

Creativity in Islamic Educational Thought and its Implementation among School Teachers in Al-Koura School District

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ABSTRACT

This study aims to investigate the creativity in the Islamic educational thought and its implementation among school teachers in schools in Al-Koura district. The study uses a questionnaire as an instrument to collect data. The questionnaire has been tested and proven valid and reliable. A descriptive and analytical approach is employed to study a sample of (405) teachers and (97) school principals, both male and female. The results suggest a positive correlation in statistics between the creativity in the Islamic educational thought and its implementation among school teachers, Showing that the teachers had a moderate level of creativity in the education of Islamic thought, as they vary in their perspective regarding creative skills in Islamic educational thought.

Keywords: creativity, creative skills, educational thought, Islamic educational thought.

INTRODUCTION

Although there are various books and studies on creativity, there does not seem to be as much research done on the scientific knowledge that fits into the Islamic pedagogy. Islamic educational thought can be defined as "a set of ideas and views found in the research of Muslim scientists and philosophers that contains pedagogical issues, concepts and problems". (Hasan, 1991, p.6) The field of creativity in Islamic educational thought faces several challenges which require innovative solutions that align with the scientific changes. The purpose of this study is to shed the light on the creativity in the education of the Islamic thought, and the degree of its application at schools in Al-Koura District in Jordan.

In addition, the study provides an overview of related literature from Arab and foreign sources, including Master's and PhD theses and various papers found online. Researchers have long been interested in creativity due to its direct connection to the pedagogical outcomes that the Ministry of Education aims to achieve with principals, teachers and students.

Philosophers, as well as pedagogy scholars believe that creativity is an essential component of producing culture in a society because of its positive influence on the minds of young people. Creativity helps in discovering talents and shaping the future vision of youth. Creativity is "the ability of man to invest in the properties and characteristics that were given to humans by God to come up with new, unprecedented and useful ideas that can be useful in various aspects of life, as long as it is consistent with the religious and moral values." (Abd Al-Rahman, 2010, p. 310)

It also includes working on the development of innovation in learners by helping them appreciate their creative skills, and providing them with supervisors and mentors that encourage them to enhance their creativity and innovation (Isa, 2010). The Islamic perspective of creativity works for every time and place, and the basic criterion for Islamic creativity is that the product should be new, authentic and of influential value in the Islamic society (Al-Ghamdi & Al Sayyid, 2011)

From the previous definitions we conclude that Muslim scholars in the past have laid the foundations of creativity and its rules, allowing for the enrichment of Islamic educational thought and assisting its growth across the Islamic scientific fields, as well as their expectations in the future. (Re)

Islamic educational thought is an authentic pedagogical ideology based on establishing an Islamic society and civilization. It detects the creative potential and skills granted to the learners by Allah, and schools play a role in this process as they develop creativity by exploring the learners' skills and work with them to develop these skills (Al-Malkawi, 2021). Islamic educational thought looks at humanity, life, and the universe through a deep educational and epistemological lens (Al-Rashdan, 2004).

Therefore, the researcher conducts this study to explore the perspectives of school teachers on creativity in Islamic educational thought during the practical educational process. The researcher also aims to discover the relationship between the application of Islamic educational thought and the level of creativity students have. For this purpose, the quantitative approach is used to collect data. Through the analysis of questionnaires, the researcher seeks to identify the role of creativity in Islamic educational thought in improving the quality of education.

Statement of the problem

After looking at theoretical literature and previous studies in the field of creativity, it can be noticed that schools in Al-Koura District face a lot of challenges while applying creativity in Islamic educational thought. And based on the researcher's experience in the academic and educational field, specifically in Al-Koura District's schools, she finds it necessary to conduct such a study in order to demonstrate the degree of creative practice used to implement Islamic educational thought in schools.

Questions of the study

The study attempts to answer the following questions:

1. From the perspective of school teachers, what is the degree of creativity in Islamic educational thought implemented among teachers in the Directorate of Education for the region of Koura?
2. What is the degree of creativity in applying creative practices in Islamic educational thought among teachers in the Directorate of Education for the Region of Koura?

