"THE EXTENT OF INCLUSION OF THE LEVELS OF THINKING IN THE FINAL TESTS QUESTIONS OF ISLAMIC SHARI`AH COURSES AT THE UNIVERSITY LEVEL"

Hamza Abed Al-Karim Hammad[1*], **Muhammad Azhar Zailaini**[2]

[1*]Associate Professor, Department of Sharia and Islamic Studies, College of Law, United Arab Emirates University, Al-Ain, United Arab Emirates; [2] Senior Lecturer, Faculty of Education, University of Malaya, 50603 Kuala Lumpur, Malaysia.

.4

Abstract:

Purpose of the study: This study aims to analyze the "quiz, midterm and final" exams of the three personal status courses; personal status 1 "Rules of Matrimony in Muslim Jurisprudence and Emirati Law" and Personal Status 2 "Rules of Divorce in Muslim Jurisprudence and Emirati Law", and Personal Status 3 "Rules of Inheritance according to Islamic Jurisprudence and Emirati Law" which were taught in the academic year 2018-2019 in the Department of Islamic Law and Studies, Faculty of Law, University of the United Arab Emirates.

Methodology: The study adopted the method of content analysis while relying on the McComas, W., & Rossier, L, 2004 classification of the questions.

Main Findings: The study found that the higher percentage of questions was at the second level (higher level convergent) which amounted to 78.2%, followed by the first level (lower level convergent) where the percentage of questions was 18.2% while the percentage decreased considerably at the third level (lower level divergent) where it reached 2.7%, and the percentage did not reach 1% at the fourth level (higher level divergent).

Applications of this study: It is an essential reference in the development of teaching and to raise the standards of admission to Shari`ah Departments in universities given that many students earn low grades in secondary education exams.

Novelty/Originality of this study: The result of this study is discussing the inclusion of the levels of thinking in Islamic Shari`ah courses at the University level.

Keywords: level of thinking, Islamic religion courses, university, Islamic law, final exams, training courses.

الملخص:

الغرض من الدراسة: تهدف هذه الدراسة إلى تحليل امتحانات "الاختبارات القصيرة والنصفية والنهائية" لمقررات الأحوال الشخصية الثلاث. الأحوال الشخصية 1 "قواعد الزواج في الفقه الإسلامي والقانون الإماراتي" والأحوال الشخصية 2 "قواعد الطلاق في الفقه الإسلامي والقانون الإماراتي"، والأحوال الشخصية 3 "قواعد الميراث وفق الفقه الإسلامي والقانون الإماراتي" التي تم تدريسها في العام الدراسي 2018–2019 في قسم الشريعة والدراسات الإسلامية، كلية الحقوق، جامعة الإمارات العربية المتحدة.

منهج الدراسة: اعتمدت الدراسة على أسلوب تحليل المحتوى بالاعتماد على تصنيف (McCommas .W، Rossier &، L، 2004) للأسئلة.

أهم النتائج: توصلت الدراسة إلى أن النسبة الأعلى للأسئلة كانت في المستوى الثاني (أعلى متقارب) وبلغت 78.2% يليه المستوى الأول (المستوى الأدنى متقارب) حيث كانت نسبة الأسئلة 18.2% بينما انخفضت النسبة. بشكل ملحوظ في المستوى الثالث (المستوى الأدنى متباعد) حيث وصلت إلى 2.7%، والنسبة المئوية لم تصل إلى 1% في المستوى الرابع (المستوى الأعلى متباعد).

تطبيقات هذه الدراسة: تعتبر مرجعاً أساسياً في تطوير التدريس ورفع معايير القبول في أقسام الشريعة في الجامعات نظراً لأن العديد من الطلاب يحصلون على درجات متدنية في امتحانات التعليم الثانوي.

حداثة / أصالة هذه الدراسة: نتج عن هذه الدراسة مناقشة إدراج مستويات التفكير في مقررات الشريعة الإسلامية على مستوى الجامعة.

الكلمات المفتاحية: مستوى التفكير ، مساقات الدين الإسلامي، الجامعة، الشريعة الإسلامية، الاختبارات النهائية، الدورات التدريبية.

Terminology of study:

- Marriage Rules in Islamic Jurisprudence and Emirati Law: It includes 52 articles dealing with the jurisdiction of the Civil Family Matters Court that was established in the Emirate of Abu Dhabi, to adjudicate requests and disputes related to civil marriage and its effects such as civil divorce, joint custody, financial rights resulting from divorce, wills, civil inheritance, proof of parentage, adoption, and other matters. Matters related to the personal status of foreigners." It deals with civil marriage procedures and conditions for its convening, the most important of which is the absence of a requirement for the presence of a guardian for the wife and the absence of witnesses, in addition to making the civil marriage contract available to tourists and residents outside the emirate or outside the country, a service that the Emirate of Abu Dhabi provides exclusively in the region (Eftekhari, M., Sotoudehnama, E., & Marandi, S. S. (2016).

- Divorce rules in Islamic jurisprudence and UAE law: Civil divorce procedures or what is known as divorce without harm, which is based on equality between the right of the wife or husband to sign the divorce without prejudice to the wife's financial rights related to divorce, from the first session without the need to prove the harm or justify the reasons for the separation, This allows the procedures to be completed in an easy and quick manner in order to reduce quarrels and discord between spouses, especially if there are children between them (Wilson, J. A. (2018).

For example, Article 13 deals with the procedures for submitting a civil divorce, as it stipulates that the applicant must fill out the bilingual application form prepared for this, without the need for the assistance of a lawyer, and the defendant may object to the jurisdiction of the court only without other substantive defenses, no later than 10 Business days before the date of the session scheduled for the issuance of the divorce, and the court issues the divorce ruling from the first session after 30 days from the date of approval of the request.

Articles 15, 16 and 17 included the financial rights arising from civil divorce and the court's discretion to compel any of the spouses to pay a lump sum to compensate the other party after the divorce and the accounting criteria on which the court relies, such as the number of years of marriage, the age of the spouses, and the extent to which any of them contributed to the failure of the marital relationship Or what any of them has suffered in terms of material or moral damage, and what they have missed in terms of previous or subsequent profit (Laato, S., Islam, A. N., Farooq, A., & Dhir, A. (2020).

