



The impact of educational figures on the comprehension of the jurisprudential material included in the Islamic education book among primary school students

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Abstract:

This research paper reveals the fundamental impact of educational figures in overcoming the difficulties of jurisprudential material by transforming abstract textual templates into accessible visual units that align with the cognitive characteristics of elementary school students. The paper highlights how images serve as procedural guides that accurately embody legal forms, thereby solidifying the practical competence in worship in the child's mind and preventing distraction amidst the dense jurisprudential details, the study concludes that the intelligent use of illustrations enhances interaction with the textbook, making the learning process an enjoyable visual experience that raises academic achievement levels and ensures a correct understanding of jurisprudential rulings at an early age.

Keywords: The educational figure, Islamic education, primary education, jurisprudence, the student.

Introduction

Praise be to Allah, who shaped man and perfected his form, taught him eloquence, and made sight a path for reflection and sentiment. Peace and blessings be upon the one who was sent with ease and simplicity, and in his teaching, he used vivid examples and conveyed meanings with beautiful gestures and gentle expressions; to make the unseen truths a tangible reality that minds can comprehend and souls can find peace in.

Furthermore, the subject of Islamic education is considered the fundamental pillar in building the learner's personality and shaping their religious and behavioral awareness. Jurisprudence occupies a crucial position within this curriculum, as it relates to the practical and devotional aspect that a Muslim practices in their daily life. Since the student in the primary stage goes through a phase of concrete material thinking, presenting jurisprudential rulings in abstract textual forms may pose an obstacle to their correct understanding. Hence, there is an urgent need for educational media that bridge the gap between the theoretical and practical aspects. Educational images come at the forefront of these media, as they are a fundamental didactic pillar that works as a cognitive bridge that transfers the learner from the realm of abstraction to the space of observation and simulation, on this basis; how can the educational jurisprudential figure present in the textbook transform from a supplementary element into an effective educational medium that contributes to simplifying the devotional jurisprudential material for students? In other words, how does the visual design of the educational image contribute to transforming jurisprudential concepts from the realm of abstract knowledge to the realm of disciplined behavioral performance?

To answer this question, I relied on the inductive and descriptive-analytical approach by tracking the educational figures found in the Islamic education textbook for the primary stage that pertain to the practical jurisprudential aspect, describing and analyzing them to determine their effectiveness in simplifying the jurisprudential material for students.

The aim of this study lies in investigating the reality of educational figures included in the jurisprudential material of the Islamic education

book by cataloging and classifying them in accordance with the needs of the primary stage. The study also seeks to analyze the effectiveness of these images in simplifying legal rulings and their ability to bridge the gap between theoretical knowledge and practical application in the learner's mind. The third objective is to evaluate these visual media and their adherence to educational, legal, and artistic standards to ensure the provision of accessible jurisprudential content that achieves the desired educational qualities.

The study follows a plan that outlines the theoretical aspect related to the terms of the title such as Islamic education, jurisprudence, and figure, and also addressing the practical aspect related to the educational jurisprudential image in the Islamic education book for the primary stage. And Allah is the Grantor of success.

1. An overview of child upbringing in Islam and its importance

Islamic law has taken great care of the child even before they see the light of life, by guiding the man to wisely choose the one they will share their life with. From here, this care has emerged in the most intricate details that affect the child's life from before they exist until he reach adulthood. It confirms, without leaving any room for doubt, that education is a part of many components that make up the body of Islamic law, and the loss of any of them would result in a distorted and sick body. Therefore, education in Islam is distinguished from others by a set of characteristics that are ultimately derived from the Book of God Almighty and the Sunnah of His Prophet (peace be upon him). We also find a variety of means and their abundance, which made it more effective and influential than others. This is what led the enemies to distort the image of Islam and wage wars against its educational values.

It also took special care by establishing the basic rules for his upbringing so that they become a successful and distinguished individual in his nation. This care emphasizes that the making of a generation begins with laying solid foundations in their proper place so that the wall built with them does not collapse one day. The care for the child in Islam balances between nurturing and education to achieve the desired integration. This attention to the child should extend to their school environment through Islamic educational resources and the

practices and ethics they instill, which positively influence the student's behavior and reality (Noura Al-Jarari, 2016, p.144).