Purpose of the study

The purpose of the study is to identify the extent to which school teachers in Al-Koura employ creativity while implementing the Islamic educational thought, and to learn about the level of innovation that the teachers have. For that purpose, some recommendations are proposed to enhance the implementation of creativity in Islamic educational thought.

Significance of the study

The current study attempts to fill a gap in the existing pedagogical literature, specifically theoretical research done on creativity in Islamic educational thought, and the use of creative skills by school teachers in Al-Koura District. The study also intends to expand the theoretical knowledge regarding the construction of Islamic thought in school education and adds to the theories related to creativity in education. From a practical point of view, the results of this study can provide practical recommendations for teachers, principals and decision-makers in the field of education on how to improve the quality of education and increase the students' creativity, which will affect not only the students themselves but also the local community.

Concepts and terminology of the study

Creativity (in theory): "is the production, invention, or discovery of something that did not exist or was not known before, whether a physical product, an idea, or a set of ideas, or any other creative output or goods" (Shawqi et al., 2017, p.7). Meanwhile in practice, it is defined as the ability of teachers to quickly generate a large number of diverse ideas, based on skills of creativity, authenticity, flexibility, accuracy and fluency in Islamic educational thought.

Educational thought (in theory): refers to "the views, beliefs, and goals that govern the practice of raising children and preparing them for life responsibilities, whether by employing intentional processes and methods inside the family, or at institutions built to educate, train, and raise the awareness of individuals in the society" (Malkawi, 2020, p.22). In practice, educational thought is defined as: a set of values and principles followed by school teachers to ensure creativity in education by learning from the main source of educational thought referred to in this study, which is the Holy Quran.

Islamic educational thought (theoretically): is " a set of opinions, ideas and theories found in the studies of Muslim jurists, philosophers and scholars, that are directly related to the pedagogical issues, concepts and problems" (Ali, 2006, p. 37). It is defined from a practical point of view as: the focus on the principles, methods, values and their sources that are rooted in Islam, in addition to understanding the Islamic educational process by paying attention to both the theoretical and applied fields of teaching in educational institutions.

In conclusion, creativity in Islamic educational thought is a process that helped in generating a variety of ideas and views from Muslim philosophers and scholars through the discovery of new ideas derived from the Holy Quran and the Sunnah of the Prophet Mohammad.

REVIEW OF LITERATURE

In this section, previous studies related to the subject of this study will be presented in chronological order from oldest to most recent as follows:

Apandi and Mazak (2023) conducted a study that aimed at identifying how school teachers teach in the 21st century, especially when it comes to the diversity of the creative and innovative techniques in education. The quantitative approach was used, and the tool of the study was tested to verify its validity and reliability. The sample of their study included (304) male and female elementary school teachers who teach Islamic Studies. The results of their study show no statistically significant differences between male and female teachers regarding creativity and innovation skills.

Al Hammadi (2019) investigated the creativity in educational practice among the male teachers of Islamic Studies in the United Arab Emirates, focusing on three domains (planning, implementation, and evaluation). The descriptive approach was used, and the study was conducted on (30) teachers. A list was built that included indicators to assess the creativity in education. The study found that the level of creativity in education among Islamic Studies teachers in the UAE is moderate. The results also revealed that the years of experience and the training courses taken by the Islamic Studies teachers had no statistically significant effect on their level of creative educational skills.

Aiyetoro et al. (2024) Explored the creative practice in education among the teacher of Islamic Studies in Nigeria. The quantitative method was followed, and the a questionnaire was used as a tool for the research. The sample consisted of (120) teachers. The results showed a high level of creative teaching in perception and in practice among the teachers of Islamic Studies. It also showed a significant relationship between the teacher's perceptions and their creativity within the educational practice.