- Inheritance rules according to Islamic jurisprudence and UAE law: Inheritance is defined as the transfer of ownership of a thing from the predecessor to the successor, and legally the term inheritance or inheritance was used to transfer the money of the deceased to his successor from others, who becomes its owner as a succession, and accordingly Article 313 of the Personal Status Law UAE, Federal Law No. 28 of 2005, defined inheritance as the inevitable transfer of money and financial rights, upon the death of its owner, to those who are entitled to it (Warsah, I., Morganna, R., Uyun, M., & Afandi, M. (2021).

INTRODUCTION

The evaluation of the academic achievement of the students depends on achievement tests as a fundamental method, where a majority of educational systems rely in their results on the evaluation of the students to determine their levels, and to identify the excellent among them, for it is the method available to the teachers to measure the degree of change occurring to their students as a result of the learning process. However, accuracy of the information which we acquire from those tests depends on the method in which those tests are prepared, and the suitability for one stage to the exclusion of another, in addition to their covering of the content of the syllabus and their congruence with the aims intended for realization in the learner in order for the results of those tests to provide objective and realistic information on the standard of the students. (Al-Mazoughi, 2018, 92).

It is the view of the author that this framework is the foundation for which emerged the achievement tests, for if we closely examine the achievement tests for the Islamic Shari`ah courses at the university level, the author has concluded that numerous studies indicate that teaching by dictation (rote learning) is the predominant method of teaching Shari`ah courses at the university level, while being remote from the modern methods of evaluation which focus on the higher levels of thinking. Moreover, studies indicate that many Shari`ah courses teachers have not benefited from the modern teaching and evaluation methods. (Al-Qarallah, 2019; Ladra, 2012, p.369; Zuzu, 2005, p.143; Zaghret, 2004, p.55; Al-Zu`bi, 2020, p.78),

Nevertheless those studies relied extensively on experience and observation without anchorage in analytical studies for the questions of tests related to religious courses at the university level; hence, this study emerges to focus on and

analyze a set of final exams for some religious courses in light of the extent to which those exams encompass levels of thought.

As regards the classifications of questions: it is the view of the author that the literature on education provides many of them (Armstrong, 2016; Barlow, 2000; Gallagher & Aschner, 1963), including: the Bloom's taxonomy which is six levels, and thence appeared the Guilford's Structure of Intellect model, and comprises of five levels, and then appeared the Gallagher- Aschner classification system, and the most recent of the classifications that appeared is the McComas & Rossier, 2004 classification on which the author will rely in this study, due to the fact that it is the most modern classification which is a blend of the Bloom's taxonomy and the Gallagher- Aschner classification system. Actually, categorized the questions to:

Level One: Lower Level Convergent

This is the lowest levels of the learning outputs, and it is the level that measures the learning by heart, and the remembrance of information and facts, and mostly, the pertinent question includes define, mention, enumerate, where, when, who?; and also the closed questions whose reply is: yes/no, and juxtaposed with this level is the level of knowledge in the Bloom taxonomy.

Level Two: Higher Level Convergent

This is the level situated within the ability of the student to apprehend the meaning of the material that he is studying, and this may be manifested through the explanation of the information and its summarization by the particular language of the student, and this level is slightly above merely remembering information, in addition to including the ability of the student to utilize what he learned in concepts, facts, principles and laws and all that has been previously studied in new situation, and solving familiar and unfamiliar problems, and this auxiliary level requires thinking that is higher than the level of knowledge and understanding. At this level the question is mostly: explain, summarize, interpret, reformulate, reason, apply, and the counterpart to this level is the level of understanding and application in Bloom's taxonomy.

Level Three: Lower Level Divergent

This level includes the degree of the ability of the student to analyze the scientific material into its partial components which helps to understand its structural formation given that it functions to deconstruct problems or a problem into its constituent parts while fully understanding this material and its parts, and in this context the question is mostly: differentiate, deduce, select, and this level's counterpart is the analysis level in Bloom's taxonomy.

Level Four: Higher Level Divergent

This is the highest level in this classification where it includes the ability of the student to fuse the elements and parts with each other to form a new structure. The construction deals with the elements and parts and connecting them together in a manner rendering them a particular pattern and a structure that did not heretofore exist, and also the ability of the student to judge the value of the academic material whereby his judgements rest on specific criteria

which could internal criteria particular to the organization or external and particular to the aim or goal, and the question at this level is mostly: classify, innovate, reorganize, rearrange, rewrite, write an essay, criticize, evaluate, state your opinion, and the counterpart of this level is the level of synthesis and evaluation in te Bloom's taxonomy.(Ashadi & Rido, 2017, p.26; McComas & Rossier, 2004, pp.2-5)

RESEARCH PROBLEM

The author has observed, based on his experience in university education which lasted for more than ten years, and his perusal of some specialized studies in thinking and the development and improvement of the teaching of religious sciences, that the questions focus on measuring the ability to learn by heart and understand whilst neglecting the encouragement and stimulation of questions associated with the higher mental (cognitive) abilities such as analysis, synthesis and evaluation. And in view of the fact that the questions reveal the nature and quality of the methods of teaching and thinking, and without focus on the formulation of the question in the educational process the learning process does not materialize as it should. Due to all the foregoing the idea of the study crystallized, pivoting around evaluating the questions of the final exams for religious sciences at the university level, and more precisely stated: the extent of the inclusion of the levels of thinking in the questions of the final exams for religious sciences at the university level.

Study hypotheses:

We assume that there is a statistically significant relationship between the presence of questions of Islamic Sharia decisions in the news and the high rates and levels of thinking.

Objectives of the study:

This study aims to determine and know the extent to which the levels of thinking are included in the final exams for the questions of Islamic Sharia courses at the university level.

SIGNIFICANCE OF THE STUDY

The significance of the study is related to more than one dimension; including: shedding light on questions for an important educational phase, namely the university stage, where it is presumed that the university curricula are not confined to imparting knowledge to the students; rather, it is necessary for the student to acquire higher mental skills such as thinking of various forms, analysis, synthesis, and evaluation, and hence we need questions that measure the ability of the university student to apply information and to benefit from it in practical life, and to measure his ability to criticize and evaluate. As well, knowing the quality of the examinations questions which are prepared by the university professor reflects the actuality of the performance of the professor, while also contributing to identify the aspects of deficiency and striving to rectify them, and to reconsider the method of formulating questions.

