



The educational and pedagogical performance of Islamic education teachers in Algerian secondary schools -A sociological approach–

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Abstract:

The teaching of the islamic sciences in the algerian school rely on a sacred purposes principally refering to the holy Coran and the Sunna of the prophet peace be upon him . This noble mission has got a direct impact on the society through a right and a correct educational and sociological background, which will have a great impact throughout the time on the society as preparing future leaders and skillful profisionals. In the other hand the role of the teachers is very crucial and important by doing such a noble job. This, a teacher must have some definit characteristics: didactical, educational, leadership and above all academical performances going hand by hand with islamic sciences skills. In addition, the teacher has to have some cultural, social and material capitals inorder to have the capacite to perform and to do his noble work in a correct way, because working with children and teenagers IS not an easy task and it necessits a great effort and a fixed stratégies to succeeded in this sinsitive mission. Hence teacher will be the most important segment to disscus in this speech.

Key words: Education, islamic sciences, Didactics, teacher, education strategies of learning.

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1. Introduction:

The intellectual invasion and moral decay imported from the Western world through the media and social media platforms is a real dilemma for all the conservative countries. The Algerian society, like other Arab and Islamic societies, has begun to suffer from this sensitive and crucial problem. In fact, these platforms have captivated our youth and seized their minds in an era of communicational and cultural globalization that has transformed the world into a small global village. In this village, information and the severe temptations occurring in other parts of the world flow uncontrollably like a torrential flood, attracting our youth who are influenced by them without any critical filtering or analysis. This explains the terrible and dangerous moral decline that now threatens the very essence of the Algerian society, jeopardizing the present and future of its youth and eroding all the inherited ethical values that generations have been instilling in the souls of the Algerian society and striving to preserve by all means.

Any insightful observer, concerned intellectual about the fate of people and country, or a specialist in Sharia, social, or human sciences whose heart is set on educating the young generation, envisions a grim picture of the moral state that many of our youth have fallen into. This grim image is no longer confined to different segments of society - males and females of various ages in the environment or social setting - but has also spread to the Algerian school in its various stages, as it is a very important social structure for socialization, to the point where our authenticity is at a crossroads.

Here lies the importance of teaching Islamic sciences, which has become even more significant in this fluctuating era of science, technology, communications, and the open media space in the midst of the tremendous expansion of social media platforms that have become a major means of social, political, and cultural influence, and the exposure to the material allurements of the Western world... Consequently, materialism has overwhelmed our contemporary life and has significantly impacted our morals. We see this in the weakening of social, religious, and cultural values in our souls, the adults, let alone in our teenagers and youth. Therefore, there is a pressing and more than necessary need today for Islamic education that can restore the lost balance, put our youth back on the right track, and equip them for a better tomorrow dominated by Islamic values and moral virtues. This is a very heavy burden on our educational institutions (our secondary schools), which are considered the second most important socializing institution after the family.

In our local societies, the prevalence of crimes, deviations, and corruption of all kinds stems from a weak religious conscience on one hand, and the decline of the educational role of various socialization institutions on the other. This

situation necessitates a particularly strong intervention by schools to educate students from an early age, instill Islamic values in them, nurture and support wholesome customs and traditions, and raise awareness about harmful behaviors and ideas such as bigotry, extremism, poor morals, and other diverse and multiple social ills. A true Islamic awakening aims for justice, goodness, and balance based on the teachings of our religion in all aspects of life, and this awakening requires school-based religious education to protect it from deviation and to make it a tool for building rather than destroying society and individuals.

Thus, the intervention of the school has become more than necessary, and the need for school-based Islamic education in our society has become imperative. It is not just a scientific subject like other subjects, but rather a scientific educational standard by all standards, which requires academic and pedagogical specifics in its application. Additionally, the teacher responsible for the educational material must also possess unique scientific, psychological, social, and educational qualifications that enable them to undertake this challenging task competently.

No matter what is said about the Islamic education teacher in our educational institutions (secondary schools), the educational process itself is a complex one governed by different elements and parties. Consider then the educational process that involves imparting lessons in Sharia sciences aimed at education in a local and international social reality that is also complex. In all this, the teacher remains an important and active element. We must explore their educational and teaching role amid conflicting qualifications—educational, cultural, spiritual upbringing, and social circumstances—and this leads us to raise the following problem and questions:

2. Problematic:

This article will attempt to answer the following questions: Are there unique features or characteristics of the educational process in teaching Islamic education, or is it not different from the process of teaching other subjects? What are the foundations and objectives of teaching Islamic sciences in Algerian high schools? What are the essential qualities that should be present in an Islamic education teacher in Algerian high schools from a sociological perspective? What are the educational and teaching strategies that a teacher should embody in the classroom with their students? Lastly, what are the traits and characteristics of an effective and successful Islamic education teacher?

