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## The impact of using parables as a teaching method on enhancing Islamic values among 7th-grade students in Jordan

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### Abstract

This paper explores the impact of using parables as a teaching method on enhancing Islamic values among 7th-grade students in Jordan. The quasi-experimental design, along with experimental and control group design, was used. The research sample consisted of 56 male and female students from a public school in Amman. The sample participants were randomly divided into an experimental group, taught using Arabic parables and related video clips, and a control group, taught using the traditional lecture method. A pre- and post-test of Islamic values, utilized as a research instrument, was administered to measure students' level of understanding of the targeted Islamic values such as honesty, loyalty, and belonging, and their attitudes toward them. After analyzing the data using appropriate statistical tests, the research results demonstrated statistically significant differences at the significance level ( $\alpha = 0.05$ ) between the means of performance of the two groups in the post-test in favor of the experimental group, accentuating the effectiveness of the method of parables in developing Islamic values among students. This paper is of high significance as it calls for incorporating parables and meaningful stories into Islamic education curricula to teach values and train teachers to use them optimally. That said, among the key recommendations is the integration of parables into the curriculum by including meaningful Arabic parables in Islamic education, national education, and Arabic language courses, as part of activities or exercises accompanying lessons.

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## 1. Introduction

Instilling Islamic values in young people is one of the most important goals of the educational system, as values represent essential elements in building a student's character and regulating their behavior in accordance with ethical principles and Islamic teachings [1]. Educational documents in Jordan have emphasized the need to provide students with Islamic values, teachings, and ideals from the primary stages [2]. However, educators face challenges in communicating these values and translating them into practical behavior among students using traditional methods based on direct instruction. Restricting instruction to theoretical presentations and direct instruction may not guarantee that values are embedded in learners' minds [3].

Classroom experiences demonstrate that many students may memorize the definition of a value without demonstrating it behaviorally in real-life situations. Hence, the need to devise more effective teaching methods for students to develop values effectively is on the rise [4]. The use of parables is one of the traditional educational methods that can contribute to this aspect, given their powerful impact and brevity in conveying meaning and moral significance. A parable is a concise phrase that conveys wisdom, a sermon, and the essence of human experience, as it can convey values indirectly and in an engaging narrative style. This style has received widespread attention in Islamic and educational traditions [5, 6].

The Holy Qur'an and the Sunnah of the Prophet use parables in education and guidance. The Holy Qur'an is a book of guidance that employs stories and parables to achieve missionary and educational goals. God Almighty indicated this in His words "We set forth such comparisons for people, so perhaps they may reflect" (Surat al-Hashr: 59:21). Narrative and parable-like styles occupy a significant space in the Holy Qur'an, demonstrating their importance and impact [7, 8]. Prophet Muhammad (PBUH) also used narrative methods and parables to convey the message and simplify moral concepts for the Companions. Our Prophet used to say, "The believer is like a bee" and other prophetic parables, confirming the effectiveness of this approach in conveying and consolidating meanings [9].

Likewise, recent studies accentuate the effectiveness of using stories and parables in values education Qutami [10]. Ibn Shihhan [11] emphasized the need to use parables in education due to their important educational values and their role in shaping society. Arab parables summarize experiences and formulate them in a concise and direct manner, making them a suitable tool for instilling concepts in an indirect and profoundly influential manner [12]. Using these methods in educational settings arouses students' interest and attention through their engaging stories and the moral lessons they convey, and contributes to enhancing the understanding of the targeted values and transforming them into behavior. This study is of high significance, as it demonstrates the effect of parable-based teaching on developing Islamic values among students.

## 2. Literature Review

Given the experimental scope of this study, a range of previous literature and studies related to developing values using narrative methods and parables were reviewed to take advantage of their findings. Al-Zuhairi [13] highlighted the importance of parables and their significant role in teaching the Arabic language, explaining how parables contribute to enhancing linguistic comprehension skills and developing learners' cultural awareness. This research is an analytical study of popular parables as an educational linguistic tool used to clarify the meanings of abstract words and present them in a practical and tangible manner, proving how popular parables can be used to explain linguistic rules and rhetorical and grammatical meanings in an enjoyable and uncomplicated manner.

Using a descriptive-analytical approach, the study concluded that parables are an effective and rich educational tool that contribute to enhancing the learning of the Arabic language in a fun and engaging way. This approach combines authenticity and modernity and provides learners with the opportunity to understand the language within its cultural and historical context, helping them achieve fluency and use the language in various life situations. It is also shown that the use of parables contributes to the smooth consolidation of linguistic and rhetorical concepts, free from rigidity and traditional instruction. It is also necessary to include parables in Arabic language curricula as an effective teaching tool and to train Arabic language teachers on how to use parables in lessons to make the learning process more engaging and interactive.

With efforts to show the parables' functions, Abdul-Baqi [14] revealed the educational functions of parables in the Holy Quran and worked to transform them from a declarative knowledge system to a procedural knowledge system, thus contributing to reviving the educational role of the Holy Quran in building individuals and society. The study also utilized these functions in constructing contemporary educational structures and highlighting the Holy Quran as an authentic source for educational studies to provide educational institutions with practical applications that can be used in various fields. After identifying the parables and their functions through a descriptive-analytical approach, the study concluded that Quranic parables are not merely similes or representations but rather contain timeless lessons and morals. They also have the potential to provide effective educational solutions to all challenges, thanks to their comprehensive and integrated educational system.

From a different lens, Al-Qubtan [15] discussed the Prophet's parables in Al-Tirmidhi's *Parables* based on the importance of the Prophetic Sunnah in shaping the Islamic educational concept, highlighting the effective educational role of Prophetic parables in persuasion, conveying meanings, removing ambiguity, and bringing concepts closer to the mind, making them a profoundly influential educational tool. The study analyzed the educational content of Prophetic parables, their concepts, meanings, and educational objectives, focusing on various educational aspects such as faith-based, emotional, affective, physical, mental, and professional education. It also demonstrated the possibility of using them in contemporary educational settings within classrooms and in daily life.