BOUNDARIES AND DETERMINANTS OF THE STUDY

The results of this study may be generalized based on the following determinants:

- Questions of the three tests "quizz, midterm exam, final exam for the personal status courses which were taught in the academic year: 2018-2019 in the Department of Islamic Law and Studies, Faculty of Law, University of the United Arab Emirates.
- Classification of McComas & Rossier within the four levels.
- Nature of the tool and its psychometric characteristics.
- *Procedural Definitions*

The author identifies the terms occurring in this study procedurally, as follows:

- Levels of thinking: what is intended are the McComas & Rossier levels, which include four levels:
  First: Lower Level Convergent, Second: Higher Level Convergent; Third: Lower Level Divergent, Fourth: Higher Level Divergent.
- Personal status courses: Those are basically three separate courses, the first is the rules of matrimony in Muslim Fiqh and Emirati Law, the second: rule of divorce in Muslim Fiqh and Emirati Law, and the third: Rules of Inheritance according to Islamic Jurisprudence and Emirati Law.
- Tests (examinations): those are three tests in the semester; the first is a short test (quiz), the second: mid-term exam, and the third: is the final exam which is taken at the end of the semester.

RESEARCH QUESTIONS

The present study seeks to respond to the following main question: what is the extent of embedding the levels of thinking in the questions of final examinations for the personal status laws courses in the Department of Islamic Law and Studies, Faculty of Law, University of the United Arab Emirates in accordance with the McCommas & Rossier classification.

LITERATURE REVIEW

Concerning the previous studies in the sphere of analyzing the questions of religious subjects at the university level; actually, the author did not focus on any study in this field, but rather focused on similar studies. It would be possible for the author to divide them into two parts.

- *First Part*

The studies which tackled an analysis of the questions of the exams at the university level in general, and the author focused on the following studies:

Al-Mazoughi study (2018). This study aimed to ascertain the extent that the final examinations questions cover the epistemic goals of various levels based on Bloom's taxonomy. The study analyzed 26 examinations from final examinations administered in the psychology department in the Faculty of Arts, Sabratha University, Libya, for the academic year (2016-2017) which contained (509) questions; and there was an analysis based on the Bloom taxonomy of the intellectual levels (recollection-understanding- application-analysis-synthesis-evaluation). The study reached some results, most importantly: The memory level occupied first position (433 questions with a percentage of 85.1%),

and the level of understanding came in second position (71 questions with a percentage of 13.9%), and the level of application occupied third position (3 questions with a percentage of 0.6%). The examinations were confined to just one question to measure either the level of analysis and evaluation, and were devoid of any questions to measure the level of synthesis. The number of essay questions was (96) questions with an approximate percentage of 19%, and the number of objective questions was (413) questions with an approximate percentage of 81%.

Al-Sultani and Ulwah study (2017), which aimed to analyze and evaluate the questions of the final examinations which were prepared by the members of the faculty (teaching staff) in the departments of Girls College of Education / University of Kufa, Iraq, for the academic year 2014, 2015. Moreover, it sought to know the degree of the comprehensiveness of those questions at the levels of epistemic goals in accordance with Bloom's taxonomy. The findings of the study showed that the questions of the final texts included all the levels of thinking based on the Bloom taxonomy, but they focused noticeably on low levels of thinking (memory, absorption, application), while the interest shown to the higher levels of thinking (analysis, synthesis, evaluation) was modest.

- *Second Part*

The studies which tackled embedding the levels of thinking in Islamic education books at the level of schools rather than at the university level, and among the most recent of those studies in this sphere are:

The study of Abu Shreikh (2018) which aimed to identify and elucidate the degree of presence of the scientific thinking skills derived from the Holy Qur'an in the Islamic education books for the higher education stage in Jordan. The study utilized the method of content analysis by adopting the descriptive analytical methodology, and the findings of the study showed that the highest percentages were for the skill of (data analysis) with a percentage of 36.2%.

The study of Al-Saudi and Al-Akoul, 2017, which aimed to elucidate the thinking skills included in the activities of the Islamic education book for the eighth grade in Jordan, and to achieve this goals a list of thinking skills which should be included in the activities of this book was constructed, and the list was comprised of (5) major fields and (18) subsidiary skills, and the list was utilized in a content analysis of the study sample which included all the activities of the Islamic education book for the eighth grade, numbering (179) activities. The findings of the study showed that the field of basic thinking skills received the highest percentage (67%), and after that the skills of critical thinking with a percentage of (27%), followed by the problem solving skills with a percentage of (0.05%), followed by the skills of creative thinking with a percentage of 0.007%, while the field of the skills of thinking beyond knowledge did not register any repetition or frequency.

The study of Salman (2007). This study sought to elucidate the reality of evaluation questions in the Islamic education books for the elementary and secondary stages in Jordan. The number of questions analyzed was (2,565), and the study employed the method of content analysis. The findings of the study relating to the Islamic education books of the elementary stage were as follows: the knowledge field was in first position, and the level of understanding garnered a percentage of 42.1%, followed by the level of memory (32.8%), followed by the level of application in third position (15%), followed by the level of analysis (7.5%), then the level of synthesis (2%), and finally application (1.5%).

Al-Ayasrah (2004) conducted a study that sought to analyze the evaluation questions contained in the Islamic education books for the first phase of elementary education in Jordan and the Sultanate of Oman. And to achieve this aim an analysis tool was designed, and the study sample was constituted of eight books; four of which represent the Islamic education books in Jordan, and the total questions was (783) questions, while the other four represent the Islamic education books in Oman, where the total questions was (887) questions. The mentioned study produced a set of findings, most importantly: the questions in Jordan and Oman are concentrated in the domain of knowledge at its lower levels, where a majority of knowledge questions were concentrated at the lower knowledge levels in both Jordan and Oman.

The author sees the presence of a problem in previous studies which treat the methods and paradigms of religious sciences and the methods of their evaluation at the university level; given that most of the previous studies in this field were focused on the schools rather than universities, which is something strange; for many of these studies are prepared by teachers in the faculties of education in universities, and so why was the Population Study: Islamic education in schools rather than religious sciences in universities?

