with the theoretical mean of the statements related to the axis of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives, as shown in the following table:

| Table (12) illustrates the level of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives. | | | | | | | |
|---|---------------------|-----------------------|--------|-----------------|---------------|--------------------|-----------------|
| Level of requirement | Conclusion | Level of significance | T | Mean difference | Expected mean | Standard deviation | Arithmetic mean |
| High | Significant at 0,01 | 0,000 | 17,792 | 1,11663 | 3 | 0,49417 | 4,1166 |

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The data obtained from the questionnaire application on a sample of (62) participants were processed to determine the level of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives.

After calculating the arithmetic mean and standard deviation of the questionnaire and comparing it to the theoretical mean of the questionnaire, it was found that the average score of the sample individuals in the questionnaire was (4.11) with a standard deviation of (0.49).

When comparing the computed arithmetic mean to the theoretical mean of (3), a difference of (1.11) points was observed. [Using the one-sample t-test as a statistical method in the analysis, it was found that there is a statistically significant difference between the computed and theoretical means in favor of the computed mean, and this is confirmed by the value of (t) which is (17.92) and is statistically significant at a significance level of $(0.01=\alpha)$].

Results are indicative of the fact that the level of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives is high.

There are statistically significant differences in the opinions of the study sample regarding the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives based on the variable of educational qualification. To address this hypothesis, a one-way analysis of variance (ANOVA) test was used, as shown in the following table:

Table (13) presents the results of the One-Way ANOVA analysis to determine the significance of differences between the mean scores of the sample individuals' responses in the questionnaire on the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives, based on the variable of educational qualification.

| Conclusion | Statistical significance | Value of (F). | Mean square. | Degrees of freedom. | The sum of squares. | Sources of variation. | |
|-------------------------------|--------------------------|---------------|--------------|---------------------|---------------------|-----------------------|--|
| Not statistically significant | 0,098 | 2,194 | 0,411 | 3 | 1,232 | Between groups | The current status of the educational role of the Algerian family in motivating its children to memorize the |
| | | | 0,187 | 58 | 10,857 | Within groups | |
| | | | ////// | 61 | 12,089 | Total | |

| | | | | | | | |
|-------------------------------|-------|-------|--------|----|--------|----------------|---|
| | | | | | | | Holy Quran. |
| Not statistically significant | 0,871 | 0,235 | 0,063 | 3 | 0,188 | Between groups | The reality of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives |
| | | | 0,266 | 58 | 15,442 | Within groups | |
| | | | ////// | 61 | 15,630 | Total | |
| Not statistically significant | 0,325 | 1,180 | 0,201 | 3 | 0,602 | Within groups | The reality of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives, from the perspective of elementary school teachers |

Based on the above table, we can observe that the value of the F-test for the difference reached (2.194/0.235/1.180) for the individuals of the study sample in the dimensions of the questionnaire (the reality of the educational role of the Algerian family in motivating their children to memorize the Holy Quran and the reality of the educational role of the Algerian family in motivating their children to apply the Holy Quran in their daily lives). The overall score of the questionnaire (the reality of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives) from the perspective of primary school teachers, according to the variable of educational qualification. These values are not statistically significant at the significance level of alpha ($0.05=\alpha$). Therefore, it can be concluded that there are no statistically significant differences in the opinions of the study sample

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regarding the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives based on the variable of educational qualification. Hence, we can infer that the alternative hypothesis is not supported.

4-There are statistically significant differences in the opinions of the study sample regarding the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives based on the variable of practical experience. To address this hypothesis, a one-way analysis of variance (ANOVA) test was used, as shown in the following table.

Table (14) presents the results of the One-Way ANOVA analysis to determine the significance of differences between the mean scores of the sample individuals' responses in the questionnaire on the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives, based on the variable of practical experience.

| Conclusion | Statistical significance | Value of (F). | Mean square. | Degrees of freedom. | The sum of squares. | Sources of variation. | |
|-------------------------------|--------------------------|---------------|--------------|---------------------|---------------------|-----------------------|---|
| Not statistically significant | 0,273 | 1,325 | 0,260 | 2 | 0,520 | Between groups | The current status of the educational role of the Algerian family in motivating its children to memorize the Holy Quran. |
| | | | 0,196 | 59 | 11,570 | Within groups | |
| | | | ////// | 61 | 12,089 | Total | |
| Not statistically significant | 0,552 | 0,600 | 0,156 | 2 | 0,312 | Between groups | The reality of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives |
| | | | 0,260 | 59 | 15,318 | Within groups | |
| | | | ////// | 61 | 15,630 | Total | |

| | | | | | | | |
|-------------------------------|-------|-------|--------|----|--------|----------------|---|
| Not statistically significant | 0,308 | 1,200 | 0,205 | 2 | 0,409 | Between groups | The reality of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives, from the perspective of elementary school teachers |
| | | | 0,170 | 59 | 10,057 | Within groups | |
| | | | ////// | 61 | 10,466 | Total | |

