AL-SHAJARAH

JOURNAL OF ISLAMIC THOUGHT AND CIVILIZATION
OF
THE INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)

SPECIAL ISSUE:
EDUCATION

2018

AL-SHAJARAH

THE USEFULNESS OF MUSIC AS A TOOL OF TEACHING ISLAMIC EDUCATION: TEACHERS' PERSPECTIVE[1]

Tahraoui Ramdane
Merah Souad
Ratinah Marusin
Suzana Suhailawaty Md Sidek

Abstract

This paper addresses the use of songs by Malaysian Islamic Education teachers in their classrooms in order to help their students understand the Islamic education topics in a more effective and enjoyable manner. Furthermore, this paper provides an insight about the role of teachers in implementing innovative approaches via songs, which brings to the forefront an awareness about effective teaching strategies, not only for in-service teachers but also for those who are responsible for educating and training Islamic Education teachers in the future. This study employs a quantitative cross-sectional research design, utilizing surveys and questionnaires. The population of this study comprised Islamic Education teachers in primary schools in the Kuala Selangor District, in the State of Selangor. The sampling technique adopted by the researcher was purposive because data based on the knowledge and experience of teachers were the main aim of the research. The results of this study revealed that not only the students benefited from the use of songs but also teachers. The impact comprised areas which teachers of Islamic education usually receive a lot of criticism, such as creativity, thinking and communication skills, emotions, motivation and spiritual development.

Introduction

Throughout most of the world and for most of human history, music and society are intimately related, "Whenever humans come together for any reason, music is there"[2]. Such a universal human experience has become an integral part of modern life style. The music industry continues to grow with the support of the advancement, proliferation and availability of industrial products. Using songs as a teaching tool in the classroom is a very interesting activity not only for pupils but to teachers as well.[3] The impact might be in terms of teachers' creativity, thinking and communication skills, emotions, motivation and spiritual development. All these aspects are very important to ensure the smooth and effective run of the teaching and learning processes, which in the end will give benefits to both teachers and learners. Furthermore, recent empirical researches have confirmed that students' participation in music and singing activities could become more genuinely meaningful to the development of their listening, responses, imitations, skills, as well as instilling values such as responsibility, cooperation, confidence, compassion and tolerance.[4]

In the case of Malaysia, the new Primary Standard Curriculum (*Kurikulum Standard Sekolah Rendah*) or KSSR implemented in 2011 aims, among others, to empower pupils to enrich their capability of thinking creatively. It believes that creativity and innovation will make learning fun. In fact, the Primary Schools Standard Curriculum (KSSR) aims to help stimulate teachers' and students' potentials through their teaching and learning approaches.

---

[2] D. J. Levitin, *This is Your Brain on Music: The Science of a Human Obsession*. New (York: Plume Printing, 2006), 6.

[3] Refer to Janet Mills, *Music in the Primary School*. (Oxford: Oxford University Press, 2009). Also to Bach Vinyets, N. B. Núria, *Using Songs in Primary Education: Advantages and Challenges*. (*TREBALL DE FINAL DE GRAU*, 2013).

[4] Refer to Susan Hallam, "The power of music: Its impact on the intellectual, social and personal development of children and young people." *International Journal of Music Education*. Volume: 28 issue: 3, page(s): 269-289. Article first published online: August 23, 2010; Issue published: August 1, 2010

Singing is one of the methods whereby edutainment[5], a new approach adopted by the Malaysian Primary Schools' Standard Curriculum.[6]

Using music and songs has become very popular among Malaysian pupils in primary schools, and to ensure that this attractive tool attains its goals and expands further to encompass many subjects including Islamic Education, teachers should know how to execute it in their learning and teaching process. One major challenge in the area of the teaching of Islamic Education in Malaysia is the relative inability of teachers to vary their teaching methods or activities suggested in the curriculum. As a matter of fact, most of the current Islamic Education teachers in Malaysian public schools lack teaching pedagogy skills.[7] Such shortcoming has an indirect effect on Islamic education teachers' reputation and achievements as well.[8] Studies showed that Islamic Education teachers' failure to vary their methods of teaching has contributed to students' lack of interest towards this subject. The studies further argued that Islamic Education teachers frequently limit their teaching strategies to 'lecture' method only. In addition, some critics claim that teachers of Islamic Education in Malaysia are not innovative enough. They are mainly inclined towards preparing their learners for examinations rather than internalizing Islamic values and encouraging them to think critically. It should be noted however that there is a lack of research related to the usefulness and practices of using music and songs as a method of teaching Islamic Education. The present paper tried to address this issue through self-reported practice of some Islamic Education teachers.