2. The Nature of Islamic Education and Its Related Aspects

Islamic Education is the specialized subject that teaches the student about the Islamic religion through the Holy Quran, noble prophetic traditions, creed, jurisprudence, biography, and Islamic thought (Majed Al-Jallad, 2003, p.146), and there is another, more comprehensive and broader definition, which is:

Islamic education is a system of integrated and interconnected educational concepts that derive their foundation from the Holy Quran, the Noble Sunnah, and educational experience. It is formulated by a group of specialized experts with the aim of building a human personality capable of achieving prosperity on earth, worshipping God, and stewardship. It outlines a number of procedures and practical applications that, when implemented, lead the practitioner to behave in accordance with the Islamic creed.(Saeed Ali, 2010, p. 64)

This definition is characterized by a set of features and constraints represented in its divine nature in both source and purpose, as well as the property of regulation and standardization through awareness, the property of comprehensiveness, flexibility, and contemporaneity by incorporating sources beyond the Quran and Sunnah based on correct ijthad, and also precision and clarity through the clear, familiar, and customary vocabulary of the concept in Arab culture. Additionally, it is characterized by authenticity through reliance on the two revelations, the Quran and Sunnah, and positivity through the use of practical measures. through, we respond to those who doubt Islamic education, claiming it is incapable of forming and keeping up with new developments and issues.

3. The Importance of Studying Islamic Education

Teaching Islamic education, especially at the primary level, particularly imparts noble goals to students, which are as follows:

- Educating students about the principles, rulings, and ethics of Islam, and how to perform acts of worship.
- Strengthening their religious feelings and training them to adopt virtues and abandon vices.

- Building a well-rounded and balanced personality in terms of beliefs, knowledge, practice, behavior, and ethics, capable of coping with crises everywhere and at all time .
- Fostering religious inclination in students' hearts, and providing them with spiritual energies that help them develop patience, endurance, and the ability to face life's difficulties and crises with optimism and self-confidence (Sbaitan & Wadhan, 2010, pp.21–22).
- Forming a well-rounded individual in all psychological, mental, physical, spiritual, and social aspects.
- Establishing moral values, solidifying national identity and reference, and instilling love for the homeland in the hearts and minds of students.
- Instilling in students a pride in Islamic heritage, its eternal glories, the heroism of Islamic figures, and their noble deeds, which can be achieved through Quranic stories (Al-Ashqar, 1982, p.49).

4. The nature of jurisprudence and its related subjects

4.1. The linguistic meaning of jurisprudence: Understanding, it is said: "Faqiha yafquahu fiqhan" if he understood (Al-Farahidi, n.d., p.370).

4.2. The terminological meaning of jurisprudence: It is the knowledge of practical Sharia rulings acquired from their detailed evidence (Al-Hajwi al-Fasi, 1995, p.61), Fiqh pertains to the practical behavioral aspect such as prayer, almsgiving, fasting, pilgrimage, sales, rentals, and legal punishments, all of which are manifested through physical actions. Fiqh is referred to by the term "branches," and it is opposed by the aspect of "roots," which is the pillar of faith represented by the six articles of faith, located in the heart. Belief pertains to the scientific and informative aspect, and the definitional and semantic evidence includes Quranic verses and prophetic hadiths, referred to as partial evidence.

5. The nature of the educational figure and its related aspects

5.1. The linguistic meaning of the term image: The word "figure" (image) is derived from the root and its plural is "figures" It refers to shape and three-dimensional forms, as mentioned in the Holy Quran in the verse: "Who created you, then fashioned you, then made you in whatever form He willed, has He assembled you" [Surah Al-Infitar,

verses 7-8]. This meaning is the original one when used in general (Mustafa et al., 1972, p.528).

5.2 The terminological meaning of 'figure' and its related aspects:

From a semiological perspective, the figure relies on a triadic system, which consists of the material of expression: colors, distances the forms of expression compositional arrangements of objects and people and the content of expression, which encompasses the cultural content of the image (Fadl, 1997, p.7). From this perspective, the figure is both a sign and a symbol, and from a semiotic standpoint, it is defined as: "the product of visual perception, where the representation of things within it is an ontological transformation of material essences, presented in the form of signs" (Benkrared, 2006, p.33). The figure takes things and transforms them from the material real world into the world of meanings, relying on interpretation and analysis. In this regard, the semiotic approach based on philosophy is more precise and specific than the semiological approach, which focuses on the signified present in the student's reality without delving into the meanings beyond it. They are, in this respect, like the difference between a general practitioner and a surgeon.