Abu Sharikh (2024) aimed to explore the administrative creativity among public school principals in the city of Hebron. The study employed the descriptive approach and a comprehensive survey for analysis. The instrument used to collect data was questionnaire, and the sample covered around 96.9% of the study population. The study found that there was a high level of administrative creativity among the school principals in Hebron. The researcher recommends continuing to spread the idea of administrative creativity and encouraging principals to attend related conferences and seminars.

METHODOLOGY AND PROCEDURES

This section contains a description of the methodology of the study, its population, sample, selection method, as well as the instrument of the study, the procedures followed to verify its validity and reliability, and the research procedures.

Methodology of the study

The researcher used the analytical descriptive approach because it fits the objectives of the current study, as it is an approach that studies an ongoing phenomena by collecting and analyzing information in order to discover facts and arrive at conclusions (Salatnia & Al-Jilani, 2012).

Population of the study

The population of the study consists of all the school principal and teachers of the schools affiliated to the Directorate of Education for the region of Koura in Irbid, and they are (96) principals and (2025) teachers according to the statistics by the Directorate for the academic year (2024/2025).

Sample of the study

A reasonable sample was selected, making sure it represents the overall population of this study. The sample includes (405) teachers of both genders and (96) principals.

Instrument of the study:

A questionnaire was built to collect the necessary data to achieve the objectives of the study. The questionnaire consists of two sections: first: the level of creativity in the Islamic educational thought from the perspective of teachers, and second: the implementation of creativity in Islamic educational thought from the perspective of public school principals in Al-Koura District.

To create the statements of the first section, the researcher referred to the related theoretical literature and previous studies, such as the studies by Al-Qurna and Hadid (2018), and Al-Jbouri and Ababneh (2018). Therefore, the researcher constructed (30) items that cover three areas (fluency (10) items, authenticity (10) items, and flexibility (10) items). To create the statements of the second section, the researcher referred to related studies by Al-Da'san and Al-Ibrahimi (2022), as well as Ashari and Al-Hiyari (2020). The second section includes (20) items.

Validity of the instrument

To verify the validity of the instrument used in this study, the following procedures were followed:

A. Validity of the content (face validity):

To verify the validity of the content in the instrument, it was presented to (12) experienced and specialized arbitrators, who hold a variety of academic ranks (Professors, Associate Professors, Assistant Professors), in addition to one school principal. The arbitrators specialize in fields of educational administration, pedagogy and Arabic language, and they are part of the faculty members at the public and private Jordanian universities. One of the arbitrators is from Palestine Technical University - Kadoorie. The arbitrators were asked to evaluate the language of the items and their relevance to the subject of the study, then to give notes and suggestions that can improve the items accordingly, such as amendments, replacement or deletion. After making the necessary amendments according to the arbitrators' observations, the instrument was adapted into its final form which includes (44) items divided into two sections: the first is called: the creative skills in Islamic educational thought from the perspective of school teachers. It consists of (26) items that cover three areas (authenticity, fluency, and flexibility). The second section is called: the implementation of creativity in Islamic educational thought from the perspective of school principals, and consists of (18) items.

B. Construct validity:

To verify the construct validity of the instrument, the first section "the creative skills in Islamic educational thought from the perspective of school teachers" was given to a survey sample of (30) teachers. Pearson's correlation coefficient was used to calculate the indicators of the construct validity for each item and the total score of its domain. Pearson's correlation coefficient was also used to calculate the score of each item and the total score of the section. As for the second section, "the implementation of creativity in Islamic educational thought from the perspective of school principals", it was given to a survey sample of (30) principals. Indicators of the construct validity was calculated using Pearson's correlation coefficient to find the score of the item, its total score, and the total score of the section as shown in Table (1).

Table(1): Pearson's correlations between the score of the item, the total score of its domain (R1), the correlation between the score of the item and the total score of the instrument (R2) in the questionnaire "creativity in Islamic educational thought and its implementation among school teachers in Al-Koura District".