---

[5] Edutainment is a new term coinage that expresses the marriage of education and entertainment in schools or classrooms. Most often it includes content intended to teach but has incidental entertainment value.

[6] (Kementerian Pelajaran Malaysia, 2006)

[7] For further reading see, Mohd Shuhaimi Ishak and Abdullah Osman Chuah, "Islamic education in Malaysia: A study of history and development." *Religious Education*, 108 (3), 2013, 298–311. Also see, Zaiton Mustafa & Hishamudin Salim, "Factors affecting students' interest in learning Islamic education." *Journal of Education and Practice, 3*(13), 2012; and Mohamad Sahari & Hassan Langgulun, "Reason for School Children's Poor Attitude Towards Islamic Education: Pilot Inquiry." *Jurnal Pendidikan Islam*, 8 (3), 1999, 69-83.

[8] J. L. Abrantes, C. Seabra & F. L. Luis. "Pedagogical Affect, Student Interest, and Learning Performance." *Journal of Business Research*. 60 (9), 2006, 960–964.

Objectives

This article aims to address the following:

1. Investigate the usefulness of using music and songs by Islamic Education teachers through data collected from survey questions.
2. Identify the differences in usefulness and the practice of singing as a technique of learning, a fun method of teaching, in terms of gender, teaching experience and academic qualification.

Methodology

This study employs a quantitative cross-sectional research design. To collect mass data, a survey and questionnaires were distributed to a sample of respondents. The population of this study comprised of Islamic Education teachers in primary schools in Kuala Selangor, Selangor. The sampling technique adopted by the researcher was purposive because data based on the knowledge and experience of teachers was the main aim of the research. To obtain an appropriate sample size from a total population of 361 IS teachers, the research referred to Morgan and Krejcie's (1970) sample size table. It was found that this research requires 186 respondents. One major concern of the researcher before preparing the survey instrument in the form of a questionnaire was to ensure the relevancy of the instrument's characteristics, especially the background of Islamic Education teachers in Kuala Selangor. The questionnaire consisted of three parts; the first part involved information about the respondents, in terms of gender, teaching experience and academic qualification in Islamic Education. The second was mainly about teachers' perceptions towards the use of singing in the teaching of Islamic Education. The final part was about the level of singing practice in the teaching process. Likert-scale of frequency was used. For validity purposes, the questionnaire was evaluated by eight experts and their feedbacks were used for further refinement. For reliability, Cronbach's alpha was utilized to measure the amount of internal consistency of the items. Furthermore, a pilot study on 19 respondents was conducted, and based on the feedback of the respondents, the research made

many changes to the subsequent questionnaire. Once collected, all questionnaires were checked to ensure that the respondents had answered correctly in accordance with the common established procedures. Data from each questionnaire were placed directly into the SPSS program (Statistical Package for Social Science) and were analyzed using SPSS in descriptive and inferential statistics.

Results

220 copies of questionnaire had been distributed to all the teachers within the schools. However, only 186 of the questionnaires were answered.

Descriptive Analysis

Background of the Respondents

Table 4.1 Profiles of the Respondents

	N	%
Gender		
Male	44	23.7
Female	142	76.3
Teaching Experience		
1 – 5 years	42	22.6
6 – 10 years	64	34.4
11 – 15 years	27	14.5
15 years or more	53	28.5
Teaching Qualification		
Diploma	29	15.6
Degree	154	82.8
Master	3	1.6
N= 186		

Based on table 4.1, it is quite clear that out of the total of 186 respondents investigated for this study, an overwhelming majority (76.3%) of them was females. The number of sample for both male and female is half of the total number of population. Furthermore, the teaching experience of the respondents also has immense importance in deciding their values which are likely to affect their evaluation of

the usefulness of singing and music as a teaching method. This is because the more experienced teachers faced more situations, and are presumed to have practiced a variety of teaching methods and therefore they are likely to know better what teaching methods are more effective. Hence, the teaching experience of respondents is vital in influencing their responses; therefore, it was thought important to understand their teaching experience. Among the selected sample 34.4% had an experience spanning between 6 to 10 years. In addition, the evaluation of the teacher can also differ based on his or her educational qualification. This is because those teachers who have pursued higher studies tend to be more knowledgeable since they have been exposed to the latest trends and information in their areas. Moreover, those teachers who have gained a high educational qualification got a chance to improve their intellectual abilities, hence their way of understanding, analysis, and perception could also be different. For that purpose the majority of respondents (82.8%) held a degree. The rest were diploma and Master's holders at 15.6% and 1.6%, respectively.