The educational figure found in the Islamic education book is one of the modern arts; it is a spatial, temporal, and realistic art. The meaning of the figure as a spatial art is that it shows the learner the place of raising of the hands in Takbir and the method of prostration during prayer. It presents a geometry of movement that the child sees as fixed before them in the book. The temporal art, which is the sequential movement dimension, is illustrated by numbered figures showing the stages of ablution, for example, which condense time and are fully present before the child's eyes simultaneously; consequently, the learner does not make mistakes in bodily positions of prayer, nor do they prioritize one stage over another in ablution. The realistic art starts from the learner's reality and has an impact and goal in their life, which is practicing how to perform ablution and prayer in their life.

The figure is based on three essential dimensions: the educational dimension practiced by the teacher, the rhetorical dimension also employed by the teacher, as he conveys and translates what is in the figure to the recipients, who are the students, and this is reflected in the

pedagogical process. The situation according to these dimensions forms the educational learning situation (Fekihi, 2023, p. 181).

The educational figure as a pedagogical tool is closely linked to the three segments of the lesson: the introductory segment, which falls under the starting situation; the formative segment, which falls under the learning construction phase; and the final segment, which falls under the phase of consolidating learning outcomes. Based on this, the didactic educational image can be employed in the starting situation, the learning construction situation, or the evaluation and integration situation of cognitive resources.

6. The importance of the educational image in illustrating practical acts of worship

The importance of the figure in Islamic law in general and in practical acts of worship in particular, such as ablution, prayer, and pilgrimage, included in the Islamic education book for the primary stage, is evident in transferring the learner from the realm of potentially erroneous mental perception to the realm of realistic perception regulated by the correct charia form, as follows:

- **Embodiment of abstract concepts:** Transforming difficult theoretical concepts and facts into tangible visual information; making it easier to understand and correct misconceptions in the learner's mind, such as the characteristics of prayer and how to perform tayammum.
- **Developing inferential thinking:** Images attract learners' attention and pique their curiosity, stimulating their analysis and inference skills.
- **Bringing educational content closer:** It helps in making the concepts more accessible and saves effort and time by presenting purposeful images that summarize the content, such as how to perform ablution and prayer, which are difficult to grasp theoretically and fundamentally. The image bridges the gap between theory and practice.
- **Reducing individual differences among students:** A slow learner may find it difficult to memorize, for example, how to perform ablution, how to pray two units of prayer, and the number of pillars of Islam. However, by simply looking at an illustrated teaching board, they can imitate and replicate immediately, which boosts their self-confidence and classroom participation.

– **The element of excitement for learners:** The educational figure in the subject related to the practical jurisprudential aspect acts as a illustrated magnet that transforms motor judgments into live scenes, attracting the attention of learners, exciting them, and sparking their interest. The image helps the learner avoid feeling bored (Hachlafi, 2015, p.59).

7. Examples of visual jurisprudence in the primary school textbook

Before addressing the explanation of some visual models found in the second generation Islamic education textbook, which include jurisprudential content, it is necessary to point out the most important points derived from the detailed analysis of the locations of the images and their meanings, which are as follows:

– The Islamic Education subject in the second generation for the first and second grades is integrated with Arabic and Civics to lighten the students' load, unlike the third, fourth, and fifth grades where the Islamic Education book is separate from other scientific and literary subjects.

– I notice that the educational images are hand-drawn and not photographs. The reason for choosing them is that they represent an extension of the animated drawings the child is accustomed to at home, addressing their visual imagination. This creates an atmosphere of familiarity and comfort in the child's psyche, the recipient. This type of image is called cartoon images, which are expressive images that present the jurisprudential material to facilitate motor imitation in a simple manner, free from ambiguity and confusion.

– The reason I chose the aspect of worship is that it is a behavioral method that connects a person with their Creator. It encompasses the psychological, intellectual, and physical aspects of a person..., These acts of worship organize a Muslim's daily life through the obligation of prayer, their dietary life through fasting, their economic life through almsgiving, and their social life, achieving harmony and unity, through the pilgrimage (Attia, 2006, p. 74), Basic practical acts of worship such as prayer, almsgiving, fasting, and pilgrimage, along with their requirements, are considered fruits of the correct belief and pillars of Islam. Their legislation falls under the medinan stage, which began after the Prophet Muhammad (peace be upon him) migrated to Medina.

The five pillars of Islam are illustrated in the third-grade primary school textbook using the image of the five fingers of the hand to make it more impactful and clearer in the minds of the learners. Page 21 of the third-grade primary school book.