Another matter: a majority of the Islamic education questions at the level of schools focused on the lower knowledge skills, and this fact alerts the author to the importance for the ministries of education to undertake a comprehensive review of the Islamic education syllabi, given that the student today is not just a recipient of knowledge, and the book and the subject teacher are not the sole source of the academic subject; rather, it is necessary to enhance the level of the thinking of students towards high skills.

METHODOLOGY

The suitable methodology for purposes of the study is the descriptive method through content analysis, for it describes the phenomenon and monitors the frequencies of the analysis categories in a precise manner.

- *Study Population and Sample*

The study population is constituted of all the final questions for the three courses: Personal Status 1 "Rules of the Husband in Muslim Jurisprudence and Emirati Law", Personal Status 2 "Rules of Divorce in Muslim Jurisprudence and Emirati Law", Personal Status 3 "Rules of Inheritance According to Islamic Jurisprudence and Emirati Law", in the Department of Islamic Law and Studies, Faculty of Law, University of the United Arab Emirates, during the first and second semesters of the academic year: 2018-2019, and hence, the study sample is its population, where the number of questions amounted to (944) questions and Table (1) illustrates this:

	Quizz	Midterm	Final	Total
Personal Status 1	42	104	124	270
Personal Status 2	61	140	211	412
Personal Status 3	26	64	172	262
Total	129	308	507	944

- *Study Tool*

The author prepared an analysis questionnaire relying on McComas & Rossier levels, which includes four levels: First: Lower Level Convergent, the second: Higher Level Convergent, the third: Lower Level Divergent, the fourth Higher Level Divergent where the author utilized this classification as categories of analysis, and the analysis unit was the question.

The author, after preparing the study tools, presented it to a group of specialists in the subject of the study whose number is five jurors, three of whom are specialists in teaching methods, and two are specialists in evaluation and measurement, and the author adopted 80% or more as the ratio of concurrence or more on the validity of the tool, and the author undertook modifications of the tool, and after performing the modifications the tool became fit for measuring what it was designed to measure, whereby it became considered apparently valid and adequate to rely upon in the process of analyzing the content of the tests questions subject of the analysis.

- *Reliability of the Study*

To ascertain the reliability of the analysis the author employed the method of the consistency of the analysts where a random sample consisting of (300) questions was presented, in the amount of one hundred questions of the questions of every course to another analyst possessing of the necessary qualification to undertake the analysis process with a correct methodology. After the aims and significance of the study were explained to him, he was introduced to the method of analysis, and thence its rules, restrictions and procedures were explained to him, and upon completion of the analysis process the presence of substantial convergence in its results was evident; where the author undertook a calculation of the rank correlation coefficient between his analysis and the analysis of the other analyst in accordance with the Hoslti formula and found that it is equal of (0.92), and this is a higher convergence ratio, which gives reassurance about the soundness and consistency of the analysis.

- *Study Procedures*

To respond to the questions of the study the author employed the method of content analysis for the questions of the quizz, midterm and final exams for the three personal status courses, and the author followed the following procedures:

Firstly, Define the study sample which is itself the study population and includes all the final questions of the three courses: Personal Status 1 "Rules of the Husband in Muslim Jurisprudence and Emirati Law", Personal Status 2 "Rules of Divorce in Muslim Jurisprudence and Emirati Law", Personal Status 3 "Rules of Inheritance According to Islamic Jurisprudence and Emirati Law", in the Department of Islamic Law and Studies, Faculty of Law, University of the United Arab Emirates, during the first and second semester of the academic year: 2018-2019, and thence the author precisely read the question to determine the level to which it belongs based on the behavioral criteria and indicators which the author adopted in the tool.

Then, Design of the analysis tool (study tool); this is by referring to the theoretical literature in the field of the Gallagher- Aschner classification system of the thinking levels to measure the extent of the inclusion of the thinking levels in the exams questions of personal status courses in the Department of Islamic Law and Studies, Faculty of

Law, University of the United Arab Emirates, and to ascertain the validity of the tool by presenting it to a group of jurors, and subsequently to ascertain the stability analysis through the stability of the analyst with others.

- Practical analysis.
- Derive frequencies and percentages.
- Derive results related to the study question.
- Discuss the results and thence come out with the findings and recommendations.

RESULTS OF THE STUDY AND DISCUSSION

This study adopted frequencies and percentages to respond to its questions. As regards the extent of embedding the levels of thinking in the questions of the tests of the course Personal Status 1 "Rules of Matrimony in Muslim Jurisprudence and Emirati Law" they were as follows.

TABLE 1. The levels of thinking in the questions of the tests of the course Personal Status 1