The Usefulness of Singing as Evaluated by the Respondents

Referring to the research question about the usefulness of singing as a teaching tool as evaluated by teachers of IS, table 4.2 below shows the respondents' evaluation on the usefulness of singing.

Table 4.2 Respondents' Evaluation on the Usefulness of Singing

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree			
Music and singing is a creative method in teaching	0	1	4	91	90	4.45	.569	.325
Music and singing method is a waste of time.	92	85	9	0	0	4.44	.588	.346
Music and singing method helps develop teachers' thinking skills	0	1	20	125	40	4.09	.580	.337
Music and singing method helps help and raise teachers' emotional awareness	0	7	18	130	31	3.99	.645	.416
Music and singing is not suitable to the teaching of Islamic Education	68	101	15	2	0	4.26	.649	.422
Music and singing method helps develop teachers' effective communication	0	1	21	132	32	4.04	.552	.306
Music and singing method helps develop teachers' self-motivation	0	1	25	129	31	4.02	.569	.324
Music and singing method is able to help raise teachers' spiritual awareness	2	11	40	107	26	3.77	.800	.641
Music and singing method does not have any positive impact on teaching and learning	86	96	3	1	0	4.43	.558	.312
Music and singing method is a useful in the teaching and learning processes.	0	0	4	105	77	4.39	.531	.283

N=186

As shown in table 4.2, the overall mean for this variable was 4.19 which indicates that music and singing is very useful as evaluated by the respondents. The mean for almost every statement was above 4.0 and the highest mean was 4.45 in which the majority (97.3%) of respondents stated that singing is a creative method in teaching, whereas only 0.5% disagreed and 2.2% neither agreed nor disagreed with the statement. The lowest mean was 3.77 in which only 7% respondents did not agree that music and singing is useful in raising the spiritual awareness of the teachers. Still, the majority of respondents (57.5%) agreed that music and singing raise the spiritual awareness of the teachers, while 14% strongly agreed with the statement. Only 21.5% of the respondents either disagreed or were neutral. Other than that, the overwhelming majority of the respondents (95.2%) did not agree with the negative statement that singing is a waste of time, and that the method is not suitable to be used in the teaching of Islamic Education (90.9%) and singing does not give positive effect in teaching (97.8%). Overall, the respondents positively evaluated the usefulness of singing as a teaching tool.

The Respondents' Self-Practice of Singing Method

With regards to the research question whether Islamic education teachers practised music and singing as a tool of teaching, table 4.3 shows the answer.

Table 4.3 Respondents' Self-Practice of Singing

	Never	Rarely	Sometimes	Often	Always			
I use music and singing method in my teaching process.	4	27	92	53	10	3.20	.832	.693
I use some musical instruments in singing during my teaching process.	77	69	32	6	2	1.85	.891	.795
I prefer singing without using musical instruments.	14	33	70	61	8	3.08	.988	.976
I prefer singing rather than using other materials/music.	14	39	69	58	6	3.01	.978	.956
I like to use other sound material as teaching aids rather than just singing.	41	56	67	20	2	2.38	.981	.963
I just listen to my students in their singing activities.	22	52	77	32	3	2.68	.947	.897
I encourage other teachers to use singing in their teaching.	22	48	61	46	9	2.85	1.074	1.156
I prefer to use the lyrics and melody of the proposed textbooks.	12	26	81	52	15	3.17	.987	.976
I prefer to create lyrics and melody by my own.	47	42	69	18	10	2.47	1.13	1.27

N=186

Based on Table 4.3 the overall mean for this variable was 2.7 which indicates that most of the respondents frequently practise and use music and singing in their teaching activities. However, the number of respondents who did not practise singing in their teaching process was also quit high. The highest mean was 3.20 in which 49.5% of the respondents stated that only sometimes they use music and singing as a teaching method. A total of 33.9% of them often use singing and 14.5% rarely used it. Only 2.2% of the respondents stated that they never used singing as a teaching method. The lowest mean was 1.85 which shows that a significant number of the respondents (41.4%) never used any musical instruments while employing singing in their teaching. The percentages of respondents who rarely or sometimes used musical instruments were 37.1% and 17.2%, respectively. Overall, most of the respondents preferred to use singing as a method of teaching without accompanying it with musical instruments.

