

OPEN ACCESS**ABHATH**

(Research Journal of Islamic Studies)

Published by: *Department of Islamic Studies, Lahore Garrison University, Lahore.*

ISSN (Print): 2519-7932

ISSN (Online): 2521-067X

July-September-2024

Vol: 9, Issue: 35

Email:abhaath@lgu.edu.pkOJS:<https://ojs.lgu.edu.pk/index.php/abhath/index>

ASSESSING THE NEED FOR DIGITAL LITERACY TOOLS (USING QUR'AN OR HADITH APP) IN TEACHER'S TRAINING AT ISLAMIC SECONDARY SCHOOL IN DISTRICT KOT ADDU, PAKISTAN

Muhammad Kashif Majeed

PhD scholar, International Islamic University, Malaysia:

kashich4302399@gmail.com**Dawood Abdul Malek Yahya Alhidabi**

Associate Professor, International Islamic University, Malaysia:

dawood@iium.edu.myDOI: <https://doi.org/10.54692/abh.2024.09352222>

Abstract

Literacy has various significances in assorted passages. If you can apprehend and utilize digital technology with success, you have digital literacy. End-to-end the educational procedure, this applies. A deep scope of applications considers administrative LMS, ZOOM, and others. To be digitally literate implies intentional how to use the internet, social media, and mobile inclination to communicate, study, and work in today's digitally-dependent world. In the digital era, digital literacy refers to a person's capability to detect, measure, prosecute, and efficaciously convey accumulation through typing and other media on various digital levels.¹ This study examines the combination of digital literacy tools, generally Qur'an and Hadith apps, in teacher training programs at Islamic secondary schools in District Kot Addu, South Pakistan. As education progressively grasps technology, it is crucial to assess the preparation and knowledge of teachers in exchange for these tools within an Islamic education framework. The primary objectives of this research were to evaluate the current level of

¹ Paul Glistler, Digital Literacy (New York: Wiley Computer Publishing, 1997).

Assessing the Need for Digital Literacy Tools (Using Qur'an or Hadith App) in Teacher's Training

digital literacy among teachers and to explore how these digital tools can be effectively used to present and evaluate information from the teachings of the Qur'an and Hadith.

A Quantitative-method approach was engaged, compounding examination to gather data from teachers across several Islamic secondary schools in the district. The findings are expected to reveal momentous insights into the digital incompetence of teachers and the extent to which they can incorporate Qur'an and Hadith apps into their instructional practices. This study also highlighted the gaps in current training programs and provided recommendations for integrating digital literacy into teacher education. A questionnaire was utilized to collect the quantitative data. The non-inheritable data was analyzed by dividing the statistics of the answers into percentages. Adept persuasion and the Cronbach Alpha grade were utilized to sustain the form validity and reliability during the test's pilot phase in the Kot Addu district.

Keywords: Digital literacy, Qur'an and Hadith, Digital Literacy Tools, Islamic Schools, Presenting of Information, Evaluating the Information, Secondary Teachers.

Introduction:

In the speedily germinating educational scenery, the desegregation of digital tools has become necessary for heightening the teaching and learning procedure. In Islamic educational organizations, especially at the secondary school level, there is an accelerator need to integrate technology in ways that align with spiritual teachings. Digital literacy, defined as the quality to efficaciously use digital instruments and beginning, is decisive for modern educators who purpose to provide students with an all-around education that considers both religious and secular knowledge.²

Islamic education places a strong importance on the teachings of the Qur'an and Hadith, which serve as the foundation for leading moral and philosophical behavior. With the advent of technology, versatile Qur'an and Hadith apps have been formulated to assist in the teaching of Islamic

² Paul Gilster, *Digital Literacy* (New York: Wiley Computer Publishing, 1997).

principles. However, the powerlessness of these tools for the most part depends on teachers' ability to use them effectively and in a mode accordant with Islamic belief.³

In the linguistic context of District Kot Addu, South Pakistan, where conventional teaching know-how is prevailing, there is an urgent need to measure the preparedness of teachers to adopt digital instruments in their classrooms. Perceptive teachers' actual cognition and mental attitude towards this instrument are indispensable for developing mark preparation programs that can structure the gap between conventional and contemporary learning patterns.⁴ This study aims to evaluate the digital literacy levels of teachers in Islamic secondary schools in Kot Addu, with a special focus on their quality use of Qur'an and Hadith apps for existing and evaluating accumulation. By distinguishing the actual ability and possible areas of betterment, this research will impart the evolution of effectual teacher training programs that incorporate digital literacy with Islamic educational beliefs.