Al-Qubtan [15] use of the analytical approach was to answer a main question related to the educational content of prophetic parables, as well as sub-questions addressing concepts, meanings, objectives, educational aspects, and practical applications. The results showed that prophetic parables abound with rich and diverse educational wealth that encompasses multiple styles and formats that contribute to guidance, education, and intellectual stimulation, demonstrating their ability to

stimulate the minds of recipients and foster thought and reflection. The study recommends studying the Prophet's parables in other hadith books, deriving their educational treasures, and integrating them into school curricula, given their faith-based, educational, and pedagogical objectives, which contribute to building the individual and society.

Moreover, Al-Saeed [7] explains a characteristic of the method of using parables in the Holy Qur'an, and its status and importance in Islamic advocacy, alongside explaining the impact of this method on the response to the advocacy discourse directed at those called to Islam. For this purpose, the study identified the concepts and variables, the importance of the parabolic style in clarifying the eloquence of Islamic discourse, along with its impact on the response to the call to Islam and the success of the Islamic call.

Also, Mohammed [16] addressed the educational value dimension of popular parables, as one of the most important components of a society's collective memory and cultural language. The study revealed the richness of popular parables in Ouled Nail city in Algeria, encompassing a variety of explicit and implicit value systems that touch on social, economic, political, Islamic, aesthetic, and theoretical aspects of life. These parables highlight a system of values that, through historical accumulation, have been embedded in the collective unconscious, playing an effective role in guiding and controlling behavior within the social fabric. The study begins with the notion that parables are an element of culture, given their connotations and meanings that transcend the time and social context in which they originated. They also represent the second level of cultural construction, mediating between values and norms, on the one hand, and the human beings who produce and use them, on the other hand. The study also demonstrates that the values contained in parables serve as a frame of reference for regulating actions, setting goals, and weighing up options. The results confirm that popular parables, thanks to their dense and concise nature, constitute a rich source of material for social and cultural studies, given their universal human meanings that express the shared human experience and highlight communication between individuals and people.

Besides, Bouzid [17] highlighted the role of popular parables in expressing the collective thought of the groups that comprise society through their life experiences and accumulated expertise formulated in short and concise phrases that encapsulate human situations and events with social dimensions and educational values. Popular parables are a vivid reflection of lifestyles and a mirror of an individual's cultural environment, allowing them to express their social reality in a highly symbolic manner. The importance of parables is evident in conveying and consolidating moral and social values, making them an effective tool in maintaining societal cohesion and stability in the face of potential transformations and intellectual trends. These parables also seek to affirm their position within the societal system through their guiding and advisory role, providing individuals with a summary of past experiences as a reference to help them shape their positions and interpret their behavior. Parables draw their material from society, conveying beliefs, values, and standards presented to individuals in the form of practical wisdom applicable to daily life. This close connection between the proverb and society highlights the importance of studying it from the perspective of its social dimensions and educational values, given its significance in shaping collective awareness and strengthening belonging to the cultural environment. The study reveals that the popular proverb has a clear moral character, calling for adherence to the group's values and ideals.

Also, Bouras [18] examined popular parables, which are a product of a nation's ideological, cultural, and customary heritage. They express an individual's experiences, identity, and cultural level formulated in popular linguistic forms that contain simple words, concise, expressive sentences, a profound semantic level, and beautiful artistic imagery. They also address diverse topics and different fields, where their role lies in praising virtues, condemning vices, instilling Islamic and moral values, and rooting heritage in societies. Also, Ramah et al. [19] examined the effectiveness of the illustrated Islamic storytelling method in developing some human values in kindergarten children. despite the differences in age groups, the results are useful for comparison. a quasi-experimental approach was applied on (60) male and female children divided into an experimental group that received illustrated Islamic story activities and a control group that learned using the traditional lecture method. the results indicated statistically significant differences between the two groups in the post-test in favor of the experimental group. that is, the children who learned through the comic strip demonstrated a higher level of understanding and adoption of the targeted human values, indicating a significant impact of this method in instilling values.

Further, Ben Taher and Rabah [20] examined the narrative style and its relationship to the development of moral values in kindergarten children from the perspective of educators in Zliten city in Libya. A questionnaire targeting (65) kindergarten teachers was administered as a research tool. The results showed widespread agreement on the importance of stories in instilling values. The study recommended adopting storytelling as an important method of education, given its importance and effectiveness in developing moral, Islamic, and social values and calling for conducting experimental studies in this regard.

In a Turkish study, Can-Daşkın and Hatipoğlu [21] explored the reality of teaching parables in English as a foreign language (EFL) class by examining the opinions of prospective English language teachers. The study premise is that parables are an important part of cultural references, figurative language, functional language, and formal language, making them an effective tool in enhancing communicative competence. The study also examined the opinions and attitudes of EFL students toward the teaching of English parables, their perceptions of them, their knowledge and use of English parables, and their assessment of the level of teaching of these parables by their secondary school teachers and curricula. For this purpose, a questionnaire was distributed to first-year prospective English language teachers, along with semi-structured interviews with volunteers. The results revealed that despite these students' positive attitudes toward teaching parables, they did not consider their knowledge of English parables or the way they were taught by their teachers and courses to be adequate.

Correspondingly, Ibn Shihaan [11] explored the educational values in Arabic parables from a heritage and literary perspective, analyzing hundreds of traditional Arabic parables to demonstrate their intellectual and moral values. The study recommended using parables in education, stressing that indirect teaching through parables is one of the most effective educational methods. Al-Dosari [22] investigated the effectiveness of the narrative method in teaching the Prophet's hadiths

on developing individual moral values among first-grade intermediate students. An experimental design was used on a sample of seventh-grade students in a school in Wadi Al-Dawasir Governorate. Students in the experimental group were taught selected hadiths using engaging narratives, while the control group was taught using traditional methods. The results showed a significant enhancement in the level of adoption of targeted moral values such as honesty and trust among participants of the experimental group compared to the control group. There were also statistically significant differences in favor of the use of stories in teaching.

