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للأسلوب التعليمي متعددة الوسائط في الدراسات الإسلامية
في السياق السعودي: دراسة نوعية للمساعدات البصرية/
الرسوم البيانية**

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Evaluation of Impact on Student Teachers' Perceptions Undergoing Multimodal Instructional Approach in Islamic Studies in Saudi Context: A Qualitative Investigation of Visual Aids/Infographics

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Abstract. Objective: This qualitative study aims to explore the perceptions of female student teachers in their final year, majoring in the Islamic Studies discipline at King Faisal University. The focus is on their experiences when practicing teaching through visuals, infographics, videos, or documentaries in various lessons of the Islamic studies curriculum, employing a multimodal instructional approach from a cognitive load perspective. The study derives common thematic strands related to individual identity, Saudi national identity, and Saudi citizenship through a literature review, with emphasis on Vision 2030. **Methods:** The analysis of perceptions is based on structured interviews with five questions addressing these themes, followed by analysis using MAXQDA. **Results:** A preliminary analysis of the qualitative data reveals a heightened sense of these identities among student teachers, despite some conflicting perceptions regarding the use of infographics, visuals, and videos. The research suggests an increased awareness among student teachers regarding their Islamic national identities and Saudi Islamic citizenship, particularly in the context of rapid policy transformations within the Kingdom. **Conclusions:** There is a notable alignment between the objectives of Vision 2030 and the teaching approach utilizing visuals and infographics. However, the study also identifies a need for further research on other tools employed in this instructional methodology. **Keywords:** Islamic Studies, Islamic Studies in Saudi Universities, Saudi National Identity, Vision 2030

1. Introduction

The significance of Islamic studies in the Saudi higher education landscape is deeply rooted in the religious values and beliefs sanctioned by the Saudi socio-religious setup. Beyond being an academic pursuit, it serves as a cornerstone of the national culture, where Islamic principles form the foundation and bedrock of stability. These principles permeate through "all aspects of the economy and society", shaping the cultural fabric of the kingdom (Almiman, 2022). From the establishment of the first college in 1950 to the present day, Islamic education has evolved into a complete discipline, impacting not only its economic structure but also the social aspects of the polity (ALMashaleh, 2023). Now almost every other university has an Islamic Studies department engaged in imparting Islamic education from undergraduate to doctorate level students. It could also be assessed from the governmental attention to this discipline that the Saudi Arabian education minister, Shaikh Hassan Al-i-Shaikh, emphasized the Islamic sensibilities of the students in his response to a journalist back in 1990 when he was returning from the first-ever Muslim Education Conference (Roller & Lavrakas, 2015). Leaving aside other reasons behind this government policy, it is important to note that some known reasons behind the significance of Islamic Studies in Saudi universities are about its being the birthplace of Islam, its cultural and historical background, the location of two holy places, Mecca and Medina, as well as its political structure. The importance of this religio-cultural heritage and its importance in Islamic studies could be understood from the Special Report of Dr. Najah Al-Otaibi in which he has emphasized the two-pronged approach of the incumbent Saudi ruler toward

Islamic education, adding it focuses on the socio-economic reforms as well as tackle religious extremism (**Roller & Lavrakas, 2015**). The major push is toward "moderation and tolerance" and "technical and creative skills" along with critical thinking (**Alsharidah, 2012**). This also includes new teaching methodologies and approaches to incorporate "learning technologies and new teaching methods" including "interactive tablets and digital curricula (**Alsubaie, 2022**)". It highlights the role of the central government, leadership, and Islam in shaping not only teaching methodology but also approaches in education and specifically Islamic education. This research focuses on how far the multimodal instructional approach has been applied to the teaching of Islamic studies in universities and how it has impacted student teachers' perceptions when visuals/infographics and videos are used in classroom setting.

2. Concept of Multimodal Instructional Approach

To evaluate the impact of this approach, first, the concept requires focusing. The multimodal approach means multimodality or the use of technology in the classroom (**Jewitt, 2012**) using screens and other digital devices to see how technology makes a difference in pedagogy and consequential perceptions of learners. Carey Jewitt has derived it from Halliday's social semiotic theory of communication, saying the main idea of the use of language accompanies it but it goes beyond language to realize meanings. He calls it multimodality that Gunthir Kress further elaborates, arguing that multimodality means using modes other than writing such as images, colors and getting real benefits from them which enters the field of semiotic or comprehending signs (**Kress, 2009**). It shows the major focus is on visual aids whether they include the use of colors, images, and pictures/videos through screen or charts or other such aids. This holistic approach is called the multimodal approach in which visual aids are at the top followed by videos and clips.