3. The particularity of the educational and teaching process in Islamic education:

The educational and teaching process in the classroom is extremely complex because it is fundamentally based on the process of communication and discourse between the teacher of Islamic sciences and the students or learners, through the element of discourse, which is the field where all elements or pillars of that discourse crystallize, including:

3.1. The sender-speaker or the teacher. 3.2. The receiver or the learner. 3.3. The elements that bind the two parties in the educational and teaching process, such as the relationship between the sides of the discourse, shared knowledge, and the general social conditions that unite them, stirring assumptions and constraints that frame the communication process. The better the intellectual references are agreed upon between the two parties, the better the communication, the achievement of this communication's goal, and the more successful the educational and teaching process. The element of social conditions may be the most dominant in the discourse due to its impact on the other elements, as we will see later¹

Additionally, the channel of discourse and the message are also very important for the success of the communication process between the teacher and the learner. Therefore, it is necessary to consider this channel to ensure an effective communicative process without distortion. To make our subject comprehensive and more in-depth, we need to address some specific concepts related to the educational and teaching process in general and particularly to teaching Islamic sciences in our educational institutions: primary, middle, and high school.

Secondly, defining some concepts related to the educational and teaching process in general, and the teaching of Islamic education in particular:

4. The concept of education:

There is no universally agreed upon definition of education due to the different philosophical foundations that human groups use to train their generations, and establish their values and beliefs. Opinions vary about the concept of the educational process, its methods, and means².

Generally, education encompasses all acts within the society to which the individual belongs, comprised of both explicit and implicit knowledge with the goal of aligning the individual's behavior with the standards and values of their

1-Abdul-Hadi bin Dhaifir Al-Shahri, Strategies of Discourse: A Linguistic Pragmatic Approach, pp39-40.

2-Bahaa Al-Din Al-Zuhouri, The Islamic Educational Approach for Children, p16.

society¹. Alternatively, it is everything that guardians and teachers do to children with the aim of social upbringing...² Thus, the goal of education is to prepare the youth psychologically, socially, culturally, and politically, etc., to be the men of the future, using all human, material, and moral means, mechanisms, and structures to achieve the objectives outlined in the state's educational and educational project.

4.1. The concept of teaching Act and its role in Educational and teaching process: The discussion of the educational and teaching process in Islamic sciences, like in other social and human sciences, leads us to address an important element of the educational and teaching process, namely the teaching act. This act serves as the basic unit of analysis, and the analysis of the teaching act primarily revolves around the duality of act/situation. Here lies the role of the teacher's environment as an integral part of that situation. In more precise terms, there are a number of internal and external organizing influences that affect the actor [the teacher] at a particular moment inside the classroom. Therefore, their behavior (the teacher's) varies depending on the social situations surrounding them... Therefore, the perspective on the teaching act must be a holistic one, governed by a series of interactions between the teacher and the student or students³.

4.2. the concept of social control and its importance in the educational and teaching process: This leads us to another no less important element of the educational process, social control, where the sociologist "Karl Mannheim" emphasizes the importance of education in social control. He also highlights the role of educational institutions in partnering with the family in the process of shaping individual behavior. Education and upbringing do not occur except within a social environment. However, the importance of individual freedom in the process of acquiring knowledge for the individual should be considered, as it and social control are interdependent elements. If one appears, the other necessarily appears, and conversely, if one disappears, the other also disappears⁴. Social control does not mean a principle of domination in the educational process, as the latter could lead to adverse results - counter-reactions - and to aversion, conflict, and collision with the teacher, the school environment, and even the family environment in general. Here lies the importance, according to "Karl Mannheim," of the relationship between education, upbringing, and socialization, which are considered inseparable parts

1-Delandshe Viviane, Education and Training, p63.

2-Durkheim Emile, Education and Sociology, p69.

3-Khawla Zarouki, Learning and Changing Deviant Behavior in a Rehabilitation Institution: A Field Study at the Rehabilitation Institution of Ouargla, p36.

4- ibid, p45.

of the educational process. They are two sides of the same coin that cannot be separated from each other. Socialization in the family prepares children to acquire the habits, traditions, and values of society, which will be clearly reflected in educational institutions in general and in classrooms in particular, also appearing as social cohesion and assurance¹.

Ideal or exemplary education is the type that students seek from an Islamic education teacher without any pressure, coercion, or enforcement of punishments. Such a teacher should provide students with types of Sharia knowledge that not only educate them but are truly beneficial, making them feel the experience is essential for themselves. When this occurs, students will engage with it voluntarily, and this is what we hope Islamic education teachers in our schools will achieve².