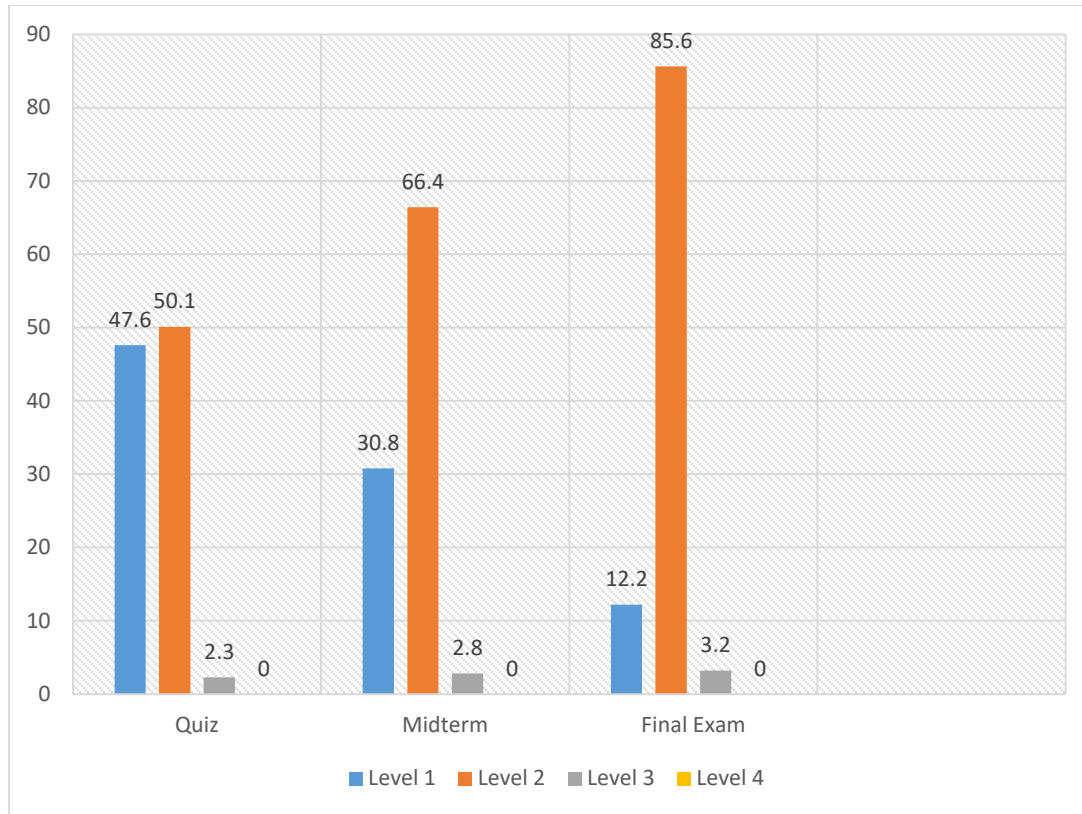| Test	Level	1	2	3	4	
Short	Number of Questions	20	21	1	0	42 Question
	Ratio	47.6%	50.1%	2.3%	0%	
Mid	Number of Questions	32	69	3	0	104 Question
	Ratio	30.8%	66.4%	2.8%	0%	
Final	Number of Questions	15	105	4	0	124
	Ratio	12.2%	84.6%	3.2%	0%	
Total Sum of the Three Tests	Number of Questions	67	195	8	0	270
	Ratio	24.8%	72.3%	2.9%	0%	

FIGURE 1. The levels of thinking in the questions of the tests of the course Personal Status 1

It is the view of the author that based on the foregoing analysis that the highest percentage of the questions of the test in the Personal Status 1 course which deal with the rules of matrimony in Muslim jurisprudence and Emirati Law are concentrated in two levels: First: Lower Level Convergent; Second: Higher Level Convergent. Which are grounded in retaining information, terminologies and data, and thence to understanding them and the ability to explain and interpret them, and solve the problems depending on the previous data, and this takes place at the first and second levels. It may be mentioned that the second level of the thinking skills is high in this course given that it rests on application, whereby the student learns by heart the jurisprudential and legal rules related to the rules of matrimony, and the question comes in the exam to apply those rules to some of the practical situations.

As to the higher skills which lie at the Third level: Lower Level Divergent; Fourth Level: Higher Level Divergent. Concerning the third level it is extremely weak compared to the first and second levels, and it has no presence at the fourth level, for measuring the ability of the student to analyze- at the third level- is very poor, while measuring the ability of the student to gather information by synthesizing the elements by different means, and offering alternative and unique solutions, and likewise to adopt ideas and defend them those skills were not present in this course. Also, through the pursuit of the author of the terms of this course he was able to come out with some ideas which could be presented at the fourth level of thinking skills. For example, the age of marriage is a matter involving a difference between Fiqh and law, and hence it could be presented whereby the student adopts an opinion and defends it, and also

the age difference between the husband and wife, where Fiqh and law differ on this point. Hence, it would be possible for a student to adopt an opinion and defend it, and it would also be possible to present one of the articles of law as a question in the test, and to guide the student to critique this article and to evaluate it in light of real life.

TABLE 2. Extent of inclusion of thinking levels in the questions of exams of the personal status 2 course

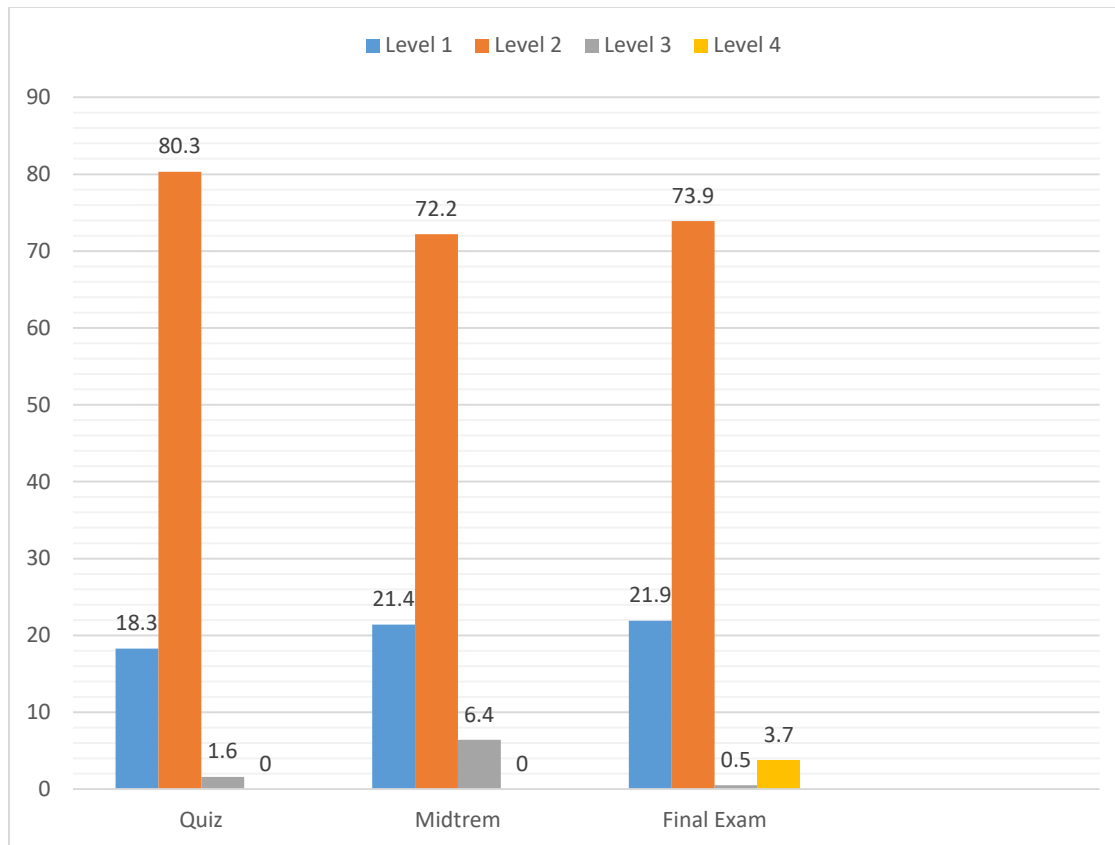| Test/Level		1	2	3	4	
Quizz	Number of Questions	11	49	1	0	61
	Ratio	18.3%	80.3%	1.6%	0%	
Midterm	Number of Questions	30	101	9	0	140
	Ratio	21.4%	72.2%	6.4%	0%	
Final	Number of Questions	46	156	1	8	211
	Ratio	21.9%	73.9%	0.5%	3.7%	
Total Sum of the Three Tests	Number of Questions	87	306	1	8	412
	Ratio	21.2%	74.2%	2.7%	1.8%	