The objective of focusing on visual aids in a multimodal approach is that traditional lecturing is always given priority in teaching Islamic education. The non-traditional teaching and learning approaches, specifically, visual aids in pedagogy increased manifolds during Covid lockdowns. Hence, the use of visual aids used in multimodal instructional approach increased with impacts on student teachers regarding their familial, religious, and cultural identities with regard to family and country in the globalized world.

This research poses questions of how this use of visual aids/infographics/videos in the context of multimodality in teaching Islamic studies in Saudi Arabia would impact the perceptions of the student teachers about their different identities ranging from family to religion and culture to national recognition when visual aids are used in instructions. Also, the research demonstrates an answer to the question of how it would help them align their identities with the globalized cultural identity in the post-Covid world as well as Saudi governmental objectives. Thus, the hypotheses are based on the assumptions that the use of visual aids in teaching students might lead to diversity in Saudi student teachers' thoughts toward multidimensional identity, to easily embrace the impact of globalization.

As far as the significance of Islamic Studies education and its pedagogy is concerned, the above argument as well as recent research sheds light on it. The uniqueness of the Saudi educational system has been emphasized by (**Marghalani, 2018**) through its training aspect and centrality. Earlier (**Alharbi, 2015**) points to the same importance religious education has in the Saudi context due to its being central focus of teaching citizenship education to the students, further cementing its centrality due to its association with Islam. Further could be assessed from the document of Vision 2030 by (**Al-Otaibi, 2020**) whose argument rests on the reforms "strategic" implementation aiming at reduction of extremism and empowerment of moderate circles. Also (**Mabud, 2016**) points to the identity and cultural legacy that could not change overnight, the reason that the Saudi government

and leadership are paying attention to this discipline. Also the role of Islamic education in deradicalization efforts in Saudi Arabia has been highlighted by (Almiman, 2022), saying that “it has been used as a tool used since the time of the holy Prophet (PBUH) as tool for inference. that (Mayer, 2014) it could be used for any doctrinal interpretations, while in the Kingdom, it is now used for moderating impacts (Omar, 2020). Although his foray is international affairs, it shows the importance of Islamic studies education in the Kingdom. Some studies conducted regarding educational reforms with a focus on Vision 2030 have also emphasized the significance of Islamic studies such as (Farouk & Brown, 2021) who have pointed out the dynamic nature of religious reforms in education in Saudi Arabia, adding that these are not "immutable" quoting Crown Prince Mohammed Bin Salman. (Winarni & Permana, 2022) have commented upon this restructuring through Vision 2030 to emphasize Saudi efforts to moderate religious education. Although the study comprises some pieces of advice, its main focus is on Islamic citizenship and Saudi identity (Smith & Abouammoh, 2013). (Kinninmont, 2017) commented on Vision 2030 back in 2017 to highlight the emphasis on Islamic identity and citizenship through educational reforms. Despite Eum's (2019) focus on reforms in Vision 2030, she argues that Saudi Islamic nationalism intersects with religion to create a homogenized nation, adding that the prime focus is this religious-national identity. This shows how important Saudi identity, citizenship, and the intersection of religion with nationalism is to the Saudi government, specifically, in its Vision 2030.

When it comes to the Saudi instructional context, the use of multimedia has increased manifolds in teaching different subjects during the Covid-19 lockdown. Specifically, teaching Islamic studies and using multimodality involves Saudi student teachers to engage in a cognitive process of generative processing that aims to teaching material in which learners are engaged in the selection, organization, and integration under cognitive load theory (Mayer, 2014) to see the role of motivational instructional features and their impacts on the students. Although some studies exist about the multimodal instructional approach or one of its features in Islamic studies such as AlMashaleh's (2023) argument about infographic display style in learning Quranic vocabulary or the use of infographics and visual aids by teachers in Saudi Arabia and challenges they face including their perceptions by (Althiyabi & BinTaleb, 2022). Also, the effectiveness of visual aids and infographics in the multimodal instructional approach used in Islamic studies has been a new phenomenon in Saudi Arabia following their entry into other disciplines and fields. The use of technology and other aids through different approaches entered the Saudi pedagogical landscape through blended learning and teachers' perceptions (JANNAH & MOHAMMED, 2018), while the use of ICT has long been understudy, showing how teachers view the use of technology at the elementary level (Alsaif, 2023).