– The textbooks focused on the aspect of obligatory practical worship, which is represented in the practical pillars of Islam, specifically the three types of physical purification (purification of the body, purification of the place, and purification of clothes). These were presented in order in the first year, accompanied by educational images illustrating them according to pages 64, 68, and 96. The book mentioned that before starting minor purification represented by ablution, it is recommended to say the Basmala, which is the student's saying "In the name of Allah" before ablution. This was accompanied by a picture of a child illustrating this on page 32. Starting with purification is appropriate because it is a condition for prayer, and prayer is not valid without it. Therefore, discussing purification is discussing prayer. This beginning is well-placed because jurists in their writings start with purification before prayer.

As for the second year, the method of ablution was addressed during the formative stage, specifically in the lesson on page 110. The topic of prayer in general was discussed on page 118, and then the method of prayer, starting with the opening Takbir and concluding with the Tasleem, was covered on page 131, As shown in this picture.

Figure (1): Illustrates how to pray in an educational training context for second-grade primary school, found on page 131 of the textbook (second generation)



This figure includes nine stages of prayer, starting from facing the Qibla with the opening Takbir, which is the worshiper saying "Allahu

Akbar," and ending with the Tasleem, which is the worshiper saying "As-salamu alaykum." This is a good thing.

As for the third year, the five pillars of Islam were generally addressed as shown in the picture on page 09, As shown in this picture.

Figure (2): It illustrates the five pillars of Islam



The method of ablution was also explained with its images in an evaluative investment context on page 30, and the names of the five daily prayers (Fajr, Dhuhr, Asr, Maghrib, Isha) were detailed, with each prayer illustrated according to its chosen time on page 38, As shown in this picture.

Figure (3): Illustrates the five daily prayers



The figure shows the five daily prayers through the colors of the sky; the orange color symbolizes the Fajr prayer as it occurs at the beginning of the morning, the light or white color symbolizes the

Dhuhr prayer when the sun is strong in the sky, the light blue color indicates the Asr prayer when the sun starts to tilt, the red or dark orange color symbolizes the Maghrib prayer at sunset, and the dark blue color symbolizes the Isha prayer when nite falls and darkness prevails, Then, an explanation of how to pray in an investment position on pages 41/42, As shown in this picture.

Figure (4): It illustrates how to pray in an evaluative investment situation for the third year of primary school, found on pages 41/42 of the textbook (second generation)



In the second and third years, I noticed the repetition of bathing and prayer. However, in the second year, it was in an educational training context, while in the third year, it was in an evaluative and application context for prior knowledge.

As for the fourth year, the discussion was about the obligation of zakat, which is a purely financial act of worship Zakat. It also covered the categories that are subject to zakat, such as monetary wealth and crops, with two illustrations explaining this on page 20. Additionally, it addressed the partial objective of zakat, which is to achieve social solidarity, illustrated collectively on page 22. Then, it discussed the obligation of fasting and its rulings, such as breaking the fast at sunset, illustrated on page 43. One observation I made in the fourth year is the relatively low number of purposeful illustrations. Even when they are present, they do not fully clarify the theoretical aspect, especially regarding the practical jurisprudential side. The curricula focused on the narrative storytelling aspect, such as the stories of Yunus and Saleh, peace be upon them.

As for the fifth year, the method of performing tayammum in its three stages was explained on page 21, as shown in the picture.

Figure (5): It explains how to perform tayammum.



After that, the discussion about the pillars and obligations of Hajj took place on pages 22/23, and the difference between them was explained, which is a good thing. The pillar of Hajj, if omitted, invalidates the Hajj entirely and cannot be compensated for, whereas the obligation, if omitted, does not invalidate the Hajj entirely but can be compensated for by a sacrifice, which is the slaughtering of a sheep. The figure illustrated the four pillars of Hajj, which are: Ihram,

standing at Arafat, walking between Safa and Marwah, and Tawaf al-Ifadah. The curriculum specified the type of obligatory Tawaf, which is Tawaf al-Ifadah, and this is a good thing because Tawaf al-Qudum is obligatory, and Tawaf al-Wada is recommended. The following image clarified the four pillars of Hajj mentioned on page 22.

Figure (6): Explains the pillars of Hajj



One of the criticisms of the first figure titled "Ihram" is that it revealed the left shoulder, whereas in the actual practice, the right shoulder of the pilgrim is uncovered, which is called "Idtiba" in Islamic jurisprudence. Another criticism is that in the second image related to the pillar of "Standing at Arafat," the right shoulder is uncovered, unlike the first image. This is correct in terms of the method, but the uncovering of the right shoulder only occurs during the first three rounds of Tawaf with Ramal, It means jogging and hastening in walking (Omar, 2008, p. 943).