From the table above, we notice that the value of the F-test for the difference (One-Way ANOVA) is (1.325/0.600/1.200) for the individuals of the study sample in the dimensions of the questionnaire (the reality of the educational role of the Algerian family in motivating their children to memorize the Holy Quran and the reality of the educational role of the Algerian family in motivating their children to apply the Holy Quran in their daily lives). Also, the overall score of the questionnaire (the reality of the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives) from the perspective of primary school teachers, according to the variable of practical experience. These values are not statistically significant at the significance level of alpha ($0.05=\alpha$). Therefore, it can be concluded that there are no statistically significant differences in the opinions of the study sample regarding the educational role of the Algerian family in motivating their children to memorize and apply the Holy Quran in their daily lives based on the variable of practical experience. Hence, we can infer that the alternative hypothesis is not supported.

Discussion of Study Questions:

1- Analysis and interpretation of the first question

Results related to the sub-question (1-1) indicated a positive correlation between the educational role of the Algerian family and motivating children to memorise the Holy Quran. This positive correlation is logical and consistent with the findings of Bouguern's study (1429), which emphasised that the success of a family in fulfilling its role is dependent on its effective use of appropriate educational methods, including encouraging the memorisation of the Holy Quran.

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Results related to the sub-question (1-2) also indicated a positive correlation between the educational role of the Algerian family in motivating children to memorise the Holy Quran and apply it in their daily lives, from the perspective of primary school teachers to a high degree. This result is consistent with the findings of Anasawa's study (1432 AH), which stated that the role played by the Islamic family in raising Muslim children and guiding them towards educational and Islamic goals, including memorizing the Holy Quran in the primary stage, reflects on the child's behavior.

The findings indicate that the educational role of the family has a positive influence in motivating children to memorise the Holy Quran and apply it in their daily lives, from the perspective of primary school teachers to a significant degree. The Algerian family is aware of the importance of their children memorising the Holy Quran, as confirmed by primary school teachers who emphasised that the Algerian family takes measures to address deficiencies in their children's learning of Quran and spending leisure time for reciting the Holy Quran.

2- Analysis and Interpretation of the Second Question:

Results related to the sub-questions (2-1) and (2-2) indicated significant statistical differences. The positive results are logical since acquainting children with the rewards and blessings associated with memorising the Holy Quran is one of the essential requirements that help the Algerian family in motivating their children to memorise and apply the Holy Quran in their daily lives. The findings of Qattab's study (1437 AH) align with the current study's results, as they emphasised that raising children in Algerian families to contemplate the Holy Quran and connect its verses to real-life situations develops individuals' morals, leading to their righteousness and ultimately contributing to the Islamic nation. This explains the educational role of the Algerian family in raising their children to memorise the Holy Quran, as the current study's results align with previous research findings.

Findings of the study

- 1- The Algerian family plays a significant educational role in motivating their children to memorise the Holy Quran. Statistically speaking, it is very high.
- 2- Primary school teachers believe that the educational role of the Algerian family in motivating their children to apply the Holy Quran in their daily lives is high.
- 3- The level of requirements that help the Algerian family in motivating their children to memorise the Holy Quran is high.
- 4- The level of requirements that help the Algerian family in motivating their children to apply the Holy Quran in their daily lives is high.

5- There are no statistically significant differences in the opinions of the study sample regarding the educational role of the Algerian family in motivating their children to memorise and apply the Holy Quran in their daily lives, based on the variable of educational level.

6- There are no statistically significant differences in the opinions of the study sample regarding the educational role of the Algerian family in motivating their children to memorise and apply the Holy Quran in their daily lives, based on the variable of work experience.

Recommendations:

The researcher, after the interpretation of the findings, has come up with several recommendations that can contribute to activating the educational role of the Algerian family in motivating their children to memorise and apply the Holy Quran in their lives, from the perspective of primary school teachers. Some of these recommendations include:

1- Raising awareness among families about the importance of memorising Quran by their children at an early age by collaborating with schools.

2- Raising awareness among families about the necessity of providing a suitable educational environment for their children.

3- Families should continuously assess the progress of their children. They can set daily objectives of verses to be memorised.

4- Bringing children's attention to the presence of Allah, his omnipresence and omniscience. Children will, therefore, have a sense of responsibility the value of memorising his holy words.

Conclusion

Our research on the relationship between the educational role of the Algerian family and the motivation to memorise and apply the Holy Quran in daily life, from the perspective of primary school teachers has come to an end. This relationship was examined through various dimensions represented by the study variables. After collecting data from the participants, the validity of the main research question was confirmed, the sub-questions were related to the study and assisted meticulous research. Therefore, we are driven to emphasise the educational role played by the Algerian family in motivating their children to memorise and contemplate the Holy Quran. The ultimate goal of research studies is to reach cognitive results that can be built on the future. The results obtained from our study focused on the importance of the current role played by the Algerian family in instilling sense of nationalism and their impact on their children. This role has always been of paramount importance for every Algerian.

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