Therefore, it is essential for those involved in the educational and pedagogical process, especially teachers, to have specific strategies and plans in place during their performance of educational and pedagogical duties, and in their interactions and engagements with learners or students. These students come from various social backgrounds and different family environments, meaning that strategies are nothing but precise methods designed to address a problem or accomplish a task, or rather a set of operations aimed at achieving specific goals. Thus, they are essentially measures devised for controlling specific information and managing it. A strategy can be considered a plan primarily designed to achieve a desired goal or purpose. This plan is characterized by two crucial dimensions in the educational and pedagogical process: the planning dimension, which is a theoretical aspect imposed by specific practical conditions and naturally resides in the mind, and a material dimension that manifests in reality through the implementation of the strategy practically. Naturally, the central active element in this process is the teacher, who is required to analyze the context and plan its application according to specific requirements and special circumstances that necessitate choosing the resources that help them accomplish their work and achieve their goals³.

Herein lies the competence and intelligence of the Islamic education teacher, as they are required to inspire the learners' ambitions and elevate their desire to learn to the highest levels, not to burden their minds or intellects with a slew of theoretical ideas or contemplative opinions that hinder their creative, learning, and even educational capabilities. Therefore, their role is much deeper than that;

1-Khawla Zarouki, Learning and Changing Deviant Behavior in a Rehabilitation Institution: A Field Study at the Rehabilitation Institution of Ouargla, the same page.

2-Emile Durkheim, Moral Education, p176, adapted.

3-Abdul-Hadi bin Dhafir Al-Shahri, Strategies of Discourse: A Linguistic Pragmatic Approach, the previous reference, p53

it depends on a continuous process of changing the learner's behavior, and this can only be achieved by providing the means and essentials of success, including educational and pedagogical resources¹. This is reflected in the words of Malik bin Nabi, who considered that humans are governed by the planning of their actions driven by reasons, not subject to randomness, or else they would deviate from performing their task or find it impossible to undertake at all, turning their process into merely an adventure, nothing more, nothing less. Thus, human activity, according to Malik bin Nabi, fundamentally adheres to the methods that define this human activity and ensure its practical completion, as well as its internal motivations which play a role in the success of this achievement. Based on this, the intellectual content that realizes all types of progress for a specific society, including technological, social, and moral progress, etc². emerges here. This leads us to understand the specifics of Islamic education and its distinguishing features from the education known in other disciplines.

5. The concept of Islamic education:

Similarly, regarding the concept of Islamic education, there is no universally accepted definition. However, all definitions share a common understanding that Islamic education is a curriculum and source that are not human but divine. This divine aspect imbues it with non-human characteristics, goals, means, content, and methods that differ from those created by humans, aiming for perfection and mastery³. Its implementation achieves the high ideals, morals, and behaviors prescribed by the Sharia of Allah Almighty. Thus, Islamic education is a process through which high ideals and values are instilled in the youth, their behaviors polished and directed correctly, and their personalities built according to the noble principles of Islamic Sharia, which qualifies them to be beneficial and positive contributors not just to themselves, their families, and their society, but also to humanity at large⁴. This is what facilitates their role as stewards on Earth. Here lies the distinction between the two concepts, where secular education relies on foundations, principles, and theories that are scientific and human, while Islamic education additionally relies on Islamic legal principles derived specifically from the Quran and the noble Sunnah to achieve the objectives outlined in nurturing a generation that is beneficial in all aspects:

1-Emile Durkheim, Moral Education, the previous reference, p224.

2-Malek Bennabi, The Major Issues, Dar Al-Fikr, pp99-100.

3-Mubarak Obaid Al-Qahtani, Islamic Education: Its Concept, Sources, and Methods, p17.

4- M. Intisar Zain Al-Abidin Shahbaz, The Impact of the Group Discussion Method on the Academic Achievement of Fourth Grade Preparatory School Girls in Islamic Education, p771.

scientific, practical, moral, educational, psychological, cultural, and social, according to Islamic principles.

5.1. Foundations and objectives of Islamic education teaching: The principles and foundations of teaching Islamic education can generally be summarized in the following points:

5.1.1. Working towards the growth of an individual's personality, achieving their psychological and mental balance, and their emotional perfection.

5.1.2. Striving to build and modify the behavior of the learner.

5.1.3. Working on building both the individual and the society, considering that the individual is the nucleus and the fundamental pillar of society, and by building the individual, the society is built.

5.1.4. Establishing the individual's belief system to fully convince them that their actions, words, behaviors, and everything they do are under divine surveillance, strengthening their sense of responsibility and fear of Allah Almighty.

5.1.5. Instilling noble human principles in the youth and constantly reminding them of Allah's preference for them over other creatures, which helps them discipline their instincts and align them with their innate nature.

5.1.6. Preparing the individual and raising them on virtues and high values such as goodness, righteousness, and helping others.

5.1.7. Instilling noble human values in individuals to qualify them to be beneficial to all humanity, as evidenced in the Quran.