The first section: the creative skills in Islamic educational thought from the perspective of school teachers				
Correlation coefficient with		Item number	Domain	
Section	Domain			
	0.66**		0.74**	Authenticity
	0.74**	1	0.82**	
	0.71**	2	0.77**	
	0.62**	3	0.69**	
	0.65**	4	0.78**	
	0.77**	5	0.84**	
	0.75**	6	0.88**	
	0.70**	7	0.76**	
	0.63**	8	0.80**	
	0.62**	9	0.84**	Fluency
	0.68**	10	0.74**	
	0.66**	11	0.76**	
	0.59**	12	0.72**	
	0.64**	13	0.69**	
	0.42*	14	0.66**	
	0.56**	15	0.68**	
	0.58**	16	0.74**	
	0.52**	17	0.72**	
	0.43*	18	0.66**	Flexibility
	0.62**	19	0.74**	
	0.41*	20	0.58**	
	0.48**	21	0.52**	
	0.54**	22	0.72**	
	0.60**	23	0.76**	
	0.64**	24	0.71**	
	0.58**	25	0.64**	
	0.58**	26	0.64**	
The second section: the implementation of creativity is Islamic educational thought from the perspective of school principals				
Correlation coefficient with the total score of the section	Item number	Correlation coefficient with the total score of the section	Item number	
0.48**	10	0.56**	1	
0.57**	11	0.76**	2	
0.54**	12	0.64**	3	
0.40*	13	0.55**	4	
0.49**	14	0.59**	5	
0.54**	15	0.62**	6	
0.62**	16	0.68**	7	
0.54**	17	0.60**	8	
0.63**	18	0.74**	9	

*Statistically significant at the level $=0.05\alpha$

**Statistically significant at the level $=0.01\alpha$

As can be seen from Table (1), Pearson's correlation coefficients between the items and the total score of the section "the creative skills in Islamic educational thought from the perspective of school teachers" are all statistically significant, as the correlation coefficients for Authenticity ranged between (0.69–0.88) with its domain, and ranged between (0.62–0.77) with the total score of the instrument, which indicates a great consistency between the items and the domain. As for Fluency, the correlation coefficients ranged between (0.66–0.84) with its domain and (0.42–0.68) with the total score of the instrument, which reveals a strong internal coherence. In the area of Flexibility, the correlation coefficients ranged around (0.52–0.76) with its domain and (0.41–0.64) with the total score of the instrument. Moreover, the Pearson's correlation coefficients between the items and the total score of

the section "the implementation of creativity in Islamic educational thought from the perspective of school principals" are all statistically significant, as they range from (0.40- 0.76). Such values are considered appropriate to achieve the objectives of the current study since the correlation coefficients were no less than 0.20 (Al-Kilani & Al-Shrifin, 2011, p. 431). For this reason, none of the items in neither of the instrument sections was deleted, which further shows its construct validity.

C. Instrument reliability:

To verify the instrument's reliability, Cronbach's alpha coefficients were calculated to assess the internal consistency of the questionnaire's items using the same survey sample that was used to verify the construct validity, and the results are shown in Table (2).

Table (2): Indicators of instrument reliability for the questionnaire "creativity in Islamic educational thought and its implementation among school teachers in Al-Koura District"

Number of items	Constancy of internal consistency	Domain
9	0.78	Authenticity
9	0.82	Fluency
8	0.86	Flexibility
26	0.88	Creativity in Islamic educational thought
18	0.84	Implementation of creativity in Islamic educational thought

The results in Table (2) show that Cronbach's alpha coefficients for all the domains and sections of the questionnaire range between (0.88-0.78), which are high values that indicate high reliability and internal consistency exceeding the acceptable level (0.70) (Cronbach, 1951).

The Scoring Criterion

To calculate the total score of the instrument, a five point Likert scale (very high, high, average, low, very low) was used. Each point on the scale was given a score as follows: very high (5), high (4), average (3), low (2), very low (1). In order to analyze the arithmetic averages of the instrument, the researcher divided each of points from 1 to 5 into five categories to determine the extent of each level as shown in Table (3).