That said, the previous studies have reflected a rich diversity in approaches to parables as linguistic, educational, and cultural tools, underscoring their importance as a multidimensional research topic. Al-Zuhairi [13] focused on the linguistic aspect of education, highlighting the effectiveness of parables in teaching Arabic, particularly in developing linguistic understanding and cultural awareness. This aligns with contemporary trends calling for the integration of culture into language teaching to facilitate the learning process and achieve communicative fluency. However, Abdul-Baqi [14] examined Quranic parables from an educational perspective, highlighting the procedural dimension of parables in the Holy Quran and their role in shaping individuals and society. This gives this study a special depth in using parables as a source of authentic Islamic educational values and highlights the integration between Islamic text and educational thought.

Al-Qabtan [9] study complements this approach by focusing on prophetic parables as an educational tool with a value-based and faith-based dimension characterized by eloquence and rapid impact. It also emphasizes the importance of integrating them into curricula to develop the learner's integrated personality. Al-Saeed [7] also provides an important addition by highlighting the role of Qur'anic parables in the preaching discourse, which reflects an awareness of the impact of symbolic language in addressing the conscience and stimulating positive interaction with the preaching message. On the other hand, studies (see [16-18]) focused on the social and cultural dimensions of parables, explaining how parables reflect societal values, contribute to shaping collective consciousness, and preserve cultural and value-based heritage. These studies unanimously agree that popular parables are characterized by their semantic and symbolic dimensions, making them an effective tool for expressing values and norms. They can also be used in value education by linking them to everyday life contexts.

Although the studies (See [19, 20]) did not directly address parables; they reinforced the general hypothesis regarding the effectiveness of non-traditional narrative methods such as stories and parables in developing values in children, supporting the call to adopt narrative and metaphorical approaches in education. Also, the foreign study by Can-Daşkın and Hatipoğlu [21] added an important comparative dimension, revealing a growing awareness of the importance of teaching parables, even in foreign language teaching. The study emphasized that parables enhance communicative and cultural competence, despite the lack of institutional interest in teaching them. This also highlights the similarity of challenges across languages and opens the way for the exchange of educational experiences between cultures.

At last, Ibn Shihaan [11] study examined parables from a traditional and literary perspective, which provides a basis for understanding the educational values embedded in Arab heritage and establishes an authentic cultural dimension that can be leveraged in contemporary education. Despite the diverse perspectives in these studies linguistic, educational, Islamic, social, cultural, and heritage they all converge on a central point: parables constitute an effective educational tool with a tangible impact in developing values, facilitating understanding, and enhancing communication between language and culture. However, another common denominator revealed by these studies is the weak institutional and systematic use of parables in formal education, which opens new research venues to examine ways to integrate them more effectively into educational curricula and practices.

### **3. Research Problem**

With the increasing decline in the use of narratives and parables in teaching Islamic values, there is a need to address this gap by examining the impact of teaching through parables on developing Islamic values among school students in the Jordanian context. It is essential to enhance the effectiveness of teaching Islamic values to students by adopting more engaging and effective methods than traditional approaches. Given the challenges and importance of narrative and parabolic teaching presented in the introduction and literature review sections, the research problem is reflected in answering the following questions:

(RQ1): What is the impact of teaching using the method of parables on developing Islamic values among 7<sup>th</sup>-grade students in Jordan?

To further explore the problem, the following two sub-questions are drawn from the main question:

1. What is the degree of enhancement in the level of Islamic values among 7<sup>th</sup>-grade students taught using the method of parables compared to students taught using the traditional method?
2. Are there statistically significant differences at the significance level ( $\alpha = 0.05$ ) between the mean scores of the experimental group and the control group in the post-test of Islamic values attributed to the used teaching method?

### **4. Research Significance**

Theoretically speaking, this study furnishes a scientific contribution to the field of curricula and teaching methods by highlighting the use of parables as an educational strategy in Islamic education. Also, this study fills a gap in the Arab educational literature, as empirical research on the impact of using parables on developing values suffers from a scarcity of related studies, to the researcher's knowledge. Thus, the study provides a theoretical framework that supports the integration of cultural heritage, represented by parables, into the modern educational process. Moreover, the theoretical significance lies in reinforcing the educational trend toward narrative learning, which multiple studies have proven effective in consolidating abstract concepts such as values.

In practice, the study provides insight into practical alternatives and solutions for Islamic education and social science teachers in the field. The study results will encourage teachers to adopt meaningful parables and stories to explain lessons and instill values, making learning more engaging and relevant to real life. Furthermore, the research findings also benefit educational supervisors and decision-makers in developing curricula and enriching them with applied models of the targeted values. This study also helps enhance students' value development methods, which positively impact their behavior and morals both inside and outside of school.

## **5. Theoretical Framework**

The theoretical framework forms the basis for understanding the background of the research objectives, questions, problems, and their scientific areas. In this section, the theoretical framework is articulated through the concepts and importance of Islamic values in education, the role of teaching methods in instilling values, the method of using parables as educational tools, and the educational parables used.

### *5.1. The Concept and Importance of Islamic Values in Education*

Values are the principles and standards that individuals or society consider important and significant, guiding their behavior and choices [23]. Values have multiple aspects, including Islamic, moral, and social values. Ibn Manzur (1290) defined value as the price of something, i.e., what takes its place and is valued by it. The meaning of the word was then expanded to refer to uprightness and moderation. The true religion is the upright religion, free from deviation. Hence, the term "values" refers to the virtues and upright moral ideals upon which human society is built. Islamic values refer to the set of virtues and principles derived from religion that relate to a person's relationship with God, others, and himself within the framework of the morals imposed by faith [17].