FIGURE 2. Extent of inclusion of thinking levels in the questions of exams of the personal status 2 course

It is the view of the author that based on the foregoing analysis the majority of the questions of tests in the course Personal Status 2 which deal with the divorce rules in Muslim jurisprudence and Emirati Law have been compressed at two levels: First: Lower Level Convergent; Second: Higher Level Convergent. This is an observation identical to the case of the course Personal Status 1, where the percentage was concentrated on learning by heart and then to the ability to understand, explain and apply, and to solve problems relying on the previous data, and this lies at the first and second levels, and the same thing applies to the first level; by the rise in the percentage of application whereby the student memorizes the jurisprudential and legal rules related to the rules of divorce, and the question in the exam emerges to apply those rules to some of the practical situations.

As to the high skills which lie at the Third level: Lower Level Divergent and the; Fourth level: Higher Level Divergent. The ratio at the third and fourth level is very low compared to the first and second levels, for the exam questions that measured those two levels are few and were concentrated in limited questions insofar as level of analysis, and some of the limited questions which came to criticize some of the legal clauses related to divorce. It is the view of the author that the opposite is more salient, namely for the ratio to rise at the third and fourth levels and to decrease at the first and second level. This question was presented by the author to some of the professors of those courses, and he concluded that a problem exists in correcting the exams, where the questions of the first and second levels insofar in terms of correction is a simple matter, where the question is direct as follows: define the following, or cite four pillars

or conditions, or explain the matter…, and the reference of those answers is the textbook, for correcting the exam depends on the book without any problems from the students, while it is difficult to set criteria and standards for correction at the higher levels; given that the answer is not present in the textbook, and hence there is much criticism and objections from the students, where every student thinks that his opinion is correct.

In this context the author suggests enrolling the courses professors in specialized educational courses and workshops in the field of measuring and evaluating exams. Actually, it is noticeable that the majority of the courses professors do not have strong educational qualifications, where their academic qualifications are confined to their area of specialization, but the educational aspects related to measuring and evaluation require a raising of the standard through involving them in specialized educational courses taught by individuals of experience in this field. The author offers the following comment: the university offers some educational courses, but they are mostly general and administered by an education specialist, and this fact beckons the importance for the educator to be specialized in the field of checking courses whereby the workshop is focused on specific courses and the practical applications through them.

TABLE 3. The extent of inclusion of levels of thinking in the exam questions of the course: Personal Status 3

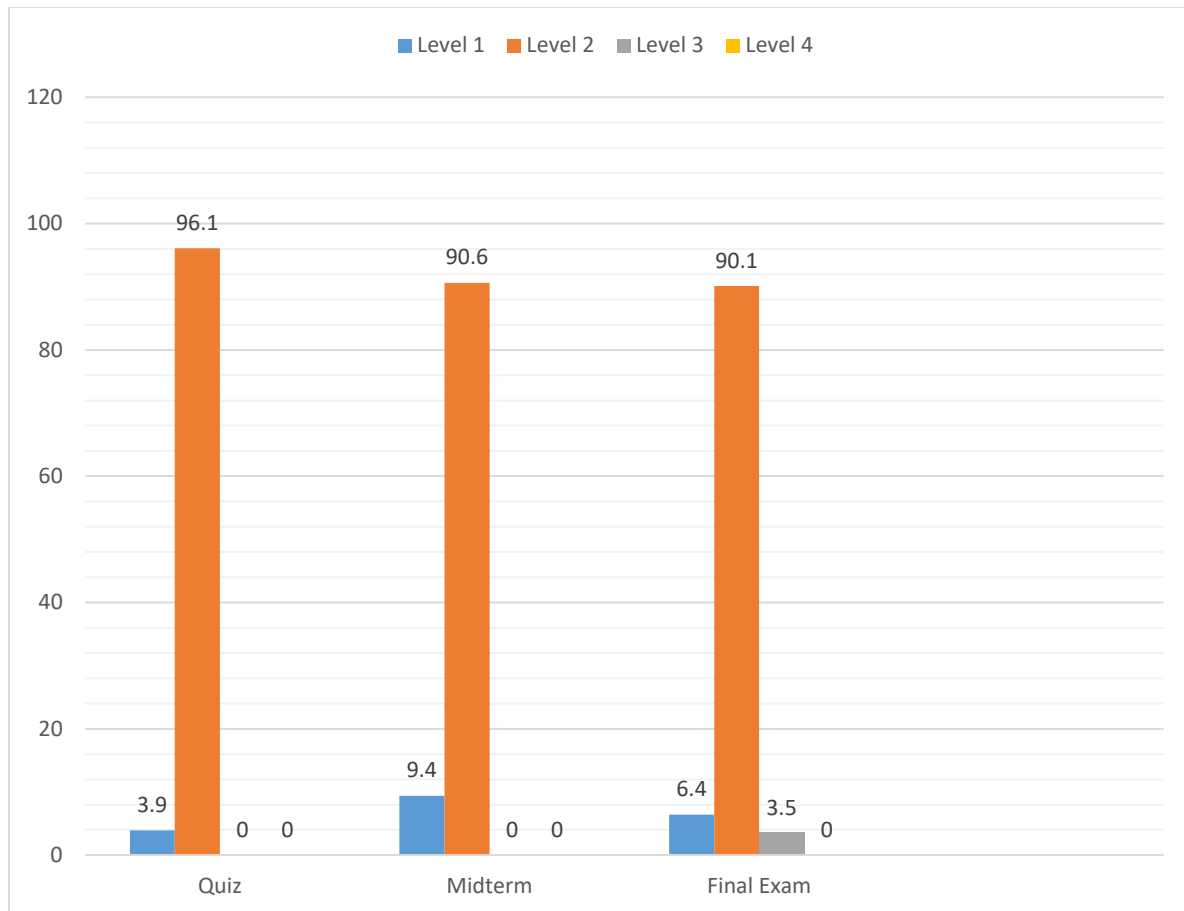| Test/Level		1	2	3	4	
Quizz	Number of Questions	1	25	0	0	26 Question
	Ratio	3.9%	96.1%	0%	0%	
Midterm	Number of Questions	6	58	0	0	64 Question
	Ratio	9.4%	90.6%	0%	0%	
Final	Number of Questions	11	155	6	0	172
	Ratio	6.4%	90.1%	3.5	0%	
Total Sum of the	Number of Questions	18	238	6	0	262
Three Tests	Ratio	6.9%	90.8%	2.3%	0%	