Table(3): The criterion for judging the arithmetic averages of creativity in Islamic educational thought and its implementation among school teachers in Al-Koura District.

The domain's weighted mean	Weight	Level/degree
1.00 - less than 1.80	1	Very low
1.80 - less than 2.60	2	Low
2.60 - less than 3.40	3	Average
3.40 - less than 4.20	4	High
4.20- 5.00	5	Very high

RESULTS AND ANALYSIS

This section discusses the results of the current study on creativity in Islamic educational thought and its implementation among the school teachers in Al-Koura District. The data was analyzed to find our the degree of creativity implemented when it comes to school teachers, and the results are as follows:

The results related to the question: "From the perspective of school teachers, what is the degree of creativity in Islamic educational thought implemented among teachers in the Directorate of Education for the region of Koura?"

To answer this question, the arithmetic averages and standard deviations were calculated for the level of creativity in Islamic educational thought from the perspective of school teachers in the Directorate of Education for the region of Koura from the perspective of the teachers themselves. Table (4) below demonstrates the results.

Table (4): The arithmetic averages and standard deviations for "the level of creativity in Islamic educational thought from the perspective of school teachers in the Directorate of Education for the region of Koura".

Degree	Standard deviation	Arithmetic average	Domain	Rank	Number
Average	1.34	3.22	Authenticity	1	1
Average	1.32	3.09	Fluency	2	2
Average	1.27	3.07	Flexibility	3	3
Average	1.28	3.13	The overall degree of creativity in Islamic educational thought		

The results in the table indicate that the arithmetic averages related to the level of creative skills in Islamic educational thought have average values, which reflect the awareness among school teachers and their supervisors regarding the importance of reinforcing creativity and its implementation in the classroom in accordance with the resources of Islamic educational thought. The results of the study are supported by Al Hammadi's (2019) study as opposed to another study conducted by Bain Mari (2024). Table (4) shows that the arithmetic averages for each of the three areas (authenticity, fluency, flexibility) respectively range between (3.07-3.22), with Authenticity coming first since it scored an arithmetic average of (3.22), a standard deviation of (1.34), and an average level. After that comes Fluency, with an arithmetic average of (3.09), a standard deviation of (1.32), and an average level. Last comes Flexibility, with an arithmetic average of (3.07), a standard deviation of (1.27), and an average level. As for the overall arithmetic average of the section, it reached a total of (3.13), with a standard deviation of (1.28), and an average level.

The researcher concludes that this result stems from the teachers' focus on employing creativity to ensure benefiting from creative skills in teaching Islamic educational thought and detecting strengths and weaknesses. This shows that the teachers who use creative skills on a regular basis in class are qualified by their reliance on resources of Islamic educational thought.

The results related to the question: "From the perspective of school principals, to what degree is creativity implemented in Islamic educational thought among school teachers in the Directorate of Education for the region of Koura?"

To answer this question, the arithmetic averages and standard deviations were calculated for the degree of creativity implemented in Islamic educational thought among school teachers in the Directorate of Education for the region of Koura from the perspective of school principals. The results are illustrated in Table (5) below.

Table (5): the arithmetic averages and standard deviations for the items of "the degree of creativity implemented in Islamic educational thought among school teachers in the Directorate of Education for the region of Koura from the perspective of school principals.

Degree	Standard deviation	Arithmetic average	Items	Rank	Number
Average	1.19	2.76	Teachers focus on exploring the school environment in order to come up with ideas that enhance creativity in their education of Islamic thought.	1	18
Average	1.22	2.74	Teachers use educational games (traditional and electronic) to enhance creativity in their education of Islamic thought.	2	17
Average	1.22	2.72	The school provides a safe and supportive environment for teachers to explore and experiment in creativity in Islamic educational thought.	3	2
Average	1.17	2.71	The school administration encourages active learning in teachers to improve creativity in Islamic educational thought.	4	4
Average	1.26	2.71	Teachers employ collective projects to enhance their creativity in Islamic educational thought.	5	7
Average	1.20	2.68	Teachers use technology to enhance their creativity in Islamic educational thought.	6	3
Average	1.28	2.68	The administration encourages teachers to innovate in accordance with Islamic values to	7	14