This short review demonstrates that no study about the impact of visual aids and infographic usage through a multimodal instructional approach in teaching Islamic studies to student teachers exists. There is no research in researcher's knowledge regarding transformation and reinforcing Saudi Islamic identity, citizenship, and religious nationalistic impacts on student teachers or how they view their country and religion following the application of this approach in classroom learning.

3. Methodology

3.1. Research Design: The research is qualitative. It evaluates the themes of Saudi Islamic citizenship, Saudi identity, and Saudi Islamic nationalism as deduced through the literature review and review of the syllabi of Islamic studies discipline used for female student teachers of final year of this selected university of Saudi Arabia in which the same theme resonates in the objectives section of these syllabi. Also, these themes resonate in the Vision 2030 document (Al-Otaibi, 2020). The student teachers have been selected at random to record their perceptions and experiences when

taught through infographics/visual aids in a multimodal instructional approach adopted in the post-Covid era.

3.2. Data Collection Methods: Two primary methods have been used to collect and analyze data. The first comprises online (**Roller & Lavrakas, 2015**) interviews of the selected students in a structured space with transcription facilities to record it, while the second involves teachers' informal interview about classroom observation. The data of student teacher's interviews has been analyzed through MAXQDA to evaluate the values, beliefs, and norms associated with these three themes to record the impacts of the use of visual/infographics through the multimodal instructional approach as reviewed under cognitive load theory recording their perceptions.

3.3. Participant Selection Process: A purposive sampling strategy (**Roller & Lavrakas, 2015**) has been used to select student teachers who have undergone teaching involved in this approach. A total 20 student teachers have been selected and interviewed. The interviews have been duly recorded and transcribed and put to analysis through MAXQDA. Also, the student teachers have been ensured complete privacy, and confidentiality due to their gender while diversity has been observed in the selection.

3.4. Data Analysis Techniques: The data analysis for this research will primarily utilize thematic coding for both interview transcripts and content analysis. Thematic coding involves identifying recurring themes and patterns of the data. For the interview data, themes related to student teachers' perceptions of Saudi citizenship, identity, and nationalism in the context of the multimodal instructional approach are to be identified. These themes comprise behaviors, values and cultural affiliations.

In the case of content analysis, thematic coding focuses on the prevalent themes and messages conveyed through the examined materials being taught in the classes, visual aids, and infographics being used to deliver lectures through PowerPoint slides or other methods. This analysis demonstrates how these materials contribute to shaping students' perceptions and understanding of the targeted themes and how they express it in their responses to these questions.

4. Visual Aids in Islamic Studies Instruction

In the initial phase of the fieldwork, an examination was regarding Islamic studies curriculum, comprising a full scrutiny of the visual materials which includes;

- i. Classroom Visuals Integration
- ii. Mosque Worship Depictions
- iii. Ablution Procedure Guides
- iv. Historical Chronology of Islam
- v. Tables for Lesson Tenets and Values
- vi. Qur'anic Verses Exploration with Graphic Representations and Events Representation: Isra and Mi'raj

The researcher's expertise in the field of Islamic studies, coupled with the role as an educational supervisor for female practical education students specializing in distinct disciplines, facilitated the execution of interviews during their induction into educational institutions. Also, the researcher actively participated in teaching sessions and observational activities, with a specific focus on the selection of images and videos beneficial for achieving educational objectives, while concurrently emphasizing the reinforcement of religious identity and its alignment with the Kingdom's Vision 2030 to record and observe impacts.

Conversing with practical education students demonstrate an important point: some students failed to scrutinize some videos having the content comprising narratives involving Israeli women. The

amalgamation of interviews and observations also showed that a considerable proportion of female student teachers demonstrated proficiency in using laptops and PowerPoint presentations, although a some demonstrated reluctance in using digital gadgets. These interviews served as a platform to explore the rationale of utilization of visual aids, showing their purpose and effectiveness in the pedagogical context of Islamic studies discipline.

5. Limitations and Challenges

Considering limitations and challenges, as the Kingdom of Saudi Arabia is an Islamic country, having a deep impact of Islam on its life fields such as the socio-economic and educational fabric, its educational system, curriculum, and even methodologies reflect this impact. In the selection of visuals/infographics, the conversation and ethnographic observation reveal the following limitations.

5.1. Rligio-Cultural Sensitivity: It has been observed that almost all the teachers involved in observation recounting were very meticulous in the selection of visuals/infographics which align not only with the religious setting but also the social mores and governance system. Therefore, they display judiciousness in the selection of visuals depicting the country's past and the emergence of religion.