FIGURE 3. The extent of inclusion of levels of thinking in the exam questions of the course: Personal Status 3

We now move to the third level of the Personal Status course which is related to the Rules of Inheritance according to Islamic Jurisprudence and Emirati Law. Actually, this course is inherently a practical course which imparts to the student the rules of inheritance in Fiqh and the law and applies them to many of the issues of life. Thus the percentage in this course was concentrated at the second level. Higher Level Convergent which is based on application, and nevertheless it is possible to offer questions that are included in higher levels, such as presenting practical problems in inheritance, and the questions delve into the new innovative solutions to them, and the author also finds that Emirati Law has adopted certain opinions on some of the issues of inheritance, where it would be possible for the question to request the opinion of the student on the position of the law, and his criticisms of it. However, this type of questions returns us to the previous question, namely the methodology and mechanism of correcting exams, and the criteria of correct and false in the answer of the student.

TABLE 4. The extent of the inclusion of thinking levels in the questions of the exams of personal status courses "1,2,3"

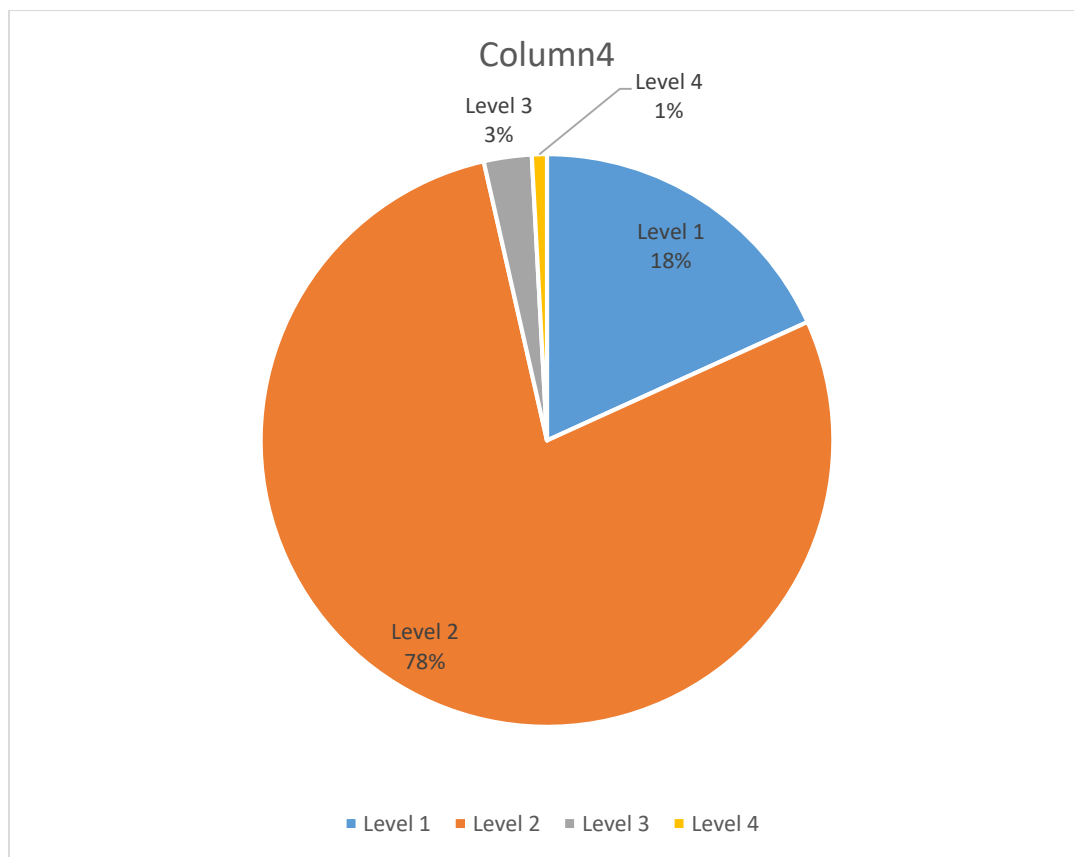| Level	1	2	3	4	Total
Number of Question	172	739	25	8	944
Ratio	18.2%	78.2%	2.7%	0.85%	

FIGURE 4. The extent of the inclusion of thinking levels in the questions of the exams of personal status courses "1,2,3"

Through examining the three courses as a whole, the author finds that the thinking levels are concentrated in the two levels First: Lower Level Convergent; Second: Higher Level Convergent. And they declined to a considerable extent at the third level: Lower Level Divergent. Also they are insignificant at the fourth level: Higher Level Divergent. This makes us revert to the previous view of the author which holds that rote learning and dictation are predominant in the

teaching of religious courses, and that teaching religious sciences whether at the level of the school or university remains within the orbit of the lower level thinking skills.

