



The Effects of Employing the Psychology of Drama on Learning the Contents of the Story of Moses by Third-Grade Students and Their Attitudes Towards It

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Abstract- The study aimed to identify the effect of employing the psychology of drama on Learning the contents of the story of Moses, peace be upon him, by third-grade students and their attitudes towards it. The study sample consisted of (50) students, who were distributed into two classes in Jerash Elementary School in Jordan for the academic year 2020/2021. The used study tools were an achievement test and an attitudes scale, and the results showed that there are statistical differences between the study groups in the post achievement test, and in favor of the (psychology in drama strategy) based on the scale of students 'attitudes toward learning the contents of the story of Moses, peace be upon him. The study recommended teaching the stories of the prophets in light of the principles of Drama strategies.

Key words: The psychology of drama, third grade students, Moses, student attitudes.

I. INTRODUCTION

About the "Surah"

The story of Moses, peace be upon him, was mentioned in Surat al-Qasas (with the short vowel "Fatha" on the Q and S) which is one of the Meccan Mathani Surahs, with (88) verses that are the subject of the study. It was said that it was revealed to the noble Messenger in Al-Juhfa on his way as he was emigrating from Makkah to Yathrib to entertain him and relieve him after he had left his country. Moreover, it was revealed before Surat Al-Israa and after Surat An-Naml, and was considered the forty ninth- surah according to the order of revelations , and the twenty-eighth surah in the Uthman Qur'an. The surah begins with separate letters Ta Sin Mim, and it is called Surat Al-Qasas because of the detailed story of Moses, that narrates his life from the time of his birth until he received the divine message.

The psychology of drama

Drama is a word of a Greek origin, from (Drao) or (Dromenon). It was borrowed by the Arabic language verbally and not semantically, and it is a type of literary art that was linked ,in terms of language, to the novel and story, while differing from them in its procedural steps (Al-Anani, 2017). In drama, sensation, sound , silence, movement and stillness are used to express a significant event, and it emerged in the past along with religious ritual ceremonies where man embodies his struggle with the unseen, imperceptible forces.

The concept of drama has evolved out of its traditional scope, which is theater, into different fields, perhaps the most important of which is education. Psychologists and educators have realized that learners automatically perform dramatic acts that they call Dramatic Play, which prompted them to use this phenomenon in teaching and educating the learners, thus drama has become an effective educational strategy that employs various activities centered on acting (Al-Amoush, 2016).

Drama in Education

Educational drama is defined as "a subject and a medium of education, based on employing knowledge within a context in which the student performs a role in a situation involving tension to discover and express the meaning implied in the dramatic experience" (Dudin, 2016, 212). Its importance lies in its effective ability to show and refine the skills and abilities of the learner through playing roles, and embodying various dramatic situations that enable him/her to express himself using his personal tools

such as body and voice. Educational drama is a dramatic activity that takes place inside the classroom in which the student unifies and interacts with the role he/she embodies by not using many theatrical techniques, such as decoration, clothes, etc. (Nassar, 2017). Drama creates a happy and balanced individual, for through it the educator gets to know the learners, and it becomes possible to be friendly with them, understand them and solve their problems (Al-Anani, 2017). In addition, drama in education enables learning multiple skills such as analysis and criticism, thus developing the learners' sensory, emotional and linguistic perceptions. (Abu-Ghazaleh, 2018).

School curriculums are considered one of the sources for employing the ideas of drama in the studied texts, such as: physical expression: represented by the movements of the hands, gestures, and facial expressions. For example, the learner may make some movements in the anthems class, for example.

The role-playing method in drama is a method that can be used to regulate the learners' excess energy, by managing through a dramatic game that coordinates their movement and meets their physical, mental and social needs, and also to develop their creative thinking, because drama is based on imagination, query and discovery.

Drama is a creative educational method that surpasses the traditional educational methods that adopt the indoctrination and direct instruction approaches in presenting the study material to students. In addition, it works to stimulate the student's educational motivation, by investing it through the learner's innate love of inquiry, questioning, and self-discovery of information. Educational drama is composed of three overlapping elements: the learner, the dramatic activity, and the teacher (Nassar, 2017).