5.2. Cultural Appropriateness: Second challenge was the selection of cultural appropriateness. Again, religion and governance system were the main consideration while using multimodality in the classroom.

5.3. Digital Awareness: Some student teachers also showed their unfamiliarity with some digital tools, specifically, using PowerPoints, Canva and other such tools and software used in presentation and visual aids.

5.4. Issue of Comfort Zone: The issue concerning the comfort zone emerged as some student teachers sowed articulated reservations regarding the integration of technology, specifically laptops, iPads, or tablets, within the classroom environment. Their reluctance stemmed from perceived inefficiency, while some were hesitant in acquiring required competencies. Student teachers from remote areas also talked about technological resources availability. Therefore, the majority were enthusiastic about using multimedia and visuals/graphics having computer skills and constant internet access.

6. Findings of Research

6.1. Question-1: Saudi Identity

How do you feel about yourself as a Saudi citizen when you see images, pictures, or movies of sacred places such as Medina, and Mecca expose in your lesson? Do you feel you identify yourself as a Saudi student and how do they impact your sense of taking pride and feeling happy about this identity?

Table-1

Values	Beliefs	Norms
Spiritual Connection to the Holy Places	Belief in the Sanctity of Mecca and Medina	Respectful Engagement with Visuals
Islamic Cultural Pride in Saudi Heritage	Significance of Hajj	Adherence to Islamic Etiquette
Unity and Brotherhood as Saudis and Muslims	Historical Islamic Significance of Mecca and Medina	Support for Religious Tolerance in Saudi Islamic identity
Reverence for Mecca and Medina as Important Parts of Identity	Belief in Divine Guidance	Openness to Interfaith Dialogue in Islamic Context

Appreciation for Saudi Cultural Links	Unity of Saudi Identity	Sharing Personal Experiences
Sense of belonging	Resilience in adversity	Celebration of Saudi festivals
Preservation of Saudi cultural heritage	Interconnectedness of religious and cultural identity	Importance of rituals and traditions
Strong family and community bonds	Continuity of tradition	Emphasis on Islamic education
Humility and modesty in the presence of Saudi Holy Sites	Pursuit of Islamic knowledge	Adherence to Saudi culture and mores
	Personal responsibility in upholding Saudi and Islamic values	Promotion of social justice informed by Islamic principles

6.2. Analysis of Responses

When responses from the 20 student teachers were put to analysis through MAXQDA, they showed the following main values, beliefs, and norms where Saudi identity and Islam are intertwined in such a way that it seems difficult to discern. Most of the responses are affirmation, showing pride, emotional connection, and spiritual linkage with the sites. The images includes of the Ka'aba, Prophet's (Peace be upon Him) Mosque in Medina, and some holy sites that the Holy Prophet (Peace be Upon him) visited. One of the students clearly stated in his fluent Arabic, "These pictures constantly reverberate in my mind reminding that the rivulet of Islam sprouted from this place that is Saudi Arabia. It is connected with our psyche and made is deeply Saudi and deeply Muslim." This shows how simple and colorful images have deepened the sense of Saudi identity with student.

There was also a sense of collective belief in the sanctity of this identity through the blessings of the Two Holy Sites. It seems a unifying element to the students as their responses showed. They expressed "interconnectedness" and their adherence to Islamic Etiquette such as respecting familial connections, unity, brotherhood, humility, social justice, and tolerance in the land. This also indicates their sense of being connected to this land. One of the students said, "We have strong conviction to the holiness of the Holy Sites. This conviction transcends all boundaries. It is a basic belief of our identity that is specifically Saudi. It blesses us with a sense of pride, a sense of responsibility, and a sense of being a good Muslim. We always try to keep it ahead when we introduce ourselves."

More students expressed their willingness to share their views about norms. These were positive as given in the table. They showed respectful engagement with all visuals. One of them recounted having seen the visuals with some images of men for the first time and said, "It is rooted in our Saudi culture but the practice has always been to see the empty site and not full of men." Although it shows a specific cultural trait of a ban on pictures, the response showed a willingness to tolerate this slight aberration, showing openness creeping into the Saudi identity.

In short, these responses of these twenty students demonstrate that these female students taught through a multimodal instructional approach using infographics and visuals on laptops understand their specific Saudi identity, while it has sharpened their sense of being Saudi citizens. Although it seems embedded strongly in religion and specific Saudi religious culture, it also underpins the sense of the students being global citizens, crossing nationalistic boundaries and still keeping cultural pride and unity.