Findings and Data Analysis

Respondents' Rating of the Usefulness Level and Analysis of Mean

In relation to the research question about the level of usefulness of singing as a teaching method as evaluated by teachers of Islamic education, table 4.4 shows respondents' evaluation of the level of usefulness and the mean score.

Table 4.4 Respondents' Evaluation of the level of Usefulness and Mean

	Mean		N	%
Respondents evaluation on usefulness level	4.19	Less Useful	1	0.5
		Useful	32	17.2
		Very Useful	153	82.3

N = 186

As shown in table 4.4, the overall mean for this variable was 4.19 which indicates that the majority of respondents rated music and singing as very useful in the teaching of Islamic education.

Respondents' Self-Practice Frequency Level and Analysis of the Mean

Referring to the research question about the level of frequency of Islamic Education teachers' practice of music and singing as a method of teaching, table 4.5 shows the result of respondents' self-practice frequency level and the mean score.

Table 4.5 Respondents' Self-Practice Frequency Level and Mean

	Mean		**N**	**%**
Frequency level	2.74	Less Frequently	86	46.2
		Frequently	96	51.6
		Very Frequently	4	2.2

N = 186

Based on Table 4.5, the overall mean for this variable was 2.74, a low value, which indicates that a number of respondents frequently employed music and singing in their teaching and learning processes. However, the number of respondents who were less frequently using music and singing was also quite high.

Comparison of Respondents' Rating of the Usefulness Level *vis-a-vis* Gender

In relation to the research question on whether there were any significant differences in teachers' evaluation of the usefulness of music and singing in the teaching of Islamic Education that could be attributed to gender, Table 4.6 shows the results.

Table 4.6 Mann Whitney U Test on Respondents' Rating of the Usefulness Level *vis-a-vis* Gender

	Qualification	**N**	**Mean Rank**	**Sum of Ranks**	**U**	**Z**	**Sig.**
Rating Level	Male	44	84.40	3713.50	2723.500	-1.939	.053
	Female	142	96.32	13677.50			

N = 186

The above Table 4.6 reveals the results of Mann Whitney U Test for the rating level scores of the respondents, whereby the male and female groups did not show any statistical difference (Z=-1.939; p=.053>.05). The rank average of the evaluation level scores of the male group respondents was 84.40 while the respondents in the female group had an evaluation level score rank average of 96. 32. The rank averages of the groups' evaluation level scores indicates that although the female respondents had a slightly higher rating, both male and female groups had somewhat close rating levels.

Comparison of Respondents' Rating of the Usefulness Level *vis-a-vis* Teaching Experience

With regards to the research question on whether there were significant differences in teachers' evaluation on the usefulness of singing in teaching Islamic Education that could be attributed to the teaching experience, Table 4.7 shows the outcomes.

Table 4.7 Kruskal Wallis Test on Respondents' Rate of Singing Method Usefulness Level *vis-a-vis* Teaching Experience

	Teaching Experience	N	Mean Rank	χ^2	Df	Sig.
Rating Level	1 – 5 years	42	94.58	2.58	3	.461
	5 – 10 years	64	96.99			
	11 – 15 years	27	96.30			
	15 years or more	53	87.00			
N = 186						

These values indicate that there was no significant difference in the rating level across respondents with different teaching experience, χ^2 (1, N=186) =2.58, P>.05. The table shows that the respondents who have a 5-10 year experience had scored slightly higher than those in the other categories.

Comparison of Respondents' Rating of the Usefulness Level *vis-a-vis* Academic Qualification

Referring to the research question on whether there were any significant differences in teachers' evaluation of the usefulness of singing in teaching Islamic Education that could be attributed to the teachers' qualification, Table 4.8 shows the results.