The basic principles upon which the depends

The basic principles on which the psychology of educational drama depends are as follows (Al-Anani, 2017; Abu Ghazaleh, 2018):

- The learner's effectiveness and positive participation in the teaching and learning processes.
- Dealing with some of the curriculum contents in a dramatic manner, with the use of dialogue and acting.
- Focusing on using more than one sense during the educational process because the drama approach depends on the use of hearing, speech, vision and touch, which makes educational experiences more resistant to forgetting.
- Taking into account the psychological aspects of the learner, by presenting the concepts in an interesting and not boring way.
- Transforming the classroom into a miniature theater, so the classroom turns from an unpleasant place that limits the motivation and activity of the learner into an attractive place where the learner spends long periods of time without boredom.
- Having the role of planner, facilitator and guide in the learning process performed by the teacher.

Previous studies

Studies on education paid significant attention to the topic of teaching strategies due to its importance in the educational process. The two researchers, within the limits of their knowledge, investigated previous studies related to the topic of the current study, as follows:

Al-Naqah et al. (2020) conducted a study aimed at exploring the effects of employing educational drama in enhancing the stature of Jerusalem among primary third-grade students in public schools in Gaza governorate, which included the following: (storytelling strategy, educational theater strategy, educational games). The researchers used the quasi-experimental approach which is based on composing two groups with a pre-post test. A sample of (80) male and female students was randomly selected, and was divided into two groups, one of which represented the experimental group consisting of (40) male and female students who were taught through the educational drama method, and the other represented the control group, consisting of (40) male and female students, who were taught in the traditional way. Consequently, the researchers followed the descriptive approach to describe and interpret the results, and

the study tool was an objective test consisting of (20) items. The results of the study showed the effectiveness of using the drama method in enhancing the stature of Jerusalem among third grade students, and also indicated that there are statistically significant differences at the level ($\alpha = 0.01$) between the mean scores of the experimental group students and the average of their peers in the control group according to the scale of Jerusalem stature enhancement due to the use of the drama method in favor of the experimental group's students, who were taught using the drama method.

Furthermore, Fernsler conducted a study in the United States (Fernsler, 2018) that aimed at finding out the effects of using the drama method on the achievement of third-grade students in social studies. The semi-experimental approach was followed in this study, and the study sample consisted of (30) students in the third grade, divided into two groups randomly, One of them was experimental and learned through drama, while the other was a control group and learned in the traditional way. It was found that there are statistically significant differences between the control and experimental groups, in favor of the experimental group regarding their performance on the achievement test that was prepared for this purpose.

The Hilat study (2016) aimed to investigate the effectiveness of using the dramatic acting method in the achievement of fourth-grade students in the social education subject, compared to the traditional method. The study sample consisted of (208) male and female students, distributed into (7) randomly selected groups from the schools of Irbid First Directorate. The experimental group consisted of (140) students who were taught using the method of dramatic acting, while the control group of (69) students who were taught in the traditional way. The results showed that there are statistically significant differences at the level ($\alpha = 0.05$) between the experimental and control groups in achievement due to using the method of dramatic acting, and in favor of the experimental groups, They also showed that there are no statistically significant differences due to the gender variable, or to the interaction between the sex variables and the teaching method.

In Hong Kong, Hui and lu (2016) conducted a study aimed at investigating the impact of drama on developing creative abilities and fluency of expression among first and fourth grade students. The study sample consisted of (126) students, and they were randomly distributed into two groups: One, an experimental group in which the classroom activities were in the form of dramatic plays, and the other a control group in which received classroom activities were conducted in the traditional way. The results of the study indicated that there are statistically significant differences regarding the creative abilities and fluency in thinking in favor of the experimental group and for both sexes.