6.3. Question-2: Learning about Citizenship:

How do infographics, visuals, images and pictures presented through lectures on Laptops show men and women in different activities in Saudi Arabia, and how do these images help you understand what to be a good citizen? Is there any specific image or visual that makes you understand your subject (any Islamic Studies Discipline), and helps you understand how to be a responsible and good citizen?

Table-2

Category	Beliefs	Values	Norms
Respect for Gender Roles	gender roles	community service	legal and regulatory rules
Family Unity	cultural significance of gender roles.	Recognizing family as center	Understanding social responsibilities
Cultural Identity	Understanding gender roles.	Recognizing cultural identity in shaping values	Showing environmental consciousness.
Community Bonding	Appreciating family un	Praising cultural events	Showing Concern for environmental preservation
Ethical Conduct	Showing understanding of family values	Emphasizing inclusivity	Understanding individuality
Religious Practices	Appreciating visuals of rituals	importance Community	Showing participation
Cultural Heritage Preservation	Understanding how religious beliefs	Appreciating inclusivity.	Appreciating economic activities.
Tolerance and Inclusivity	Understanding cultural identity and values	Understanding harmony	Understanding Progress tied with harmony
Educational Pursuits	Appreciating educational activities.	Acknowledging education in Saudi culture.	Acknowledging civic importance of learning
Spiritual Development	Understanding the importance of religion	Praising religious practices	Praising peace and calmness

6.4. Analysis of Responses

The analysis of the responses to this question shows a positive indication of the students about the learning outcome. It could be deduced from Table-2 that they want to be good and responsible Saudi citizens with a good civic sense. Various students appreciated the use of visuals, showcasing men and women from history and recent Saudi culture engaged in different activities including religious rituals to daily life. The students recognized traditional and conventional gender roles and emphasized the preservation of these roles, one of the students said, "Pictures of men and women showing Saudi Arabia of 50s has made me understand our culture deeply rooted in Islam with specific link to *fiqah* (*Sharia*).

Another significant outcome was the argument that family unity is the central point of Saudi Islamic culture. Specific infographics showing families engaged in different activities won approval and elicited good responses. In this connection, a student response is notable. She said, "The pictures of the families praying together show the family ties and their strength in bonding individuals together in the Saudi social setup. It shows that our daily lives are governed by strong values." This response also resonates in the responses of several other female students -- a specific trait of a good move to the realization of a good community and responsible citizenship. The majority of the students expressed positivity toward cultural heritage, leading to tolerance and inclusivity and with its spiritual development combined with a sense of belonging through education.

Concluding this analysis, the table shows that there is a dominance of positivity among the students about the realization of good citizenship when taught through infographics/visuals. Most of the students expressed appreciation of the visuals being used in terms of genders and roles, family and family impact, culture and identity, and specific values. The impact is on inclusivity, tolerance, environment, and education. This shows the students are becoming more aware of a holistic understanding of responsible citizenship.

6.5. Question-3: Islamic Nationalistic Impact

How do you connect visuals of Islamic places and events or documentaries shown to you during lectures with your idea of being a Saudi national and an Islamic being? Do you think these visuals create mental images of your link with the religious culture of the Kingdom of Saudi Arabia?

The analysis of this question highlights five major themes which include the historical Islamic importance of Saudi Arabia in Islamic identity and nationalism, pride in the Islamic individual, the symbolic significance of Saudi Arabia as an Islamic country, connection to religious roots, and desire for diversity in the new Kingdom.

Here is a list of common themes emerging out of the responses.

- i. Historical Islamic Importance of Saudi Arabia in Islamic Identity and Nationalism
- ii. Pride in the Islamic Individual
- iii. Symbolic Significance of Saudi Arabia as an Islamic Country
- iv. Connection to Religious Roots
- v. Desire for Diversity in the New Kingdom
- vi. Critical Examination of Visuals
- vii. Positive Impact of Multimodality through Visuals and Infographics
- viii. Opposing Views and Absorption of Diversity

Detailed analysis of 20 responses demonstrates that the specific visuals showing **Islamic** events and documentaries in curriculum of Islamic culture lessons have a strong impact on the minds of the female students, making them take pride in their being Saudi nationals which is the place where Islam emerged. They are of the view that Islam and Saudi Arabia are intertwined, and this nationalism is as sacred as their religion. This recurring theme of a religious individual and a Saudi national is strongly tied to each other as the responses demonstrate. One student stated, "When we watch documentaries about different Islamic rituals across eras in our lessons, we visualize Saudi land as a ground for the emergence of a new religion and new identity which is Saudi. The richness that images and documentaries fill our minds with makes us feel proud of our religious heritage which is also our cultural heritage." Almost all the students reflect the same sentiment by expressing pride, excitement, and strong feelings of bondage with the land.