Islamic values, however, can be defined as a set of rules and standards derived from the Islamic concept of existence and life, enabling the individual to define his goals and guide his behavior considering what pleases God and benefits society [24]. These values are characterized by their comprehensiveness, covering both worldly and afterlife affairs, their flexibility, and their relative stability. Values based on Islamic law are fixed and unchanging, while others are subject to interpretation according to time and place [14]. Islamic values play a pivotal role in shaping the individual, regulating their behavior, and building a virtuous society. They instill in individuals a living conscience by which they weigh their actions and create a motivation to do good and avoid evil in pursuit of Allah's pleasure.

Islamic values play a pivotal role in shaping the individual, regulating their behavior, and building a virtuous society. They instill in individuals a living conscience that helps them weigh their actions and motivates them to do good and avoid evil in pursuit of Allah's pleasure. Islamic education scholars have unanimously agreed that instilling values is a fundamental pillar of the educational mission and is no less important than providing students with scientific knowledge [25]. Ethical and value-based education is the essence of proper upbringing, and knowledge without morals is like a sword in the hands of a madman. Recent studies also indicate that a lack of values in an individual leads to failure to fulfill their duties and responsibilities [26] while adherence to values raises a person's standing and society's trust in them.

Among the essential Islamic values that educators strive to cultivate are honesty, trustworthiness, sincerity, keeping promises, honoring parents, being kind to others, justice, and others. If these virtues are deeply rooted in the souls of young people, they will positively guide their behavior throughout their lives [27]. Seventh grade is considered the beginning of early adolescence, a period during which students' awareness of social values and norms is heightened. At this stage, students need role models and practical parables that embody values in real life [28]. Theories of moral development psychology, such as Kohlberg's, indicate that an individual's transition from self-centeredness to embracing higher collective values requires rich social and moral learning experiences [22]. Hence, the importance of systematic school values education, particularly Islamic education, as a subject that fulfills this mission in Islamic countries.

### *5.2. The Role of Teaching Methods in Instilling Values*

There are many methods for teaching values, both direct and indirect. The direct method is based on preaching and explicit guidance, providing theoretical definitions of values, and urging students to embody them. Although this method is important, especially in the foundational stages, it may not be sufficient to convince students or change their behavior, as its impact is often temporary or superficial. In contrast, the indirect and applied approach focuses on practice, role models, and real-life situations to instill values. Parables include meaningful storytelling, role-playing, guided discussion, volunteer social projects, and parables. These methods allow students to experience the value or see its impact, making its adoption more deeply rooted and convincing.

In Islamic education, for example, teachers often rely on Islamic stories as an educational method for conveying values. Storytelling, by its very nature, is endearing and attracts learners' attention [29]. When an appropriate story is chosen and its events are presented or narrated in an engaging manner, students interact with it and are influenced by its characters and the situations they experience. Numerous educational studies have demonstrated the effectiveness of storytelling in education, finding that it enhances critical thinking and influences attitudes and beliefs in children and adolescents more than traditional teaching [6]. For example, Ramah et al. [19] study confirmed that the comics method significantly raised children's levels of human values. Al-Dosari [22] also demonstrated that teaching the hadiths of the Prophet using storytelling methods increased students' understanding of their moral meanings compared to traditional methods.

Of the important interactive methods are dialogue and discussion, where students are engaged in discussions about hypothetical or real-life value-based positions. This method enhances their deep understanding of values and enables them to express and challenge their opinions, leading to a restructuring of their convictions on solid foundations. However, the

success of dialogue remains dependent on the teacher's skill and ability to manage the discussion in a positive and organized manner [13]. The practical and volunteer activities, such as visiting an orphanage to instill the values of compassion and a cleanliness campaign to promote the value of responsibility, are a direct way for students to practice these values in practice [19]. However, these activities require special organization and conditions outside the classroom and cannot be implemented at a high pace within the official curriculum.

Considering the above, it can be said that the best approach to instilling values is to combine cognitive approaches "awareness and definition," affective approaches "stimulating emotions through stories and parables," and behavioral approaches "application and practice." Hence, parables are one of the educational tools that combine cognitive and affective aspects in a comprehensive manner. A proverb combines wisdom "knowledge" and an influential lesson "emotion" and can be invoked as a behavior or motto that guides actions "behavior."

### *5.3. The Method of Using Parables as an Educational Tool*

Parables are an authentic Arabic method for conveying ideas and meanings through analogies and representations of a hypothetical situation or a brief story that conveys a moral. The use of parables dates back to ancient times, when traditional societies passed on their wisdom and values through popular parables to enhance collective awareness and preserve moral heritage [16]. It is a brief sentence that conveys wisdom or a sermon drawn from human experience passed down through generations. Parables are often metaphorical, expressive, and easy to memorize, and are therefore embedded in popular memory. Being part of a community's heritage, they reflect the values and ideals of society. Studying parables or using them educationally opens a window into the cultural and value perceptions of members of society [30].

Using parables is not a new concept; rather, it is a well-established approach. The Holy Quran uses parables to illustrate meanings and provide lessons, such as the comparison of doubling the reward for spending: "The parable of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains" (Al-Baqarah: 261). The Holy Qur'an also uses parables for the stated purpose of reflection and remembrance: "Had We sent down this Quran upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah. We set forth such comparisons for people, so perhaps they may reflect" (59:21). The noble Prophetic hadith is also replete with parables, such as "The believers in their mutual love and compassion are like one body," to illustrate the meanings of brotherhood in faith, and "Beware of small sins, for their parable is like that of a people who settled in a desert land," to illustrate the danger of underestimating minor sins [31]. These texts confirm that the representative method, or what is now called learning by metaphor, is an effective teaching method that relies on analogy to explain a complex or abstract idea through an image close to the recipient's mind [32].