Degree	Standard deviation	Arithmetic average	Items	Rank	Number
Average	1.17	2.66	enhance creativity in Islamic educational thought. The teachers use online educational platforms to enhance creativity in Islamic educational thought.	8	13
Average	1.19	2.66	Teachers use basic resources to enhance their creativity in Islamic educational thought.	9	8
Average	1.16	2.65	Teachers benefit from creative thinking skills to enhance their creativity in Islamic educational thought.	10	9
Average	1.17	2.64	Teachers encourage critical thinking to inculcate creativity in Islamic educational thought.	11	10
Average	1.21	2.61	Teachers employ moral and social values to enhance creativity in their Islamic educational thought.	12	11
Average	1.08	2.60	The administration encourages teachers to develop higher thinking skills to enhance creativity in Islamic educational thought.	13	6
Low	1.17	2.56	Teachers focus on attaining a deep understanding on how to enhance creativity in Islamic educational thought.	14	16
Low	1.19	2.56	The administration encourages teachers to pursue continuous professional training and development to enhance creativity in Islamic educational thought.	15	5
Low	1.21	2.56	Teachers exchange ideas and experiences with each other to enhance their creativity Islamic educational thought.	16	1
Low	1.08	2.54	Teachers participate in field trips to the local community to practice their creativity in Islamic educational thought.	17	12
Low	1.10	2.53	Teachers employ innovative teaching strategies to enhance creativity in Islamic educational thought.	18	15
Average	1.05	2.64	Overall section score		

Table (5) shows that the arithmetic averages for the items in "the degree of creativity implemented in Islamic educational thought from the perspective of school principals" ranged between (2.53-2.76). Item no. (18), which is "teachers focus on exploring the school environment in order to come up with ideas that enhance their creativity in Islamic educational thought", comes in the first place, with an arithmetic average of (2.76), a standard deviation of (1.19), and an average degree. Meanwhile, item no. (15), which is "teachers employ innovative teaching strategies to enhance creativity in Islamic educational thought" comes last, with an arithmetic average of (2.53), a standard deviation of (1.10), and a low degree. As for the total arithmetic average for the entire section, it reached (2.64), with a standard deviation of (1.05), and an average degree.

The researcher concludes based on the results above that school principals are interested in: implementing creativity in Islamic educational thought, coming up with innovative ideas that help increase creativity among school teachers, as well as preparing the educational environment for such purposes by equipping schools with materials and tools that improve creative skills applied in Islamic educational thought. The efforts dedicated for enhancing creativity at schools have a positive effect on the skills of teachers, students, parents and the local community in general.

CONCLUSION

The researchers concludes that there is a positive correlation between creativity in Islamic educational thought and the degree of its implementation among school teachers, and that it was implemented in an average degree. The study used the descriptive analytical approach to analyze the data and answer its questions.

Recommendations

Finally, the researcher makes the following recommendations:

- For the Ministry of Education: the researcher recommends formulating a national policy that requires the integration of creativity in Islamic educational thought into the school curriculum and activities, as well as allocating budgets to support creative activities in schools.
- For school administrations: the researcher recommends providing a flexible classroom environment (innovative classes, equipped laboratories, open spaces to do activities), in addition to supporting creative teachers financially and morally, and reducing bureaucracy.
- For the teachers: the researcher recommends encouraging teachers to do research, pursue self-improvement, exchange their experiences with fellow teachers through professional learning communities. Moreover, the teachers are recommended to use technology (such as Artificial Intelligence) to assist in designing creative classroom activities that align with the Islamic thought and values.
- For the local community: the researcher recommends the engagement of local community in supporting creative activities by funding them, sharing relevant experiences, sponsoring school exhibits and student projects, spreading the culture of creativity through local media and joint activities between schools and parents.

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