Also, the presentation of Islamic documentaries has proved a very strong tool to make students realize this religious-cum-national identity. Another student shared her thoughts; "The documentary of Islamic rituals in Mecca and Medina as the early grounds of the emergence of Islam has made us feel that we are in the midst of the Islamic world with a strong government in the center which is taking steps to make our country great. It seems that Islam is taking steps to dominate the world stage and we are leading Islamic countries." This realization shows that students feel a symbiotic link between religion with their nationalistic outlook. This also makes them feel pride and harmony with the rest of society as it marches forward to progress.

Interestingly, not all responses shared similar responses. One of the students expressed strong leanings toward religion, considering this does not align with her national identity saying, "I focus more on religion" and not more on being "Saudi citizen." Similarly, another student stated that some visuals were objectionable as they were showing women and men mixed up in rituals which is not Saudi culture, adding this is not "Saudi identity." It shows that the Saudi citizens have a strong sense of being diverse in views, showing a balanced approach toward religious nationalism.

Concluding this analysis, it seems that the dominant views among the students after being taught under multimodality through visuals and infographics elicit a positive impact on religio-political nationalistic identity. They feel proud of being Saudi nationals and being Muslims. The examples of

visuals and documentaries show that they have left a strong imprint on the minds of female students. However, there have been divergent views that show the Saudi cultural capability of absorbing diversity. This also shows that the visuals and documentaries are making students create and absorb opposite points of view or opinions.

6.6. Question-4: Transformation in Perception about Identity and Citizenship:

Have you ever noticed/realized/or observed any transformation in your perception as a Saudi individual and your understanding of being a citizen of this land with the religion Islam after watching Islamic documentaries or infographics of Islam in your class and taught through them? Please share any specific moment and specific perception that you have which have caused some difference in your old perception when you were taught through the traditional lecturing method.

Analysis: The students' responses to this question have five major common themes as follows.

- i. Perception of being a Saudi individual
- ii. Perception of being a Saudi citizen
- iii. Perception of Muslim Identity
- iv. Perception of Conflicts in Identity and Citizenship
- v. Challenges in the Transformation of Perception

The thematic analysis of this question demonstrates that students have a deep sense of identity and it has transformed when visuals/infographics of the historical importance of Islam emerging in Saudi Arabia have been shown during teaching accompanied by textual material. However, without textual material, the impact was not tangible. Yet, the expression of pride and jubilation of being a Muslim in Saudi Arabia was evident in most of the responses. For example, a student stated, "I feel very happy that Islam emerging from the ground of Saudi Arabia. I think that Saudi Arabia is to stay here as the place where two Holy Sites are located. It gives me immense pleasure when people ask me about it and I have full information. Therefore, pictures have given me more consciousness about this fact which I do not remember without them." This shows that visuals have triggered this sense in which religion has played a key role. Although it has awakened the sense among students of being Muslim Saudi citizens, nonetheless it is impactful and effective. Another student was jubilant when she stated, "The documentaries have made our sense and realization of an individual born here and brought up as Muslim a source of pride when we shall visit some foreign country."

Another important aspect of visuals is that the Islamic documentaries used during teaching have heightened the sense of Saudi citizenship among the students. They think their leader represents the Muslims on the global stage and take Saudi citizenship as a privilege due to this global stature achieved on account of their being an Islamic country having firm roots in religion. For example, one state said, "It seems to me that Islam is the dominating religion and Saudi Arabia is leading the Muslim countries. Therefore, we are leading the world and will soon catch it up." This sense of leading the Muslim world is of paramount importance among the students after watching the Islamic ritual historical documentary. However, the positivity the students associate with the role of their country infuses in them a spirit of good citizenship that is specifically Saudi and specifically Islamic. Also, the same documentaries instill in the students a sense of Muslim identity. As the above response shows and feelings of the students are also full of happiness when telling this. It shows a link between Saudi identity and Muslim identity and students take both interlinked. In some responses, it seems this is a symbiotic relationship. For example, a student indicated in her response that she focuses more on religion and on the religious aspect of her country instead of on the country or religious country itself. However, she also states that she is a "Saudi Muslim student" which she acutely realizes after watching the documentaries and learning through them in Islamic curriculums.