Parables play a similar role to short stories or dramatizations, providing learners with indirect experience from which they can learn without experiencing the experience. A parable differs from a story in its condensed nature and ability to quickly provoke reflection. For example, when we say to a student, "One hand cannot clap" to explain the value of cooperation, this short phrase ignites a clear image in their mind about the importance of partnership and teamwork. Educational scientists have concluded that teaching through parable and metaphor cements ideas in the mind by linking them to a sensory image or familiar context, making it easier for the brain to recall and apply them [20].

Indirect learning, such as learning through parables, avoids direct or personal confrontation with the learner. The student receives the warning or value smoothly without feeling directly confronted or preached to. Ibn Shihaan [11] pointed out this point, stating that using a proverb is one of the most effective educational methods. This means that conveying a moral message indirectly through a proverb enables the student to gain wisdom themselves. This impacts the student's emotions and thoughts more effectively than explicit commands and prohibitions. Considering this, it can be said that the use of parables in teaching combines several educational advantages: they are concise and direct, stimulate the student's imagination and encourage reflection, and convey wisdom in a non-declarative manner. Parables also often carry an emotional, humorous, or tragic aspect of human experience, which makes them touch the recipient's emotions and teach them in a manner closer to emotional experience than theoretical instruction.

### *5.4. Parables of Used Educational Parables*

To illustrate how parables can be used to develop Islamic values, three popular parables included in this study are briefly reviewed as educational content, explaining the meaning of each and its relationship to the targeted value:

#### *5.4.1. Baraqish Brings Ruin Upon Her People or as Known in Arabic "Janat Baraqish 'Ala Ahlha"*

This ancient Arabic proverb tells the story of a female hunting dog named Baraqish, who lived peacefully with the villagers. When the village was attacked by enemies, the villagers hid in a safe hideout, keeping Baraqish silent so they wouldn't be discovered. After a long wait, the raid was about to end without finding anyone. Unfortunately, Baraqish could not remain calm and barked loudly, as if rejoicing at the enemy's departure. When the enemies heard the barking, they returned and stormed the hideout, resulting in the deaths of the villagers, including Baraqish. Hence, the proverb "Janat Baraqish 'ala Ahlha," meaning she brought destruction upon her family. The educational message is to warn against betrayal even unintentionally and consider the consequences of an act before committing it, especially when it involves responsibility toward one's family or community. The targeted value here is honesty and loyalty to family and community, controlling one's tongue and acting wisely so as not to harm those closest to oneself.

#### 5.4.2. *I Was Only Eaten on the Day the White Bull Was Eaten or as Known in Arabic "Iinama 'Ukl Yawm 'Ukl Althawr Al'abyadi"*

This proverb is one of the most famous Arabic parables describing the consequences of separation and betrayal among friends. This ancient Arabic proverb tells the story of three bulls—white, black, and red—that lived together in a pasture. A lion, coveting them, feared them all. The lion plotted to cause trouble between them, convincing the black and red bulls that the white bull, with its striking color, attracts hunters and is a source of danger. He agreed with them to isolate him and eat him in exchange for leaving them safe. As the plot was carried out, the white bull was eaten. A few days later, it was the red bull's turn. Then, the lion convinced the black bull that the red bull attracted the attention of its enemies with its color, and the black bull agreed. They then devoured the red bull.

Finally, the lion pounced on the black bull alone, and at that moment, the black bull cried out his famous line, "I was only eaten on the day the white bull was eaten." In other words, I realized my mistake too late, as my betrayal of my white friend ultimately led to my own demise. The educational message is to warn against betraying a friend and the consequences of division and inaction, and to encourage unity and solidarity among friends in the face of adversity. The value embodied by the proverb is loyalty and devotion to friends, and that immediate interests or fear do not justify betraying those who have trusted us, because the consequences of that are dire for the individual and the group together.

#### 5.4.3. *"More Treacherous Than a Wolf" as Known in Arabic "Akhun Min Dhib"*

This proverb is used to describe a person who has reached the peak of treachery and insecurity. In Arab popular imagination, the wolf is associated with cunning and deceit. Someone is said to be "more treacherous than a wolf" if he is known to break promises and betray those he trusts without the slightest piety or conscience. The educational significance is the strong condemnation of betrayal, as it is one of the ugliest traits a person can possess to the point that Arabs have likened the greatest traitors to a wolf in their cunning. The corresponding value to be promoted is loyalty to one's community and country, not betraying others, and keeping promises at all levels, from simple personal pledges to major trusts. The proverb also carries an implicit reminder to be wary of those known for their treachery, i.e., not trust them easily.

These three parables cover different levels of social relationships, i.e., family, friends, and society as a whole. Each of them demonstrates the opposite value, betrayal, and its destructive outcome, highlighting the importance of the opposite positive values, loyalty and devotion. These parables were chosen as teaching material in this study due to the clarity of their moral message and the powerful impact their stories have on the soul. Each story has an engaging plot and an ending that invites contemplation and learning. When visually presented and discussed with students, it is expected to help them internalize the value, understand it more deeply, and connect it to life experiences and real-life parables. Using parables from Arab heritage also gives students a sense of familiarity with the educational material and makes the lesson more engaging because it connects to stories they may have heard from their parents or grandparents. This strengthens the connection between the school and the learners' local cultural environment, enriching their educational experience.

## 6. Method

### 6.1. Research Approach

The quasi-experimental design was adopted, specifically involving two groups: an experimental group receiving an independent teaching method using parables, and a control group receiving the same content but using the traditional lecture method. Pre- and post-measurements were used on both groups to measure the level of Islamic values before and after the experiment was implemented.