5.1.8. Building the individual's spirit on a thought that clings to their cultural heritage and legacy, embracing the new that does not clash with their beliefs and religion¹...

5. 2. Concept of Islamic Education Curricula: Islamic education curricula constitute a system of immutable divine truths, standards, and values, along with variable and evolving human knowledge and experiences. These aim to nurture the individual (learner) psychologically, educationally, pedagogically, and socially, building an Islamic personality imbued with Islamic values and principles. These operate within a social framework to enhance life and cultivate the Earth according to the methodology of Allah Almighty. Thus, they are a type of curriculum derived from the Quran and the Sunnah of the Prophet Muhammad (peace be upon him), designed to serve humanity in this life and the hereafter. Whether it is in terms of stewardship on Earth, preserving the lives of all people according to the five necessities recognized in Islamic law—life,

1-Nabil Al-Samalouti, Building the Islamic Society and Its Systems: A Study in Islamic Sociology, pp135-141.

honor, property, etc.—or in terms of the laws and doctrinal rulings that regulate their psychological, social, financial lives and more, these curricula foster strong relationships between the Creator and humans in this life and the hereafter. This creates a sense of self-monitoring in the individual, developing their sense of responsibility towards themselves and others, shaping both their individual and collective spirit, and aligning their behaviors correctly¹...

5.3. Foundations of the Islamic Concept of Education:

The ultimate goal of teaching Islamic education (or sciences) in our educational institutions is to raise a generation in accordance with the gentle teachings of Islam. This is clearly manifested first by instilling in them a strong faith, and secondly by acquainting them with their religion and the purpose of teaching this subject so they may become good servants in the future for themselves, their families, their community, their religion, and humanity at large. This is evident in the understanding of the following important elements:

5.3.1. The uniqueness of Allah in divinity: Where Allah is the one and only God, the singularly eternal, who neither begets nor is begotten, and there is none comparable to Him. No one shares His divinity and lordship, as evident in all His creations and the universal laws that have confounded both humans and jinn in producing anything similar².

5.3.2. The cosmic miracle: Scientific studies have proven that the creation of the universe was with unprecedented precision and balance, leaving no room for chance or imbalance, no matter how slight. All this affirms His Almighty capability, expertise, and that He is the All-Knowing, the Owner, the Capable.

5.3.3. The creation of man: This is clearly demonstrated in the precise creation of humans, the very high level of engineering in their organs and components, their well-proportioned structure, and the miraculous nature of their creation, including the instilling of the soul from His command and power. No one, no matter how knowledgeable or innovative, can replicate this soul or produce anything like it—a challenge and a rebuttal to the polytheists and atheists who claimed that humans originated from apes or sought to create humans.

5.3.4. The secret of life: The Quran and the pure Sunnah have proven in many places and sayings that humans were not created aimlessly but have a mission in life, which is the stewardship of the Earth and the worship of Allah Almighty. Thus, life is the greatest gift God has given them to, if they act rightly, transition through it to eternal life in Paradise. However, they may face

1-Majid Arsan Al-Kilani, *Curricula of Islamic Education and the Educators Involved*, pp9-10.

2-Majid Arsan Al-Kilani, *The Philosophy of Islamic Education: A Comparative Study Between the Philosophy of Islamic Education and Contemporary Educational Philosophies*, p48.

trials and tribulations in life to elevate their status before Allah and increase their good deeds, with the reward corresponding to the levels of trial and faith, because this worldly life is but a place of trial and its pleasures are fleeting¹.

6. Methods and educational dimensions of teaching Islamic education:

There are many methods in teaching Islamic education, of which the most important are summarized in the following points:

6.1. Role Modeling: This is a very effective method where the student emulates their virtuous teacher as a model in behavior, actions, words, and ethical refinement. This method relies on the principle of consistency, summarized in the saying: "Do not speak words that contradict your actions"; your words must align with your actions².

6.2. Encouragement and Intimidation: This is the best method for controlling behaviors and directing them towards improvement, motivated by the desire for Allah's approval and fear of His punishment.

6.3. Guidance and Good Advice: Using moral and ethical guidance to influence behavior.

6.4. Measured Punishment: Implementing punishment effectively (neither excessive nor insufficient) such that it does not harm the learners or constitute torture.

6.5. Using Stories: Engaging learners and educating them through the narration of experiences of past peoples and individuals.

6.6. Character Development: Educating the soul and guiding behaviors by abandoning bad habits and fostering better ones.

6.7. Using Visual and Tangible Methods: Employing methods that learners can see and touch.

6.8. Encouraging Dialogue: Promoting a method of dialogue and exchange of opinions and ideas without excluding the learner.

6.9. Experiential Learning: Encouraging learning even through mistakes, based on the principle that "one who does not work does not make mistakes."