Al-Qurnah (2015) conducted a study aimed at investigating the effects of using the drama method on developing creative thinking and achievement in the Arabic language subject among fifth grade students in Amman Fourth District schools. The study sample's members were (120) students, who were divided into experimental and control groups. The drama method was applied to the members of the experimental group and to measure the effects of this method, the Torrance test for creative thinking was applied verbally on the members of the experimental and control groups. The academic achievement test for the Arabic language subject was also applied to the members of the two groups. The results revealed statistically significant differences between the performance average of fifth grade students who received their education through the drama approach, and the performance average of students who received their education in the traditional way, in favor of students who were taught through the drama method. Moreover, the results showed no statistically significant differences between the performance average of males and the performance average of females, as well as the absence of a statistically significant effect due to the interaction between the group and gender variables regarding creative thinking and achievement in the Arabic language subject.

Pardun (2014) conducted a study aimed at investigating the role of drama in developing fifth grade students' perception of some social concepts, such as persecution, oppression, violence, and aggression. The study sample consisted of (30) students, and they were randomly distributed into two groups, one experimental that learned through the drama method, while the other formed the control group that was taught in the traditional way. The study concluded that drama increases students' awareness and understanding of social concepts. The study recommended using drama in the teaching of primary school students.

The current study in relation to the previous studies and how it is distinguished from others

The current study agrees with previous studies regarding the importance of using the drama strategy in teaching. Previous studies have confirmed the importance of using the drama strategy in enhancing the stature of Jerusalem among third-grade students, Al-Naqah et al. (2020), the development of creative thinking and achievement in the Arabic language subject, the Qurna study (2015), the development of speaking skills, Amoush (2016), the development of creative abilities (Lau & Hui, 2016), and the development of fifth-grade students' awareness of some social concepts (Pardun, 2014; Fernsler, 2018; Hilat, 2016). The current study is distinguished by its aim to investigate the effectiveness of using the psychology of drama in teaching third-grade students the contents of the story of Moses, peace be upon him, and their attitudes towards it.

The study problem and questions

Given the importance of Quran topics in the lives of Muslim youth, they need effective strategies that facilitate their understanding of these topics. Since the drama strategy proved its effectiveness in teaching various subjects, showed improvement in students' learning, and within the limits of the researchers' knowledge, there are no studies addressing the teaching of the contents of the story of Moses, peace be upon him, using the strategy of drama, this study was conducted to answer the following questions:

- 1- What are the psychological elements of drama included in the story of Moses, peace be upon him?
- 2- Are there statistically significant differences at the level of significance ($\alpha \leq 0.05$) in the post-academic achievement test for third-grade students regarding learning the contents of the story of Moses, peace be upon him, according to the teaching strategy (the psychology of drama, the traditional method)?
- 3- Are there statistically significant differences at the level of significance ($\alpha \leq 0.05$) in the deferred academic achievement test for third-grade students regarding learning the contents of the story of Moses, peace be upon him, according to the teaching strategy (the psychology of drama, the traditional method)?
- 4- Are there statistically significant differences at the level of ($\alpha \leq 0.05$) between the attitudes of third-grade students towards learning the contents of the story of Moses, peace be upon him, according to the teaching strategy (the psychology of drama, the traditional method)?

The study objective

The current study aims to:

- Identify the psychological elements of drama included in the story of Moses, peace be upon him.
- Identify the effects of using teaching strategies (the psychology of drama, the traditional method) on the deferred and postponed achievement of third grade students.
- Recognize the effects of (the psychology of drama, the traditional method) on students' attitudes towards learning the contents of the story of Moses, peace be upon him.
- Benefit from the educational applications of the strategy (the psychology of drama) in all stories of the Quran.

Study restrictions

- The objective restriction: the effects of employing the psychology of drama in the third-grade students teaching of the contents of the story of Moses, peace be upon him, and their attitudes towards it.
- The spatial restriction: Jerash Elementary Mixed School of the Directorate of Education in Jerash Governorate, Jordan.
- The temporal restriction: the first semester of the 2020-2021 academic year

The human restriction: third-grade students.

Procedural terminology

The meanings of the study terms are determined by their procedural definitions based on the subject of the study, and they are as follows:

Psychology of drama: An effective educational strategy that involves acting activities derived from the story of Moses, peace be upon him, that are performed by third grade students at the at Jerash Elementary Mixed School, of the Directorate of Education in Jerash Governorate, Jordan.