I notice the lack of accuracy in depicting the facts, and this is not commendable.

It was also mentioned that the patient prays sitting down, as shown in the picture on page 54 of the book, which depicts a sick person praying while sitting in bed, and this is a good thing.

Figure (7): It illustrates prayer in a sitting position during illness



In fifth grade, I also noticed the emphasis on storytelling aspect. This includes the conquest of Mecca and our master Solomon (peace be upon him) among others.

I have detailed all the illustrated jurisprudential topics along with their page numbers in the Islamic Education textbook for the primary stage according to the following table, for the purpose of compilation and facilitation after review and tracking.

Table No. (1): Enumeration of Illustrated Jurisprudential Topics with Indication of Their Locations in the Primary School Textbook

Academic level	The target subject	Page number
The first year	Reciting the Basmala before ablution Purification of the body Purification of the place Purification of the clothes	p. 32 p. 64 p. 68 p. 96
Second year	Procedure for performing ablution The act of prayer in general Procedure for performing prayer Etiquette of attending to the mosque for prayer Praying two rak'ahs as a greeting to the mosque (Tahiyat al- Masjid)	p. 110 p. 118 p. 131 p. 145 p. 152
Third year	The Five Pillars of Islam The call to prayer (Adhan) and the Iqamah Procedure for performing ablution Names of the five daily prayers Procedure for performing prayer	p. 9 p. 18 p. 30 p. 38 p. 41/42
Fourth year	Categories on which zakat is obligatory Zakat achieves social solidarity	p. 20 p. 22

	Breaking the fast during Ramadan (fasting)	p. 43
Fifth year	Procedure for performing tayammum The pillars and obligations of Hajj Praying while sitting in case of illness	p. 21 p. 22/23 p. 54

Reference: Prepared by the researcher

Conclusion

The study reached the following findings:

- The subject of Islamic education at this stage is a fundamental subject that focuses on the moral and behavioral aspects of students. One of the pedagogical methods that facilitate the difficult jurisprudential material for learners is reliance on the visual style, which is what the textbook has adopted.
- The figure is considered one of the most prominent means of influence and persuasion in the educational learning process.
- The cartoon image gains immense and doubled importance when addressing elementary school students, due to its proximity to their imaginary world and its high ability to simplify.
- The jurisprudential material disseminated in the Islamic Education book for the primary stage is organized as follows: purification such as ablution and its alternative, dry ablution, in case of illness or its absence; prayer and its conditions such as the call to prayer and the establishment; almsgiving and its benefits; fasting and its rulings; pilgrimage and its related pillars and obligations.
- The figure succeeded in embodying the legislative progression, visually transporting the learner from bodily purity in the first year to the rituals of pilgrimage in the fifth year, making it a coherent and harmonious knowledge journey.
- The educational figure succeeded in appealing to the emotions, as it was not just a tool for conveying information, but a means of instilling the spiritual meanings of worship through colors and cartoons that students, especially in elementary school, love.
- The educational figure succeeded in eliminating individual differences among students and in personalizing education; it provided learners, especially those with a visual learning style, the opportunity for independent understanding away from the complexities of written

language, which helped in solidifying jurisprudential rulings in long-term memory.

– The educational figure succeeded in bridging spatial and temporal distances; it enabled the student to experience within the classroom the feelings of pilgrimage and the atmosphere of collective worship such as ablution, prayer, and almsgiving, making it easier for them to grasp the jurisprudential material that cannot be practiced daily.

Among the recommendations and suggestions expected are the following:

– The necessity of paying attention to the quality of images and illustrations in Islamic education books for all levels in general, and particularly in primary education, because students at this stage tend to favor visual learning.

– Ensuring the accuracy of visual representations as it must match the written legal text and be in accordance with the legal schools of thought, especially the Maliki school, which is considered the country's school, adhering to it is an application of the national reference.

– The necessity of strategically placing embedded thought of the jurisprudential material at the same pace in all locations to ensure clarity and comprehensive understanding.

– The necessity for educators, trainers, and inspectors should utilize the methodology established by Dr. Abdel Fattah Abu Maal in his work titled "Islamic Education Book for Kindergarten Stage" where he relied on images to convey information and provided guidance and instructions at the bottom of the pages for educators.

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