Objectives of this Study

- To assess teachers' knowledge about the use of digital tools for presenting information according to the teachings of the Qur'an and Hadith
- To assess teachers' knowledge about using digital tools to evaluate information according to the teachings of the Qur'an and Hadith.

Statement of the Problem

As educational organizations progressively incorporate digital tools into their curricula, Islamic secondary schools in District Kot Addu, South Pakistan face the inquiry of incorporating these technologies in a mode that skews with religious teachings. While digital tools such as Qur'an and Hadith apps offer advanced ways to present and appraise religious content, there is a lack of across-the-board apprehension attentiveness to how efficaciously

³ Shah, "The Role of Technology in Islamic Education," *Journal of Educational Technology and Society* 19, no. 3 (2016): 176–185

⁴ Abbasi, "Teachers' Perceptions of Technology Integration in Islamic Schools," *International Journal of Educational Development* 52 (2017): 72–80.

teachers in these schools can use these tools while corresponding to the generalization of the Qur'an and Hadith.

Contempt the possible benefits of digital tools in heightening acquisition patterns, there is limited research on the level to which teachers in Islamic secondary schools are enlightened about using these tools for existing content in a mode agreeable with Islamic teachings. The reflectivity of these digital beginnings is possible upon teachers' ability to incorporate technology with religious content efficaciously. Without proper training and support, teachers may engage to use these tools in ways that continue the unity and truth of Islamic Edward Teach.

This space in knowledge and training evaluation the need for an in-order appraisal of teachers' current competencies in using digital instruments for spiritual education. Distinguishing the particular areas where teachers require activity can help create mark nonrecreational improvement programs that address both technological and education needs. Addressing this difficulty is essential to guarantee that digital tools are utilized efficaciously to activate and heighten Islamic education in line with spiritual belief.

Significance of the Study

This study is important as it addresses the critical need for evaluating teachers' techniques in using digital tools for presenting Islamic content. By assessing how well educators in Islamic secondary schools can incorporate Qur'an and Hadith apps into their teaching activity, the study's purpose is to determine the spread of digital literacy and pedagogic coalition with religious belief. The findings will render a priceless display for the development of targeted training programs, thereby heightening the effectiveness of digital tools in Islamic education and guaranteeing that technical integration continues the unity of religious teachings.

Literature Review

a. Digital Literacy in Education

Digital literacy is progressively accepted as a cardinal skill for educators.⁵ All right digital literacy is the quality to realize and use aggregation from assorted digital beginning efficaciously. In

⁵ Paul Gilster, *Digital Literacy* (New York: Wiley Computer Publishing, 1997).

contemporaneous acquisition cobblestone, digital literacy extends on the far side of basic computer accomplishment to consider the quality to critically measure and create digital content. Examinations have shown that segregation digital implement into teaching can heighten student engagement and acquisition outcomes.⁶ This integrating definite quantity that teachers feature not only technical accomplishment but also pedagogic cognition to apply these tools efficaciously in their education pattern.

b. Technology Integration in Islamic Education

The consolidation of technology in Islamic education presents specific possibilities and situations.⁷ Discusses how digital implements, such as Qur'an and Hadith apps, can be utilized to heighten the pedagogy of Islamic generalization while maintaining alliance with spiritual belief. The utilization of these apps can offer synergistic and attractive ways to teach religious content, but it also postulates that pedagogues are well-versed in both the technology and the religious substantial. Investigation highlights that flourishing consolidation depends on teachers' acquaintance with the tools and their cognition to incorporate them in a mode accordant with Islamic teachings.⁸

c. Teacher Training and Digital Literacy

Efficacious teacher preparation programs are critical for flourishing technology integration in the classroom. Research by.⁹ emphasizes that professional improvement should focus on heightening teachers' digital skills while also addressing education schemes for integration of technology into their teaching pattern.¹⁰ Research the actual state of teacher training in Islamic schools and identify a gap in training programs that address both digital literacy and Islamic educational generalization. This highlights the

⁶ Hattie, *Visible Learning: A Synthesis of Over 800 Meta-Analyses Relating to Achievement* (New York: Routledge, 2009).