This analysis shows that the majority of the students demonstrate positive impacts in their learning activities sowing Saudi Islamic identity infused in each other. However, there is an acknowledgment on the part of the students that there is diversity and that they also respect gender roles and social norms as one student states, "This is not Saudi identity but Muslim identity" which means that the students are able to have a mental analysis of the documentaries. They absorb the message but also discern that there is a slight distinction between the type of identities they must have and they demonstrate. In other words, it also means that they understand religious nationalism as well as political nationalism and align themselves with one or the other and in some cases with both and thus demonstrate their mixed identity infused with Islamic Saudi citizenship.

6.7. Question-5: Vision 2030 and Visual Learning

How will you relate or link your present learning through infographics/visuals and documentaries with the Saudi Vision 2030? Can you discuss how these infographics/visuals/documentaries taught in your Islamic curriculum lessons align with your individual identity, Saudi identity, Islamic identity, and Saudi citizenship?

The analysis of the responses to this question shows the following major recurring themes.

- i. Cultural and Religious Identity Reinforcement
- ii. National Identity Alignment
- iii. Sense of Responsibility towards the Nation
- iv. Active Contribution to Vision 2030
- v. Symbiotic Relationship with Vision 2030

Further analysis demonstrates links of teaching through infographics/visuals and identities and citizenship of the Saudi students aligning with Saudi Vision 2030. The analysis of this document and student perspectives reveals that they consider visuals/infographics and documentaries as necessary tools. Whereas their identities are concerned, individual, Saudi, and Islamic identities align with the main objectives of this document. One student said, "The scenes and figures shown through visuals and taught in the classes show that our country is moving fast toward the goal our rulers have set for the people. These goals are the same that we aspire to reach through learning. It is an important part of being a good Saudi person." Almost majority of the students use "Saudi person", "Saudi citizen" as an identity for them. Some also related themselves to Islamic country or "Muslim of Saudi Arabia." However, some of the students were not aware of the alignment of goals of Vision 2030 but they were aware about this vision itself.

Some students consistently highlighted the impact of documentaries with narration. One student stated, "I think that I am a Saudi Muslim. Both of my identities are very clear to me. I know that if we are responsible citizens, we can make our country great a people make their country." Several other students also expressed their pride in their country, saying "my country" or "our country" while one of them said "our great country" when it comes to identities and Vision 2030. It means they know that this Vision is for them and for their country and that it would lead them to a progressive Islamic country.

A few students knew the objective of the question. They openly stated that they were aware of transformation in lectures when visuals and infographics were included due to a difference in pedagogical methodology that does not align with the Vision 2030 and the progress that the rulers want to bring in the country. They were excited about the new outlook of their country would have and stated their desire to represent their country. This shows their desire for contribution in Vision 2030 as a Saudi citizen and make a name for themselves to show their "individual identity."

It shows that these female students have a realization of a symbiotic relationship between their learning and the objective of the Saudi government and their own role in transforming the country. Therefore, it shows that the effective use of visuals/infographics in teaching Islamic studies subjects through multimodality, if analyzed from cognitive load perspective, show effectiveness through the realization of main objectives of the teaching itself. The students' responses demonstrate that the objectives of Vision 2030 of instilling a sense of identity, responsibility and realization is being fulfilled through this instructional approach. The discussion about this analysis further demonstrates it as below.

7. Discussion

The analysis of the findings shows values, beliefs, and norms on which the identities of the students are based. Reviewing the infographics/visuals and documentaries used during lectures through multimodal instructional approach, it becomes clear that students hold their values of the attachment with the holy land dear to them, which is a bedrock of unity among the Muslims, linking Saudi Arabia to the Muslim world. It also creates in them a sense of belonging to the religion as well as the land with a strong awareness of Saudi values and Saudi cultural heritage as well as commitment to family and community. They are aware of their individual identity, national identity and religious identity and also know the need to adhere to them along with cultivating values necessary for a peaceful coexistence. Table-1 provides exhaustive details of all the beliefs and norms students think are necessary for their religious and political identities while watching and being taught through infographics in different classes in Islamic Studies discipline has further sharpened their sense of being a Saudi national and citizen having a sense of pride, commitment, and values.

With this, some of the common themes that emerge out of his analysis are Saudi Arabian land has symbolic significance that that students become conscious of. Simultaneously, they also want diversity and absorption of people into a single-whole. Also, their perceptions about their strong attachment to religion, home and country have changed but not weakened. Most of the expressions of students demonstrate their positive impact about the use of infographics/visuals as evinced through their excitement, thrill and the will to learn more about the Islamic rituals. However, some have also expressed conflictual emotions, yet they show a balanced approach to march toward progress as shown to them through Vision 2030. This shows that this instructional approach when it comes to using infographics/visuals is proving highly effective.