Table 4.8 Comparison of Respondents' Rating of the Usefulness Level *vis-a-vis* Academic Qualification

	Qualification	N	Mean Rank	χ^2	df	Sig.
Rating Level	Diploma	29	84.48	2.815	2	.245
	Degree	154	95.48			
	Master's	3	79.17			
N = 186						

These values indicate that there was no significant difference in the rating level across respondents with regard to their academic qualification, χ^2 (1, N=186) =2.815, P>.05. Nevertheless, the table above shows that the respondents who held a Bachelor's degree scored higher. This demonstrates that the respondents with a degree had higher rating levels than those who held a Diploma or a Master degree.

Comparison of Respondents' Self-Practice Frequency Level *vis-a-vis* Gender

In relation to the research question about whether there were any significant differences in teachers' self-practice frequency level of using singing in teaching Islamic Education that could be attributed to their gender, a Mann Whitney U Test had been carried out. Table 4.9 shows the results.

Table 4.9 Mann Whitney U Test on Respondents' Self-Practice Frequency Level *vis a-vis* Gender

	Qualifcation	N	Mean Rank	Sum of Ranks	U	Z	Sig.
Self-Practice Frequency Level	Male	44	103.48	4553.00	2685.000	-1.610	.107
	Female	142	90.41	12838.00			
N = 186							

It is noticeable from the outcomes of Table 4.9 that the male and female groups did not show any statistical difference (Z= -1.610; p=.107>.05). The rank average of the frequency level scores of the male respondents was 103.48 while the female respondents had a frequency level score rank average of 90.41. Even though the male group had a higher frequency level. The rank averages of the groups' evaluation level scores indicates that both male and female groups had somewhat close frequency levels.

Comparison of Respondents' Self-Practice Frequency Level *vis-a-vis* Teaching Experience

Referring to the research question about whether there were significant differences in teachers' self-practice frequency level of using music and singing in teaching Islamic Education that could be attributed to the teaching experience, Table 4.10 shows the results.

Table 4.10 Kruskal Wallis Test on the Respondents' Self-Practice of Singing Method Frequency Level *vis-a-vis* Teaching Experience

	Teaching Experience	N	Mean Rank	χ^2	df	Sig.
Self-practice Frequency Level	1 – 5 years	42	81.52	6.744	3	.081
	5 – 10 years	64	100.52			
	11 – 15 years	27	106.02			
	15 years above	53	88.14			
N = 186						

The values in Table 4.10 indicate that there were no significant differences in terms of the frequency level between the respondents that could be attributed to difference in their teaching experience, χ^2 (1, N=186) =6.744, P>.05. Nevertheless, respondents who had a teaching experience between 11-15 years scored higher than the others.

Comparison of Respondents' Self-Practice Frequency Level *vis-a-vis* Academic Qualification

With regards to the research question about whether there were any significant difference in teachers' self-practice frequency level of using singing in teaching Islamic Education that could be attributed to their academic qualification, table 4.11 shows the results.

Table 4.11 Comparison of Respondents' Self-Practice Frequency Level *vis-a-vis* Academic Qualification

	Qualification	N	Mean Rank	χ^2	df	Sig.
Self-Practice Frequency Level	Diploma	29	81.16	3.031	2	.220
	Degree	154	96.21			
	Master's	3	73.83			
N = 186						

The values indicate that there was no significant difference in frequency level across respondents with different qualifications, χ^2 (1, N=186) =3.031, P>.05. Still, Table 4.10 shows that the respondents who hold a Bachelor's degree scored higher than the rest.

Correlation between the Rating of the Usefulness Level and the Self-Practice Frequency Level

Referring to the research question about whether there is any correlation between the teachers' evaluation of the usefulness of music and singing and their practices of this strategy in teaching of Islamic Education, Spearman's rank-order correlation test had been carried out. Table 4.12 shows the results.

Table 4.12 Correlation Matrix of the Levels of Rating and Level of Frequency

	1	2
Evaluation Level	1	
Level of frequency	.002	2
N = 186		

The figures reveal a very weak but positive and statistically significant correlation between the rating and the frequency level (r=.223, p=.002). This correlation shows that the respondents self-practice of using music and singing as one of their teaching methods has a small influence on their rating of the usefulness of this strategy.