⁷ Shah, "The Role of Technology in Islamic Education," *Journal of Educational Technology and Society* 19, no. 3 (2016): 176–185

⁸ Siddiqui, "Islamic Education and Digital Tools: A Contemporary Perspective," *Islamic Education Review* 12, no. 1 (2018): 22–35.

⁹ Dede, *The Role of Digital Technology in Educational Transformation* (Cambridge, MA: Harvard Education Press, 2011).

¹⁰ Abbasi, "Teachers' Perceptions of Technology Integration in Islamic Schools," *International Journal of Educational Development* 52 (2017): 72–80.

need for specialized activity that equips teachers with the skills to use digital instruments like the Qur'an and Hadith apps efficaciously.

d. Needs Assessment and Professional Development

A needs appraisal conceptualization is necessary for distinguishing gaps in teachers' digital literacy and addressing them through victim professional improvement. Reported to Hall and¹¹, management a needs appraisal allows for a trim approach to professional improvement, and guarantees that training programs and athletic competition the special needs of the pedagogue. For Islamic secondary schools in District Kot Addu, perceive the current digital literacy levels of teachers and their acquaintance with Qur'an and Hadith apps is important for the development of effective training programs.¹²

e. Evaluating Information in Islamic Education

Evaluating aggregation in an Islamic linguistic context affects ascertaining that educational tools and performance align with the teachings of the Qur'an and Hadith. Islamic informative generalization punctuates the grandness of accuracy and unity in knowledge transmission.¹³ Digital tools utilized in this linguistic context must therefore be assessed for their cognition to assist these principles. Accordant to¹⁴, the effective assessment of digital tools in Islamic education definite quantity of theoretical accounts that incorporate both technological inescapable and religious direction.

f. Digital Tools for Presenting Educational Content

The utilization of digital tools in education has changed how accumulation is bestowed, offering synergistic and multimedia system capabilities that intensify learning experiences.¹⁵ Emphasizes that digital

¹¹ Hall and S. M. Hord, *Implementing Change: Patterns, Principles, and Potholes* (Boston: Allyn & Bacon, 2006).

¹² Ali and Y. Yusof, "Professional Development Needs for Technology Integration in Islamic Schools," *Journal of Islamic Education Studies* 15, no. 2 (2020): 45–60.

¹³ Rizvi, *Islamic Pedagogy: Teaching and Learning in the Muslim Context* (New York: Routledge, 2011).

¹⁴ Ali and Y. Yusof, "Professional Development Needs for Technology Integration in Islamic Schools," *Journal of Islamic Education Studies* 15, no. 2 (2020): 45–60.

¹⁵ Selwyn, *Education and Technology: Key Issues and Debates* (London: Bloomsbury Academic, 2016).

tools can alleviate different forms of content proposition, from text and representation to videos and interaction imitation. However, in the context of Islamic education, the desegregation of these instruments essential be cautiously managed to ascertain that they align with religious generalization.¹⁶

Research Methodology

Information was concentrated on victimization in a study in this prescriptive investigation.

Population of the Study

The aggregation of the work has existed of 800 Islamic teachers of zone Kot Addu.

Sample of the study

The sampling for information accumulation has corresponded to 200 teachers which were Designated through a random sample method.

Instrumentation

The form was utilized to acquire the data. The functionary utilized a form they developed themselves. Trained and an illustration of communicator checked the hypothesis's credibility and dependability. The main objectives of the trial were to measure how well the pedagogue appreciated and utilized the modish in the analog discipline in the schoolroom. Cronbach's Alpha average was utilized to guarantee that the summary is dependable and binding. Faculty of this study were marked to rate their predilection on a five-point Likert scale from 1 to 5 as part of the survey (1 beginner Powerfully agreed; and 5 beingness Powerfully concord).

The measuring has two magnitudes: one appraises advisors' apprehension of digital technologies and one measures teachers' knowledge of accumulation organization. For the self-reported scale, each item had an assessment of 1 to 5, with one being powerfully in agreement with and five being powerfully disagreed with. Faculty of this study were tagged to charge their quality betwixt 1 and 5, with one being powerfully concord with and 5 being powerfully consented with. In all demesne, the proportion of

¹⁶ Mumtaz, "Factors Affecting Teachers' Use of Information and Communications Technology: A Review of the Literature," *Journal of Information Technology for Teacher Education* 9, no. 3 (2000): 319–342.