This transformation in perception seems to have profound implications for teaching of Islamic Studies in general and other disciplines in this university. It is because of the vision of the Saudi government in transforming Saudi Arabia to meet expectations of vision 2030 which are make the country a vibrant and competitive on international foray. However, as this research is limited to students' perceptions about individual, national and religious identities, it also shows educators how to implementation multimodality in the pedagogy of Islamic Studies in Saudi Arabia in future when it comes to the government vision beyond this period. The research leaves room for further research about the use and impact of multimodality in the perceptions of educators.

8. Conclusion

The analysis and subsequent discussion of this analysis of each question demonstrates that students have some values, beliefs, and norms (Table-1) that they hold dear to them. These values, beliefs and norms have not changed but have witnessed a sharp awareness as well as strengthening. The students, following lectures in Islamic studies through infographics/visuals and documentaries under multimodality, have realized that they have a rich cultural heritage backed by social fabric and norms and religion which form the bedrock of their identities individual identity, national identity, and Saudi

citizenship. They also see their homeland having an identity as an Islamic country and infusion of religion and politics. Despite some confusions, most students have observed deep reorientation in their recognition of their national identity merged with individual, religious and social identity, significant in their realization to become a good Saudi citizen as envisaged in Vision 2030. These findings are significant in that students think their social values, religious rituals and norms supporting community and diversity are important for them, while visual aids/infographics and documentaries used during lectures have further sharpened their sense about this belonging and made them realize their identities within the globalized world. It also demonstrates that Saudi national identity and citizenship as envisaged by the policymakers in Vision 2030 seems being fulfilled through transformation in educational policies of adopting modern pedagogical approaches. However, it is yet to be researched how other tools are being used in classrooms and under what perspectives to see their impacts on the Saudi national and political landscape.

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تقييم الأثر على تصورات الطالبات المعلمات الذين يخضعون للأسلوب التعليمي متعددة الوسائط في الدراسات الإسلامية في السياق السعودي: دراسة نوعية للمساعدات البصرية/الرسوم البيانية

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مستخلص. الهدف: هدفت هذه الدراسة النوعية إلى استكشاف إدراك الطالبات المعلمات في السنة النهائية، تخصص الدراسات الإسلامية في جامعة الملك فيصل. يركز البحث على تجاربهن عند ممارسة التدريس باستخدام الوسائط المرئية والرسوم البيانية ومقاطع الفيديو أو الأفلام الوثائقية في مختلف دروس مناهج الدراسات الإسلامية. **المنهج:** اعتمدت الباحثة على استخدام منهجية تعليمية متعددة الوسائط من منظور حملة المعرفة الإدراكية. أُنبتق من الدراسة فروعاً موضوعية مشتركة تتعلق بالهوية الفردية والهوية الوطنية السعودية والمواطنة السعودية من خلال استعراض للمراجع الأدبية، مع التركيز على رؤية المملكة 2030. يستند تحليل الإدراك إلى مقابلات منظمة تحتوي على خمسة أسئلة تتناول هذه الثيمات، تليها عملية تحليل باستخدام البرنامج التحليلي MAXQDA. **النتائج:** كشف التحليل الأولي للبيانات النوعية عن وجود شعور مرتفع بتلك الهويات لدى طالبات المعلمات، على الرغم من وجود بعض الإدراكات المتضاربة فيما يتعلق باستخدام الرسوم البيانية والوسائط المرئية ومقاطع الفيديو. أوضحت الدراسة زيادة الوعي لدى طالبات المعلمات بشأن هويتهن الوطنية الإسلامية والمواطنة الإسلامية السعودية، خصوصاً في سياق التحولات السياسية السريعة داخل المملكة. هناك توافق ملحوظ بين أهداف رؤية المملكة 2030 والنهج التعليمي الذي يستخدم الوسائط المرئية والرسوم البيانية. ومع ذلك. **الخاتمة:** أوصت الدراسة إلى الحاجة إلى مزيد من البحوث حول الأدوات الأخرى المستخدمة في هذه المنهجية التعليمية.

الكلمات المفتاحية: الدراسات الإسلامية، الدراسات الإسلامية في الجامعات السعودية، الهوية الوطنية السعودية، رؤية