Discussion

The main objective of this research was to explore the level of usefulness and their self-practice of singing as rated by teachers of IS in Kuala Selangor. The research questions were:

i. What is the usefulness of singing as a teaching tool as evaluated by teachers of Islamic Education?
ii. Do Islamic Education teachers practice singing as a tool of teaching?
iii. What is the level of usefulness of singing as teaching method as evaluated by teachers of Islamic Education?
iv. What is the level of frequency of Islamic Education teachers' practice of singing as a method of teaching in their classroom?
v. Are there any significant difference in teachers' evaluation on usefulness of singing in teaching Islamic Education in terms of gender, teaching experience and academic qualification?
vi. Are there any significant difference in teachers' self-practices level of using singing in teaching Islamic Education in terms of gender, teaching experience and academic qualification?
vii. Is there any correlation between the teachers' evaluation of usefulness of singing and their practices of singing in teaching Islamic Education?

The mean of the usefulness level which was found to be 4.19 indicated that the majority of respondents (82.3%) rated singing as very useful. 17.2% found it useful, and only 0.5% rated singing as less useful. Furthermore, 97.3% of the respondents agreed or strongly agreed that singing could be used as a creative method in the teaching of Islamic Education subject.

As suggested by many researchers, the inclusion of music leads to greater creativity in the classroom, which can contribute to the improvement of teachers' teaching skills and help them to act as motivators to their students in the learning process. Some critics argued that teachers of Islamic education in Malaysia are not innovative enough, they mainly focus on preparing their pupils for examinations rather than internalizing Islamic values and encouraging them to think critically. This study, however, showed that singing is able to help develop the thinking skills of the teachers and becoming more creative. In fact, 97.8% of the respondents disagreed with the assumption that singing does not have a positive impact on the teaching process of Islamic education.

The majority of the respondents agreed that music and singing help in developing teachers' thinking skills and raise their emotional awareness. This is supported by Tim Murphey[9] who argued that music and songs can assist in changing the atmosphere in a classroom and create a fun learning one. Nuriyah[10] and Sabura[11] also claimed that using songs as a teaching method is very easy and fun. 97.9% of the respondents also agreed that singing is useful in the teaching and learning processes. However, as mentioned by Gaither[12], researchers suggest that music is not always useful in every

---

[9] Tim Murphey, *Music and Song: Oxford English Rbt Series Resource Books for Teachers*. (OUP Oxford, 1992).

[10] Nuriyyah Ab. Malik, "The effectiveness of using contemporary songs to enhance the students' performance in learning vocabulary." (Unpublished dissertation, Open University Malaysia, Kuala Lumpur, 2009).

[11] Sabura Mohammad, "A study of learning vocabulary through songs for year 5 students." (Unpublished thesis, Open University Malaysia. Kuala Lumpur, 2009).

[12] A. R. Gaither, "Turn the music on: The usefulness of non-commercial background music as an effective learning tool for higher education students." *McNair Scholars Journal*, 13 (1), 2000, 40–55. Retrieved April 25, 2015 from http:// www.csus.edu/mcnair/the-mcnair-experience/_ 2c-msp-journal/ mcnair2013.pdf

educational set up; it could be a source of a distraction if not utilized properly.

Another objective in this study was to investigate the frequency and level of frequency of respondents' self-practice in using singing as a teaching method. The overall mean of the frequency level found was 2.7 which indicated that most of the respondents (33.9%) frequently practiced and used this method. Nevertheless, the number of respondents who seldomely employed music and singing was found to be high (49.5%), and 41.4% never used this method in their teaching. This shows that most of the Islamic Education teachers tend to not use music in the classroom. This is probably because of the legal stand of many Muslim religious authorities permissibility of music. Abu Hanifah is the strictest in this matter, as he disliked singing if it involved the use of musical instruments. He considered it as a sinful act.[13] This explains to some extent the reluctance of some Islamic studies teachers to use any musical instrument as teaching aids even if they agree to use singing in their classrooms.

The findings of this research showed no significant difference among the respondents that could be attributed to their gender, teaching experience or academic qualification *vis-a-vis* their rating of the usefulness of the music and singing method. This may be attributed to the fact that most of the teachers tend to accept music and singing as a method of teaching in Islamic Education subject. Still, there were some Islamic Education teachers who do not prefer that method. Furthermore, there were no significant differences among the respondents due to gender, teaching experience and academic qualification *vis-a-vis* their self-practice frequency level.