6.10. Learning from Real-Life Events and Others' Experiences: This method is very effective in guiding behavior, improving ethics, and teaching moral lessons by learning from past mistakes made by others, fostering virtues like patience and resilience in the face of trials, and recognizing that our experiences are not unique but shared by many³.

1-Murad Sabrtai, The Western Approach to the Educational Phenomenon, A Critical Study of the Most Prominent Theoretical Approaches in the Sociology of Education, pp197-199.

2-Abdul-Hadi bin Dhafir Al-Shahri, Strategies of Discourse: A Linguistic Pragmatic Approach, the previous reference, p94.

3-Muhammad Qutb, Curricula of Islamic Education, Part One (The Theory), p208.

6.11. Fostering Individual Potentials: Focusing on unleashing the individual's potentials in beneficial ways and guiding them correctly.

6.12. Effective Use of Leisure Time: Teaching individuals to use every moment of their life beneficially for both this world and the hereafter¹.

6.13. Education through Habituation: Training the soul effortlessly to achieve its purpose and goal, which includes attaching the human heart to its Creator² This attachment will alleviate many hardships and provide belief in Allah as the cause of all causes and the decider of events, which is the secret and source of success, mental peace, and substantial good³.

All these are Islamic educational methods that benefit students in forming their character, social upbringing, psychological, and spiritual education.

The teaching methods are also practical and applicable as follows⁴.

Lecturing: Lecturing plays a crucial role in education, and one of the most important techniques used in lecturing includes:

7. The Basic Elements Required in an Islamic Education Teacher from a Sociological Perspective:

7.1. Cultural Capital: This element is indispensable for the scientific and cognitive upbringing of the teacher. It refers to a collection of symbolic assets, which include:

7.1.1. Knowledge Acquired: Represented in the integrated state as permanent predispositions of structure, such as being proficient in various fields of knowledge, being cultured, having good command of language and eloquence, understanding the social world and its symbols, and being knowledgeable about it.

7.1.2. Material Accomplishments: Inherited cultural assets such as artworks, books, dictionaries, tools, and instruments.

7.1.3. Certificates and Qualifications: Scientific, intellectual, literary, cultural, and religious qualifications and achievements, and overall life experiences. These are part of the cultural capital⁵.

essential for earning respect and scientific recognition. For an Islamic education teacher, this includes memorizing the Quran and Hadith, studying interpretations by ancient and modern scholars, delving into jurisprudence, Sunnah, biography, and creed. Additionally, being aware of related sciences like psychology, sociology, medicine, and staying informed about global

1-Nabil Al-Samalouti, Building the Islamic Society and Its Systems: A Study in Islamic Sociology, pp141-155.

2-Muhammad Qutb, Curricula of Islamic Education, pp180-216.

3-The same reference, pp200-201.

4-Ne'ma Al-Habib, Methods of Teaching Islamic Education, pp58-81 with some modifications.

5-Stéphane Chauvire and Christian Chauvire, "Bourdieu Dictionary", pp162-163.

developments is crucial to avoid outdated thoughts and analyses of social reality.

From a sociological perspective, knowledge comprises ideas, information, data, and symbolic structures that an individual (the teacher) or society possesses in a specific historical context. It serves as a dynamic system guiding individual and institutional behavior in all areas of human activity, aiming to produce goods and services and organize relationships with others. Knowledge is evident in all aspects of society, interactions, and individual private life. It includes the content of knowledge acquired through social upbringing and education, lessons from work and life experiences, customs, traditions, heritage, and religious knowledge. Knowledge can be explicit and documented or implicit, guiding the mind and behavior without easy observation¹ An Islamic education teacher will reproduce this knowledge in the classroom, consciously or unconsciously.

Notably, according to Malik Bennabi, culture is not an exclusive domain of a specific group or class but a necessary constitution for all people, encompassing all forms of thought and social diversity... If culture is the bridge to progress and civilization, it also prevents individuals from falling into the abyss². making it crucial to transfer this culture, especially Islamic culture, from teacher to students to safeguard them from dangers and pitfalls in life and ensure their success in the hereafter.

7.2. Material Capital: Material capital is central to the success of an Islamic education teacher in performing his educational and instructional duties effectively. Financial stability ensures that the teacher is not preoccupied with material needs, allowing him to focus on his role. Money alone can meet his and his family's material and economic needs and is a vital component of social dynamics³. It is the lifeblood of life: "Wealth and sons are adornments of the life of this world" [Al-Kahf, 46]. Economic capital, such as wealth, vehicles, housing, electronic devices, and mobile phones, plays a significant role in the teacher's effective performance, preventing distractions and enabling him to focus on his duties in the classroom.