### 6.1. Research Population & Sample

The study population includes all seventh-grade students in Jordanian public schools during the academic year 2024/2025. This population is characterized by diverse social, economic, and cultural environments within the Hashemite Kingdom of Jordan. A purposeful sample was selected from this population, representing a school affiliated with the Amman University District Education Directorate. The sample consisted of a total of 56 male and female students distributed across two sections. The students were randomly assigned to two approximately equal groups: the experimental group, consisting of 28 students, was taught using the method of parables through video clips. The control group, consisting of 28 students, studied the same content using the traditional method without the use of parables or special narrative media.

Moreover, the two groups were statistically equivalent in the level of Islamic values they measured using an independent sample t-test on the pretest scores. The results showed no statistically significant difference between the two groups' means in the pretest, with a t-value of approximately 0.47 and a significance level of 0.64, which is not significant. This indicates that the two groups started from a similar level. Therefore, any differences in the posttest can be attributed primarily to the experimental treatment.

### 6.2. Research Limitations

The findings of this study can be generalized considering the following limitations:

1. Human Limitations: This study is limited to a sample of (56) male and female students from a public school in Amman.
2. Spatial Limitations: This study is conducted in a public school affiliated with the Amman University District Education Directorate in Jordan.
3. Temporal Limitations: This study is conducted in the first semester of the academic year (2024/2025).

### 6.3. Research Terms & Definitions

The terms and definitions of the main concepts included in this study are as follows:

**Method of Parables:** This involves presenting Islamic concepts and values through parables, such as popular Arabic parables, narrated via short video clips and discussed with students to understand the lessons learned. This includes the proverb, its narrative content, and the moral derived from it, as applied to the experimental group.

**Islamic Value:** It refers to the student's degree of understanding and embodying a set of Islamic virtues, such as honesty, loyalty, belonging, and trust, as measured by a specific test.

### 6.4. Research Instruments

Two main instruments were utilized to achieve research objectives and measure the research variables.

#### 6.5. Islamic Values Test (Pre-Post)

It is a quantitative measurement instrument developed specifically for this study, as stated in the Research Terms & Definitions section. This test aims to measure the student's level of understanding of concepts related to the targeted Islamic values "honesty, loyalty, and belonging," and their ability to identify behaviors consistent with or contrary to these values. The final version of the test includes twenty (20) multiple-choice items (four options per item) covering three value dimensions: (a) loyalty to family and not betraying them, (b) loyalty to friends and not betraying them, and (c) loyalty to society and country and not betraying the group. For example, the test included items such as "What do you think would be the most appropriate course of action if you learned a secret that would harm your friend? Would you divulge it for your own good?" to measure a student's attitude toward a friend's betrayal. A score of one was also awarded for a response that reflected the correct value, i.e., "I don't divulge secrets," and zero for a response that did not. Therefore, the total score ranged from zero to twenty (0–20). This test was administered pre- and post-test in the same format, with a slight reordering of the items and options in the post-test to reduce the likelihood of recall. Its psychometric properties were also checked by presenting it to specialized referees, ensuring the suitability of the language and content, and reliability by calculating Cronbach's alpha = 0.87.

**Educational Content (Proverb Video Clips):** This is the experimental treatment tool used with the experimental group. Three short video clips, each approximately 2-3 minutes long, were prepared, depicting stories from the selected popular parables. These segments were carefully prepared to be simplified in classical Arabic, with clear narration and animated scenes to engage students and enhance their understanding of the events. The voiceover was performed by a speech-language specialist. Each segment also told a single story: the first tells the story of Baraqish, the second tells the story of the three bulls, and the third depicts a hypothetical scene illustrating the betrayal of the wolf.

After each segment, the teacher paused the presentation for a quick discussion with the students about what they had seen, asking questions such as "What did we learn from the story? What happened because of Baraqish's actions? What mistake did the black bull make?" This helped guide thinking toward learning the moral. These clips were piloted on a small sample outside the original sample, "five students from the same grade," before being approved to ensure the appropriateness of the audio and visuals and the clarity of the message. Minor adjustments were made based on their feedback, such as slowing down the narration pace slightly in the bulls' clip for easier follow-through. The teacher used a teaching guide to control the teaching process in the experimental sessions, including the steps of each lesson, the duration of each step, and the targeted discussion questions. To ensure consistent implementation and avoid variations from one session to the next or from one group to the next, especially when teaching the control group using the traditional method, the teacher used the same guide but omitted the video presentation. The educational treatment for the experimental group included three authentic Arabic parables: "Baraqish brings ruin upon her people," "I was only eaten on the day the white bull was eaten," and "More treacherous than a wolf." These were presented through short visual clips that told the stories of these parables and highlighted the moral significance of each one.

### 6.6. Research Procedures

The research study was implemented according to a well-defined timeline and procedure, as follows:

#### 6.6.1. First: The Preparation Stage (Pre-Field Test)

This stage included a meeting with the 7th-grade Islamic Education teacher at the school to explain the study's objectives, implementation mechanisms, and coordination. The teacher personally taught both groups during the trial period to adjust the experimental variables. At this stage, a draft of the values test was also prepared and presented to the validators for necessary modifications, and then the final test was printed. The educational videos were also completed and piloted.

#### 6.6.2. Second: Pretest

The two targeted classes, "groups," were visited during an Islamic education class, and a pretest of Islamic values was administered to all students in both the experimental and control groups on the same day. They completed the test in approximately 20 minutes in the classroom under the supervision of the researcher and the subject teacher to ensure diligence. The test papers were collected, evaluated, and the results were saved and analyzed to ensure the equivalence of the two groups.



### **6.6.3. Third: Implementing Educational Treatment**

The experimental lessons were implemented over three consecutive weeks, with one 45-minute class per week for each group. A unit on "Islamic Values and Ethics" was taught, which included topics on honesty, trust, and loyalty. This unit is part of the Islamic Education curriculum for that level. The following is a detailed description of the teaching methods for each group:

### **6.7. Experimental Group**

The class was transformed from a traditional format to an interactive one using a video parable. At the beginning of the first session, students were randomly divided into small groups, approximately five students each, to promote collaborative discussion. During the session, a video clip of "Baraqish" was displayed on a large screen in the classroom using a computer and projector. The students watched the clip with evident interest, and their engagement was noticeable. Afterward, questions were posed: "Why did Baraqish regret it? What mistake did she make? Did she intend to harm us? What message does this situation convey?" The students responded and discussed their answers. The researcher then summarized the lesson learned: one careless action can harm everyone, so we must be careful and honest with our families and community.