Another objective of this study was to identify whether there is any correlation between teachers' rating of the singing method usefulness level and their self-practice frequency level in using singing. The finding showed that there is a correlation between the

---

[13] See, Mustafa Al-Kanadi, *The Islamic Ruling on Music and Singing in Light of the Qur'an, the Sunnah, and the Consensus of Our Pious Predecessors*. (Jeddah: Bilal M. Al-Kanadi & Broths, 1998). Also see Ali Al-Usayli Al-Amili, *Al-Ghina fi Islam Tarikhuhu Athtaruhu Ahkamuhu ala' al-Aadhahib al-Khamsah* (1st edn.). (Beirut: Mu'assasat al- A'lami lil Matbu'at, 1984).

respondents' rating of usefulness level and their self-practice (p=.002). This means that the respondent who frequently practiced music and singing as a teaching method rated it as very useful. As a result, they can see the positive impact of this method to them and their learners. However, in this research the findings showed that the correlation that existed between these two variables was very weak (r=.223). This implied that what they actually rated is not in line with their self-practice. Lack of time or chances to do so are probably some of the reasons.

Few studies argued that Islamic Education teachers' failure to use a variety of methods in their teaching can contribute to students' lack of interest towards this subject. Studies further claimed that Islamic Education teachers frequently limit their teaching strategies to 'lecture' method.[14] The findings showed that though most of the respondents have used music and singing in their teaching and learning processes, they did not fully make use of this strategy even if they admitted that it is very useful.

It is obvious that most of the teachers of Islamic Education have a decent Islamic background, and of course aware of what is permissible and not permissible in Islam. Based on the findings of this research, the majority of the respondents rated singing as very useful. This shows that the respondents are aware of the importance of singing, and they endorsed this method as long as it does not bring negative effects. According to the Qatari legal authority Shaikh Yusuf Al-Qaradawi there is no strong evidence that music is not permissible[15] echoing his master Shaikh Mohamad Al-Ghazali who argued that singing and music are permissible as long as they do not contradict with Islamic teachings.[16] The majority of the respondents

---

[14] See for example, Ab Halim Tamuri, "Islamic Education Teacher's Perception of the Teaching *Akhlaq* in Malaysian Secondary School in Malaysian secondary school." *Journal of moral education*, 36(33), 2007, 371-386. And also, Maimun Aqsha Lubis, Melor Md Yunus, Mohammed Diao, Tajul Arifin Ramlee Mustapha & Noriah Mohd Ishak, "The Perception and Method in Teaching Islamic Education." *International Journal of Education and Information Technology, 5*(1), 2011, 69-78.
[15] Yusof Al-Qaradawi, *Fiqh al-ghina' wa-al-musiqa fi daw' al-Qur'an wa-al-Sunnah*. (Al-Qahirah: Maktabah Wahbah, 2011).

in this research preferred to use singing as their teaching method because of its numerous benefits to students and teachers.

Conclusion

The majority of respondents in this study rated music and singing method as very useful, even if some of them did not practice it frequently in their teaching activities. Despite the differences of gender, educational qualifications and experience, their rating of singing method's usefulness level and their self-practice was not statistically significant. This shows that the majority of the respondents believe that singing is a useful method and that it could be utilized as a teaching method in the subject of Islamic Education. Hence, we can deduce that the use of music and singing by the teachers of Islamic Education is useful, and can help improving students' academic performance. More importantly, this method can have a positive impact on the teachers as well. No doubt that teachers play an important role in the delivery of knowledge, and the instructional methods they adopt affect the outcome of the knowledge they ultimately transmit to their students. Most of the respondents in this study agreed that singing helps in developing the thinking skills among teachers, and raises their emotional awareness, self-motivation, spiritual awareness, effective communication and many more advantages. The adoption of creative methods of teaching in Islamic Education such as music and singing could yield a positive impact on both teachers and students. The Ministry of Education and other related agencies should address this pedagogic of purest benefit of its issues and reinforce all efforts which are expected to contribute to the improvement of the teaching of Islamic Education in Malaysia.

AL-SHAJARAH

Special Issue

Contents

9 771394 687009