7.3. Social Capital: Social capital encompasses connections, relationships, and networks of acquaintances and friendships, providing the teacher with significant social leverage. The ability to act and react depends on the quality and quantity of these connections. Social capital, typically reproduced by the teacher in the classroom, consists of current or potential resources linked to a

1-Abdel Ghani Imad, "Identity and Knowledge, Society and Religion: The Sociology of Knowledge: New Directions and Arab Approaches," pp. 312-313

2-"Conditions of Renaissance", p162.

3-Stéphane Chauvlier and Christian Chauvire, "Bourdieu Dictionary", p162.

durable network of relationships and mutual recognitions. Being part of a network with beneficial and lasting ties increases the teacher's social capital, which is closely tied to economic and cultural capital. This enhances the teacher's recognition and acts as a multiplier of his influence through symbolic integration. For an Islamic education teacher, the more extensive his material and symbolic assets, the better his classroom performance. Social networks result from social investment strategies, making the teacher a conscious, creative, supportive figure for his students, enhancing the educational process efficiently and strengthening social bonds within and outside the classroom, bringing numerous benefits to the community¹.

8. Educational and teaching strategies that an Islamic education teacher should embody with his students in the classroom:

In addition to the well-known traditional communicative strategies and methods such as dictation, dialogue, conversation, analysis, and others, the teacher employs other strategies that can be summarized in the following elements:

8.1. The directive dimension strategy: It is a method through which the Islamic education teacher directs his students as the bearer of the Islamic message in the classroom, using linguistic aids to explain and analyze religious texts, including Quranic and Prophetic texts, the statements of scholars, jurists, and interpreters, among others, and simplifying them for learners so that they can understand them. This includes the tools of grammar and rhetoric known as: -Conjunctions. -Prepositions. - Commands. - Prohibitions. - Questions.- Warnings. - Appeals. - Incitements and presentations. - Calls. - Directives² - Mentioning consequences, as well as good speech, its elegance, presenting impactful experiences of others, especially nations mentioned in the Quran and what befell them, to guide his students' behaviour towards the better.

8.2. The strategy of silence³: Sometimes, the circumstances of delivering the lesson require the teacher to adopt a strategy of silence, especially in certain emotional situations that force him to remain silent instead of engaging in disputes and altercations with students or using violence, especially when students exhibit verbal or material behaviours that are not suitable for the scholarly and educational status. Instead of reacting to them with counterproductive and inappropriate behaviours both educationally and ethically, the teacher suppresses his anger and remains silent, or uses only hints

1-Stéphane Chauvlier and Christian Chauvire, "Bourdieu Dictionary", pp163-164.

2- Abdul Hadi bin Dhafar Al-Shahri, "Strategies of Discourse: A Linguistic-Interactive Approach, pp. 340-363.

3-Ibid, p107.

and gestures, because he realizes that the tension in social relations between¹ teachers and students does not benefit anyone, neither the teachers nor the students, nor the educational and educational process in general.

8.3. The indicative and suggestive strategy: Some speech situations do not require direct expression in words, but rather, it is sufficient to hint or indicate - either manually or visually - which is better and more effective, especially in embarrassing situations where a student behaves inappropriately or immorally, the teacher points to him with suggestive or reproachful signs without others noticing, so he stops. Or the teacher wants to explain some embarrassing matters, such as talking about women's purification from major ritual impurity or menstrual blood and similar issues related to the jurisprudence of women, so as not to create embarrassing situations for female students in front of their male peers, he chooses the best strategy.

The strategy of implication is used by the teacher to express his idea, convey his message, and achieve his lesson's goal without embarrassing anyone. Therefore, the choice of an indicative strategy by the teacher [sender] is a response to specific contextual motives, which require him to refrain from using direct or violent speech, under the pressure of certain factors and situations, considering discipline and others².

The main and important reasons for the Islamic education teacher to use indicative and suggestive strategies in the classroom can be summarized in the following points:

8.3.1. His keenness to impose a disciplined style in his speech with his students and to avoid lying or other expressions that may lead to disrespect towards him³. Therefore, maintaining proper language is more than necessary in various educational and pedagogical contexts.

8.3.2. Avoiding a number of speeches that are of no benefit or that may cause him trouble with the students: because the skilled and intelligent speaker (the teacher) is the one who can convey two meanings here, the literal meaning and the implied meaning at the same time. That is, the sender means two things, one of which is his direct intention apparent in the language of speech, and the other is his indirect intention⁴. So, he does not open many doors and fronts for questions, getting lost in answering them or taking a long time, deviating from the subject of the lesson or engaging in Byzantine discussions – as they say – with the students, which are of no use.

1-Lamia Boukhoush, "The Dominant Relationship Between Teacher and Student in School: A Field Study in Educational Institutions in the Province of Constantine", pp228-233.

2-Abdul Hadi bin Dhafar Al-Shahri, "Strategies of Discourse: A Linguistic-Interactive Approach", pp 370-371.

3-ibid, pp 370-371.