A problem was then posed for discussion: "Imagine if you were in Baraqish's place and knew that leaving would harm your family. What would you do?" The students were given a few minutes to discuss in their groups, and then a representative from each group shared their opinion. The session concluded with a comment emphasizing the value of taking responsibility for the group and avoiding rashness, which could lead to unintentional betrayal. In the second class the following week, the "White Bull" clip was shown, and the "watch-then-discuss" approach was repeated, focusing on the importance of loyalty between friends and not being swayed by backbiting or fear, which can lead to betrayal.

In the third class, the clip "The Treacherous Wolf" was shown and discussed. The conclusion was that betrayal is a highly reprehensible trait that must be avoided, and that loyalty must be maintained under all circumstances. During these classes, the researcher was careful to engage most students in dialogue, giving them the opportunity to express their opinions and feelings about what they had witnessed. The blackboard was also used to write some key concepts such as betrayal, loyalty, and moral lessons, and link them to Quranic verses or short hadiths from the textbook about these values, strengthening the connection between the educational experience and the official curriculum.

### **6.8. Control Group**

During the same parallel period, the other group was taught the same topics "honesty and loyalty" but using the traditional method without the use of storytelling. The traditional method included an introductory presentation of the value from the textbook such as "the definition of trust," reading texts from the textbook "verses and hadiths that discuss trust and honesty," and explaining their meanings. Then, general oral parables without narrative were given on the application of trust in life, and a limited discussion was conducted about the textbook's questions. The teacher, in collaboration with the researcher, ensured that the same content was covered in both groups. The information and texts presented in the control group were the same as those implicitly or explicitly presented in the experimental group, ensuring that the only difference was in the teaching strategy.

Importantly, it should be noted that the response of the students in the control group was relatively less enthusiastic than that in the experimental group, which was expected given the different nature of the teaching method. However, the class was managed normally, with an attempt to maintain acceptable interaction so as not to make the control group feel less engaged, thus avoiding any psychological impact on their performance.

#### **6.8.1. Fourth: Posttest**

After completing all the assigned unit lessons, three lessons as detailed above, a unified date was set for the post-test for both groups. This took place at the beginning of the fourth week, a week after the last teaching session, to ensure consolidation of the information without excessive time consumption. The students reconvened and were given the same test as before, with the same instructions and number of items, with a slight change in the order of the questions, as indicated. The students were given 20 minutes to complete the questionnaire and were reminded that the results would not impact their grades, but were intended for research purposes only, to reduce anxiety and encourage honesty.

#### **6.8.2. Fifth: Statistical Approach**

Students' tests were manually corrected, and each student's pre- and post-test scores were recorded and inserted into the statistical package (SPSS). A descriptive analysis was conducted to obtain the mean scores and standard deviations for each group in both the pre- and post-tests. An independent samples t-test was then conducted on the two groups' scores in the post-test after ensuring the distribution was normal and the variance was approximately equal. An analysis of covariance (ANCOVA) was also used to confirm differences, control the pre-test score, and calculate the effect size for the experimental method.

## **7. Results**

(RQ1): *What is the impact of teaching using the method of parables on developing Islamic values among 7<sup>th</sup>-grade students in Jordan?*

After conducting the study and statistically analyzing its data, a set of results answering the research questions was attained. The following is a presentation of the most important results:

Means and standard deviations for the students' scores on the pre- and post-tests for the experimental and control groups were calculated. Table 1 illustrates the statistical results.

**Table 2.**

Mean Scores on the Islamic Values Test Out of 20 Pre- and Post-Tests for Both the Experimental and Control Groups.

Group	Pre-Mean (Standard Deviation)	Post-Mean (Standard Deviation)
Experimental (n=28)	12.7 (3.1)	17.5 (1.8)
Control (n=28)	12.4 (2.9)	14.3 (2.5)

As illustrated in Table 2, the mean scores of the two groups were very close on the pre-test (12.5 out of 20 for each), indicating similar levels before the intervention. After the experiment was conducted, the experimental group's mean increased to 17.5 out of 20, compared to 14.3 for the control group. This means that the increase in the experimental group's mean was approximately (+4.8 points). However, in the control group, it was only (+1.9 points). This is a preliminary indication of the superior performance of the experimental group in the post-test. Moreover, the standard deviation decreased in the experimental group after the posttest from 3.1 to 1.8, indicating that all students' levels of learning from the experiment were similar, while in the control group, it remained unchanged from 2.9 to 2.5. To confirm the significance of the observed differences, an independent t-test was conducted between the two groups' scores in the post-test. The results showed a calculated t-value of 5.62 (absolute value) and a degree of freedom (df) of 54. The results also demonstrated a level of significance ( $\text{Sig.} = 0.000$  (less than 0.001)).

Further, this result indicates a statistically significant difference at the  $\alpha = 0.05$  level between the means of the two groups in the post-test in favor of the experimental group. This confirms the alternative hypothesis that the method of parables led to greater enhancement in Islamic values compared to the traditional method. Furthermore, an analysis of covariance (ANCOVA), using the pretest score as a covariate, was used to ensure that the posttest differences were not attributable to pretest differences. To calculate the effect size, the ANCOVA results indicated that the teaching method explained a large proportion of the variance in the posttest score (ETA squared coefficient  $\eta^2 =$  approximately 0.37) a large effect size according to Cohen [33] criteria. In other words, this means that approximately 37% of the differences in students' posttest scores were attributable to differences in teaching method, which is a relatively strong effect.