CONCLUSIONS

The study concluded that the majority of the questions remain within the orbit of the lower levels of thinking which are anchored in memorizing, understanding and applying information, and that the percentage is small regarding the higher levels of thinking, which calls for a comprehensive review of the causes and the offering of practical solutions, and it is the view of the author that among those solutions is: to raise the standards of admission to Shari`ah Departments in universities given that many students earn low grades in secondary education exams, and on the other hand, the teachers of religious courses need specialized and applied education courses in this field, for some of the courses offered by some universities are not specialized and practical but are rather of a theoretical character. On the other hand, training in thought skills should not only be confined to achievement exams, but may be activated through lectures by presenting working papers to the students involving high thinking levels. In addition to the foregoing, many Shari`ah departments in universities are inclined towards the presence of textbooks for the university courses, and it is the view of the author that those books need reconsideration through a team of specialists in religious sciences and a team of specialists in educational curricula and the methods of teaching of religious sciences and thinking skills preparing those books whereby the books do not just include academic material, but also include through the efforts of educationalists training exercises and questions for high thinking skills.

REFERENCES

1. Eftekhari, M., Sotoudehnama, E., & Marandi, S. S. (2016). Computer-aided argument mapping in an EFL setting: does technology precede traditional paper and pencil approach in developing critical thinking?. Educational Technology Research and Development, 64(2), 339-357.

2. Wilson, J. A. (2018). Reducing pseudoscientific and paranormal beliefs in university students through a course in science and critical thinking. Science & Education, 27(1), 183-210.

3. Laato, S., Islam, A. N., Farooq, A., & Dhir, A. (2020). Unusual purchasing behavior during the early stages of the COVID-19 pandemic: The stimulus-organism-response approach. Journal of Retailing and Consumer Services, 57, 102224.

4. Warsah, I., Morganna, R., Uyun, M., & Afandi, M. (2021). The Impact of Collaborative Learning on Learners' Critical Thinking Skills. International Journal of Instruction, 14(2), 443-460.

5. Abu Shreikh, Shaher. (2018), The Extent of the Presence of Scientifics Thinking Skills Derived from the Holy Qur'an in the Islamic Education Books for the Higher Elementary Educational Stage in Jordan, Jerusalem Open University Journal, Issue number 43/1, pp.131-142.

6. Al-Ayasrah, Muhammad Abdel Karim. (2004), Analysis of the Evaluation Question in the Islamic Education Books in the First Circle of Elementary Education in Jordan and the Sultanate of Oman "A Comparative Study", Journal of the King Saud University, Vol 17, Educational Sciences and Islamic Studies (2), pp. 683-721.

7. Al-Mazoughi, Ibtisam. (2018), Evaluation of the Final Exams Questions in light of the Bloom Taxonomy Classification of Knowledge Goals, Department of Psychology in the Faculty of Arts, Sabrata University as a Model, Sabratha University Scientific Journal, Issue Number: 3, pp.91-107.

8. Al-Qarallah, Ahmad. (2019), Problems of Religious Education in Universities, published in the Jordanian Al-Ghad Newspaper, on 24/10/2019, on the link:
https://alghad.com/%D9%85%D8%B4%D9%83%D9%84%D8%A7%D8%AA-%D8%A7%D9%84%D8%AA%D8%B9%D9%84%D9%8A%D9%85-%D8%A7%D9%84%D8%AF%D9%8A%D9%86%D9%8A-%D9%81%D9%8A-%D8%A7%D9%84%D8%AC%D8%A7%D9%85%D8%B9%D8%A7%D8%AA/

9. Al-Saudi, Khaled, and Al-Akoul, Ghada. (2017), Thinking Skills Embedded in the Activities of the Islamic Education Book of the Eighth Grade in Jordan: An Analytical Study, Al-Manarah Journal, Vol. 23, Issue number:1/a, pp.73-105.

10. Al-Sultani, Abd Al-Hussein, and Ulwah, Abdel Razzaq. (2017), Analysis and Evaluation of the Questions of Final Examinations for Study Courses in Scientific Sections, Faculty of Women, Kufa University, In accordance with approved standards, Journal of the Faculty of Education for Women for Humanities, Vol.: 11, Issue number: 21, pp.86-114.

11. Al-Zu`bi, Ibrahim. (2002), Problems of the Students of the Faculties of Shari`ah in Public Jordanian Universities, and their Remedies from an Islamic Perspective, unpublished Master's thesis, Yarmouk University, Jordan.

12. Armstrong, P. (2016). Bloom's Taxonomy. Nashville, TN: Vanderbilt University. The Center for Teaching. https://cft. vanderbilt. edu/guides-sub-pages/blooms-taxonomy.

13. Ashadi, Rido and Lubis Nazriani. (2017). A Survey on the Levels of Questioning of ELT: A Case Study in an Indonesian Tertiary Education, Advances in Language and Literary Studies, Vol. 8 No. 3; p.p: 26 – 31.

14. Barlow, C. M. (2000). Guilford's Structure of the Intellect. The Co-Creativity Institute

15. Gallagher, J. J., & Aschner, M. J. (1963). A preliminary report on analyses of classroom interaction. Merrill-Palmer Quarterly of Behavior and Development, 9(3), 183-194.

16. Holsti, O.R. (1969). Content Analysis for the Social Sciences and Humanities. Reading, MA: Addison-Wesley.

17. Ladra`, Kamal. (2012), The Experience of Emir Abd Al-Qader University for Islamic Sciences in the Field of Epistemic Integration, An Evaluative and Critical Theory, from the book: Epistemic Integration: Its Impact on University Educations and its Necessity for Civilization, 1st ed., Virginia: International Islamic Institute of Thought, pp.355-374.

18. McComas, W., & Rossier, L. (2004). Asking More Effective Questions, Creative Education Journal, Vol.8 No.6, pp. 1-16.

19. Salman, Khaled. (2007), Evaluative Questions in Islamic Education Books for the Elementary and Secondary Phases in Jordan- An Analytical Study. A doctoral dissertation, unpublished, University of Jordan, Amman, Jordan.

20. Zaghret, Wael. (2004), Problems of the University of Jordan Students on and outside the University Campus, Unpublished Master's thesis, University of Jordan, Jordan.

21. Zuzu, Faridah. (2005), Creative Thinking in the Curricula of Muslim Jurisprudence and its Fundamentals, Journal of the Islamization of Knowledge, Issue Number 41, pp.141-166.