4-ibid, pp 372-373.

8.4. The persuasion strategy¹: The control of the Islamic education teacher over a speech and educational strategy will only be achieved by controlling the persuasion strategy because the student does not accept scientific information and knowledge easily and does not necessarily consider it as given, especially in doctrinal matters. This strategy is based on clear criteria and evaluative standards, the most important of which are:

-Social standard: It appears in the form of the relationship between the two parties of the speech, i.e., the teacher and the student. This standard, in turn, branches into two important strategies: the solidarity strategy and the directive strategy because the teacher's function is not limited to stuffing the learners with lessons but extends to a noble social function in which the teacher shows solidarity with his students in overcoming their social, psychological, and educational problems, among others, which ensures that he guides them without trouble or opposition. Solidarity is a very important strategy in appealing to the students' feelings, attracting them, gaining their affection, compassion, and love for him and for the subject. They are convinced by the religious knowledge given to them, finding its echo in their exemplary teacher.

The linguistic discourse form standard is determined according to the sender's or teacher's intention and the type of lesson. "Each occasion requires its own approach."

The discourse goal standard is essential because determining the desired goal establishes the persuasion strategy. This is done by employing strong, realistic arguments accepted by the learner's mind without doubt, from the Quran, Sunnah, the sayings of the companions, the successors, the successors' successors, the great scholars, the ancient and contemporary jurists², etc.

The value of religion here lies in ensuring the power of access to their minds³, creating a religiously sanctioned system for people to lead and organize their lives. Therefore, the Islamic education teacher must make persuasion the master of his educational and pedagogical approach with his students in the classroom. Especially doctrinal ideas must be discussed through dialogue, persuasion, and avoiding ready-made and preconceived ideas, especially those imported from the Western world⁴.

1- Abdul Hadi bin Dhafar Al-Shahri, "Strategies of Discourse: A Linguistic-Interactive Approach" p444.

2-Mohammed Barqan, "The Status of Rhetoric in Persuasive Discourse," Thought and Society, a refereed quarterly published by Taxijcom for Studies, p45.

3-Emile Durkheim, "Ethical Education", p9.

4-Anthony Giddens, "Sociology", p 64.

9. Characteristics of an influential and successful Islamic education teacher:

The mind holds a high position in the sight of Allah, and it is the foundation of human existence. That is why Allah addresses those with intellect or understanding in the Quran in more than one place. However, human ways of thinking are acquired, not innate. People acquire them through upbringing, education, and their perception of things, as well as through their culture, which they acquire from their experiences of various life experiences. Therefore, as Muslims, it is incumbent upon us to deeply consider and contemplate this intellect, because our enlightened understanding of this intellect alone can determine the most suitable approach and path for us to study any issue or matter properly and correctly, satisfying and striving for it¹ To achieve this, the teacher must teach his students in Islamic education a method and approach to dealing with incoming ideas, how to correct them, and teach them how to distinguish between dead ideas, those ideas that roam in their minds but have lost their relevance in our time, and lethal ideas, those ideas that we borrow from the West².

without distinction or selection for their benefit from their corruption in the era of cultural globalization that works on erasing and replacing local cultures with other imported and global cultures alien to our inherited Islamic culture, generation after generation. He must also teach them how to develop their intellectual abilities and a method of sound thinking³.

The Islamic education teacher must be specialized and deeply rooted in his field, not a teacher of Arabic language, history, philosophy, or other subjects, and should be familiar with theories of psychology, education, pedagogy, sociology, and other related sciences.

The teacher must, as much as possible, rid himself of preconceived judgments about the students because of their clothing, hairstyle, or way of speaking, using an intelligent and appealing approach in which he chooses suitable words and phrases, avoiding discussions that are of no benefit that may lead to conflict, discord, and he must also respect the personal freedoms of the students and not interfere in them. Therefore, he should change what is wrong in a Sharia-compliant and appealing manner, based on the Book and the Sunnah, giving examples from the manners of the Prophet (peace be upon him) and the noble companions, attracting them and accepting criticism without engaging in conflict with them.

1-Malik bin Nabi, "The Quranic Phenomenon", p19.

2-Malik bin Nabi, "In the Heat of Battle", pp127-137.

3-Islamic Education and Contemporary Educational Goals", p69.

The teacher must set aside his ideology, sect, trend, or religious thought outside the classroom, so that the students do not hate him even implicitly or indirectly, and he should avoid fanaticism for a particular doctrine or Imam, and stay away from denigration... because this creates division and discord among the learners, planting divisive ideas among them, which poses a danger to entire generations.

The Islamic education teacher must avoid authoritarian behavior in the classroom, as it is a reproduction of his cultural, psychological, social, ideological, religious, and tribal values, and try to educate individuals to dedicate a kind of slavery and subordination to the other (the teacher), which contradicts the Islamic educational approach.