Additionally, analyses indicated that all students in the experimental group improved their posttest scores compared to the pretest, with no student experiencing a decrease or stagnation in their score, and increases ranging from (+2) to (+8) points. In contrast, some students in the control group improved their scores slightly, while a significant number of students remained unchanged or changed by only ( $\pm 1$ ). The highest score on the post-test was (20/20), achieved by five students (all from the experimental group), while the highest score in the control group was (18/20) (only one student). It was also noted that (50%) of the experimental students scored (18) or higher, compared to only (14%) of the control group in the same range. These numerical results confirm the effectiveness of the experimental approach, as it demonstrated a significant enhancement in the level of Islamic values among students who studied using parables and stories, compared to those who studied using the traditional method. Therefore, the answer to the main question of the study is "yes," as there is a significant positive impact of using parables in developing Islamic values among seventh-grade students.

## 8. Discussion

The results can be explained by considering the theoretical framework and previous studies. The results revealed that the use of parables in videos succeeded in conveying Islamic values more deeply than mere theoretical explanations. Students in the experimental group not only learned abstract definitions of honesty and loyalty but also experienced emotional and intellectual engagement through the stories they watched. These experiences enabled them to empathize with the story characters; they felt sadness for Baraqish and her family, remorse for the black bull, and disgust at the wolf's betrayal, fostering a negative attitude toward betrayal and a strong understanding of the importance of loyalty. This emotional aspect of learning may be one of the reasons behind the significant increase in the experimental group's scores. When a student internalizes a value and is emotionally affected by it, this is reflected in their deep understanding and ability to answer related questions. In other words, the method of using parables influenced students' feelings and thoughts simultaneously, so they learned the value with their minds and hearts, which reinforced it more than traditional methods, where learning may have remained somewhat superficial or theoretical.

Besides, the parables allowed students to make implicit comparisons between the behavior of the story characters, such as the betrayal of the owners of the white bull, and their own behavior in real life, as this analogy made value concepts clearer. For example, a student's awareness that he might encounter situations similar to the Three Bulls' situation in his life, such as abandoning a friend under pressure, immediately recalled the lesson of the proverb, stating that such behavior is wrong and will be harmful. During the implementation, it was observed that students in the experimental group were more enthusiastic and engaged during the lesson, eagerly anticipating the presentation and discussion of the next segment. This enthusiasm stemmed from the disruption of the traditional classroom routine and the incorporation of the engaging element of the videoed story.

Motivation for learning is a crucial factor in the success of the educational process. The more attentive and engaged a student is, the greater their achievement. Thus, the superiority of the experimental group can be partly explained by the fact that students were more attentive and focused throughout the lessons compared to the control group, where some students may have become bored during the usual theoretical explanation. This result confirms what the educational literature has

indicated, namely that effective learning of values requires stimulating and engaging strategies that suit the psychological characteristics of learners.

Additionally, the research results are consistent with the theoretical framework derived from the Qur'an and Sunnah regarding the effectiveness of using parables to teach and provide good advice. The results are also consistent with previous studies. The study by Ramah et al. [19] found a significant positive effect of videoed Islamic stories on instilling values in children. Al-Dosari [22] report on the increase in moral values among middle school students using stories is consistent with what was observed among seventh-grade students, emphasizing that the narrative style or the use of parables is not tied to a specific age group but rather serves all ages.

Moreover, there was limited improvement in the control group. Despite the slight improvement in the control group's scores "a mean increase of less than 2 points", it was significantly lower than that achieved in the experimental group. Also, Al-Dosari [22] points out that traditional methods of teaching values, which merely involve explanation and preaching, may raise students' awareness of the information, but they may not guarantee a fundamental change in their beliefs or behavior. It is also possible that the control group students understood the definition of trustworthiness and loyalty theoretically from the textbook, but without a live context, their adoption of these concepts remained limited. It can be said that the control group improved cognitively only in memorizing some Islamic texts related to values, while the experimental group improved both cognitively and emotionally, so the overall improvement was greater and clearer.

## 9. Conclusion

In a nutshell, the results support the study's hypothesis that the parable-based teaching method is more effective in developing Islamic values than the traditional method. This is an important scientific addition, confirming that the process of value education greatly benefits from the integration of knowledge, imagination, and emotion within an educational context. This is also consistent with the modern trend in education toward so-called story-based learning, which combines education with enjoyment and makes the student an active participant in constructing the meaning of the lesson. From an Islamic educational perspective, these findings bring us back to the essence of prophetic wisdom in education, saying "Tell people what they know," and what people know in our collective culture are parables and stories they have passed down. If incorporated into school curricula, knowledge becomes more accessible and easier to understand.

## 10. Recommendations

Considering the research results and discussion, a few practical recommendations and research proposals were provided. Among these recommendations is the integration of parables into the curriculum by including meaningful Arabic parables in Islamic education, national education, and Arabic language courses, as part of activities or exercises accompanying lessons. For example, a "Parable Story" section could be added at the end of each moral unit to reinforce the value addressed. The study also recommends training teachers on storytelling strategies by organizing courses and workshops for Islamic education teachers on how to use parables to explain concepts and instill values in an engaging manner, enabling an interactive and value-rich classroom environment. Moreover, the research recommends developing supportive educational materials multimedia by preparing a library of educational digital media short films, animations, story cards that address parables and stories from Islamic and Arab heritage and embody various moral values.

For future research work, scientific research in the area of values education must continue. Despite the positive results of this study, there remain questions and open areas for research. Therefore, it is recommended to conduct complementary studies, such as studying the long-term impact of using parables and monitoring student behavior months after the experiment to determine the extent of the lasting effect. There shall be future studies conducting comparative studies between the method of using parables and other narrative methods, such as school theater or written stories in developing values. The scope of the research can also be expanded to include different Islamic values, such as honesty or humility, and various age groups, such as high school and university students.

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