Assessing the Need for Digital Literacy Tools (Using Qur'an or
Hadith App) in Teacher's Training

pedagogues who were adept in digital literacy was premeditated. The deviation betwixt the tehsils may be seen in the pursuing aggregation.

Table 1.

Teachers' knowledge about the use of digital tools for presenting information according to the teachings of the Qur'an and Hadith

	Kot Addu	Ali pur	Jatoi	Chowk munda
Male	13.62%	15.18%	12.09%	12.44%
Female	7.32%	8.65%	10.76%	20.97%
Total	20.94%	25.83%	20.84%	31.39%

It shows that male Teachers in Kott Addu Tehsil did 13.62% of the work and female Teachers did 7.32%, for a total of 20.94%. In Kot Sultan Tehsil, male Teachers did 15.18% of the work and female Teachers did 8.65%, for a total of 25.83%. In Tehsil Layyah, male Teachers did 12.09% of the work and female Teachers did 10.76%, for a total of 20.84%. In the same way, male Teachers in Tehsil Chowk Azam did 12.44 percent of the work, while female Teachers did 20.9 percent. Together, they did 31.3 percent. Based on the information gathered, female Teachers in Tehsil Chowk Azam did better than male Teachers by 20.97%, which is higher than the 12.09% difference in Tehsil Layyah. This means that the female Teachers in Tehsil Chowk Azam did better with Digital literacy than the male Teachers in Tehsil Kot Sultan.

Table 2.

Teachers' knowledge about using digital tools to evaluate information according to the teachings of the Qur'an and Hadith.

	Kot Addu	Kot Sultan	Layyah	Chowk Azam
Male	17.44%	12.13%	9.59%	15.42%
Female	7.30%	13.96%	14.00%	20.95%
Total	24.74%	26.07%	23.59%	36.37%

The results show that male Teachers in Kot Addu Tehsil did 17.44% of the work and female Teachers did 7.30%. Together, they did 24.74%. In Kot Sultan Tehsil, male Teachers did 12.13% of the work and female Teachers did 13.96%. Together, they did 26.07%. In Tehsil Layyah, male Teachers did 9.59% of the work and female Teachers did 14.00%. Together, they did 23.59%. Similarly, in Tehsil Chowk Azam, male Teachers did 15.42% of the work, and female Teachers did 20.95%.

Together, they did 36.37%. Based on the information gathered, female Teachers in Tehsil Chowk Azam did better than male Teachers by 23.95%, compared to 9.59% in Tehsil Layyah. Students in Tehsil Chowk Azam who were women did better than Teachers in Tehsil Layyah who were men in this area of Islamic digital literacy.

Table 3.

Analysis of teachers' knowledge about Digital literacy in the light of Quran and Hadith.

Sr no.	Tehsil	Performance by percentage
1.	Chowk Azam	36.37%
2.	Kot Sultan	26.07%
3.	Layyah	23.59%
4.	Kot Addu	24.74%

In a general demonstration of a total of Four Tehsils in Tehsil Chowk Azam teachers performed 36.37% in Tehsil Kot Sultan teachers performed 26.07% and in Tehsil Layyah teachers performed 23.59% whereas in District Kot Addu teachers performed 24.74%. Because in District Kot Addu teachers performed lower than other Tehsils of District Kot Addu so there is a need for training in digital literacy for Islamic apps for teachers of this Tehsil.

Conclusion

In assumption, this study highlights the important need for assessing and heightening teachers' competence in the exploitation of digital tools to immediate Islamic content in conformity with the teachings of the Qur'an and Hadith. By distinguishing gaps in digital literacy and supplying targeted

Assessing the Need for Digital Literacy Tools (Using Qur'an or Hadith App) in Teacher's Training

training, educational activity can be reinforced to ascertain that technology integration supports both efficacious learning and attachment to religious belief. Addressing these needs will lend to more significant and straight use of digital beginning in Islamic education and, in the end, the performance of both educators and students.

Recommendations

To intensify the utilization of digital instruments in Islamic education, it is suggested to acquire specialized training programs that assimilate both technical skills and pedagogic conjunction with Islamic values. Incorporate digital literacy into the teacher's thought process and ensure ongoing professional improvement. Set up assessment frameworks for digital tools to ensure they align with religious teachings and surrogate platforms for teachers to share best patterns and communication. This track will help optimize the desegregation of technology in presenting Islamic content efficaciously and accurately.



This work is licensed under a Creative Commons Attribution 4.0 International License.