Thus, education is a talent in addition to being a science and an art¹. The teacher must be intelligent in choosing his approach in dealing with young students, adolescents, and youth due to the difficulty, sensitivity, and danger of this stage, on one hand, and the difficulty of delving into religious matters and creed and trying to impose them forcefully on the learners on the other hand. He must also avoid violence: intellectual, material, moral, symbolic, and all forms of coercion, and suffice with positive discipline, which is considered a refined educational method as known in Islamic Sharia.

Any relationships in the classroom between

the teacher and the students characterized by balance, prosperity, and continuity are nothing but a result of communication, understanding, and dialogue between both sides, with each respecting the rights and duties of the other in the classroom. This requires their relationship to be free from tension and its causes, to avoid turning these relationships into a state of tension or, in the best cases, marginal relationships that do not serve either party, as an imbalance in these relationships distorts the communicative process between them and may even lead to its complete cessation².

Furthermore, the Islamic education teacher must realize that working in groups is not easy, and controlling students requires well-thought-out communication techniques and strategies, as each student has psychological characteristics and cultural and social capital acquired from their social upbringing³. Therefore, surpassing or employing these personal characteristics in

1-Mohammed Qutb, "Methods of Islamic Education, Part Two (In Application)", p43.

2-Ihsan Mohammed Al-Hassan, "Advanced Social Theories: An Analytical Study of Contemporary Social Theories", p186.

3-Al-Hassan Al-Lahia, "Texts on Group Dynamics", pp94-95, at the discretion of the editor.

working with the rest of the classmates in the classroom is very difficult. Investing in students within groups becomes strong and diverse if the teacher excels in it. This requires great awareness and high efficiency regarding the specificity of group work strategies. Each communication style people adopt in their interactions has specific characteristics. It either brings them closer to others and strengthens their relationships with them, strengthening the bonds of love and affection between them, or it causes them to alienate from each other and their social interactions. Here, it should be noted that choosing the effective method to strengthen these relationships plays a major and pivotal role in the continuity of these relationships and making them more robust¹. This is what is required of the Islamic education teacher.

In his classroom, the quality of his performance shines brightly: it lies in his mastery and improvement of his performance academically, professionally, personally, socially, and as a leader. He carries out his educational duties and responsibilities to the fullest extent in accordance with the known standards in the field of education, achieving the outlined educational goals, including meeting the needs and expectations of the students. This is done while seeking the highest aspiration of the Muslim teacher, which is the satisfaction of Allah Almighty, and then achieving the satisfaction of the students and those responsible for the educational process as a whole².

Thus, a successful and skilled Islamic education teacher, from the perspective of sociologists and educational psychologists, is one who treats students fairly, adapts his practices in the classroom according to what he observes and knows about the students, including their interests, abilities, skills, knowledge, and family circumstances, as well as their relationships with their peers. He possesses diagnostic and treatment skills acquired over time, in his continuous experience in dealing with student problems and their solutions in the educational field, making him specialized in teaching and learning³.

10. Conclusion:

Education and teaching in the context of Islamic education in Algerian secondary school is an extremely complex and fascinating process. The teacher is considered a central and active figure in it. However, performing it in a

1-Hilmi Khader Sari, "Social Communication: Dimensions, Principles, and Skills", p315.

2-Adel bin Meshal bin Aziz Al-Ghamdi Al-Hadi, "The Importance of Total Quality Standards for Islamic Education Teachers in the Elementary Stage from the Perspective of Specialists", pp86-87.

3-"Conditions of Renaissance", p137.

scientific manner with high quality and efficiency requires, in addition to the special care given to the cultural, financial, and social capital of the teacher, skills and abilities that are not only scientific and cultural but also strategic and rhetorical. These enable him to interact effectively with his students in the classroom, especially since they are characterized by differences in their social, cultural, and financial backgrounds in a difficult and complex social reality. In an era where contemporary social media has become a refuge for them, through which they are exposed to irresistible temptations, this will inevitably affect their behaviours and academic and educational performance in the classroom. Additionally, they go through difficult stages, transitioning from childhood to adolescence and youth, thus experiencing specific and fluctuating psychological states, especially in the stages of adolescence and youth. Therefore, the Islamic education teacher must be well aware of this and not only stuff them with scientific, religious, and ethical knowledge, or resort to his punitive authority to impose his control and order in the classroom by force alone. Instead, he should teach them ways of thinking, managing, and dealing with social life in general according to the teachings of Islam, and he should be characterized by being a role model and a leader.

The wise and practical experience gained in social and religious life, combined with his knowledge of other relevant sciences such as psychology, educational sciences, sociology, communication sciences, and other related auxiliary sciences, enable him to gain the acceptance and attraction of the students, and their love for the field of Islamic education, despite the contradictions and challenges of social reality.

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