Traditional method: An instruction strategy based on the teacher's effort in providing detailed explanation, questioning and discussing.

Academic achievement: The amount of information, knowledge, or skills present in the story of Moses that students obtain and it is measured by the score achieved by the students in the post and deferred tests.

Attitude: the response of the students comprising the study sample by accepting, rejecting or neutralizing the paragraphs mentioned in the scale prepared by the researchers to measure their attitudes towards studying the contents of the story of Moses, peace be upon him, with one of the teaching strategies under study.

Third grade: The third grade of the compulsory basic stage that begins from the first grade till the tenth grade in the Ministry of Education in Jordan.

story of Moses, peace be upon him: One of the stories of the Holy Quran that is taught to third-grade students.

Study variables

* The independent variable: teaching strategies, and it has two levels: the psychology of drama, and the traditional method.

* The dependent variables: post and deferred academic achievement, and the students' attitudes towards learning the contents of the story of Moses, peace be upon him

Study design

In the study, the semi-experimental approach was followed, which is based on studying two groups, as they learn the contents of the story of Moses, peace be upon him, in two manners, one experimental and the other controlling, taught by one teacher, and in one school. The teacher was trained on the teaching procedures of the two strategies, in addition to the direct supervision of the researchers over the course of the experiment.

Educational material

The two researchers reformulated the contents of the story of Moses, peace be upon him, according to the principles of psychology in drama strategy. The educational material for the story was divided into five lessons, which were studied in (10) classroom sessions for a period of five weeks, and the validity of the content of the study material was verified by presenting it to experts and specialists (members of the jury), in order to present their opinion on its suitability for the level of third-grade students and its representation of the strategies of the study sample. The study material was modified in light of their remarks and directions.

Study tools

The following tools were used:

First: Academic achievement test

The two researchers prepared an achievement test consisting of (34) multiple-choice paragraphs, on the lessons of the story of Moses and its topics. The validity of the test was verified by presenting it to (12) of PhD holders in the Noble Qur'an studies, Islamic Education, Preschool education, Curricula and Teaching,

Measurement and Evaluation, Educational Psychology, and Arabic language in Jordanian universities. In light of the comments and suggestions of the referees, four paragraphs were deleted, and the paragraphs (21,15,8,31) were amended. In order to calculate the stability of the scale, the two researchers applied and re-applied it on a pilot sample other than the study sample. Its percentage was (0.92), while the reliability coefficient for calculating the internal consistency of its paragraphs using Cronbach Alpha was (0.88), which is an appropriate value for the purposes of the study. In addition, the difficulty and distinction coefficients were calculated for the test items resulting in excluding three items from the test as their distinction coefficient were less than (0.25), and their difficulty coefficient were higher than (0.75). Thus, the test in its final form consisted of (30) items.

Second: A scale of attitudes towards learning the contents of the story of Moses, peace be upon him

The two researchers prepared the attitude scale towards learning the contents of the story of Moses, peace be upon him, which consisted of (35) paragraphs in its initial form. The validity of the scale was verified by presenting it to (12) of PhD holders in the Noble Qur'an studies, Islamic Education, Preschool education, Curricula and Teaching, Measurement and Evaluation, Educational Psychology, and Arabic language in Jordanian universities. In light of the comments and suggestions of the referees, five paragraphs were deleted, and the paragraphs (5, 14, 28, 31, and 34) were amended, thus the number of the scale paragraphs became (30). The answer to these paragraphs was according to the following five-point Likert scale (: Strongly agree, agree, neutral, disagree, strongly disagree) each of them was given a certain score according to the following sequence: (1,2,3,4,5) for the positive paragraph and vice versa for each negative paragraph. To calculate the stability of the scale, it was applied and re-applied to a pilot sample and its reliability coefficient was (0.90).

Population and study sample

The study population consisted of third-grade students in primary schools in Jerash Governorate in the Hashemite Kingdom of Jordan. The study sample was randomly selected from Jerash Elementary Mixed School in the first semester of the academic year 2020-2021. It was divided into two groups, one of which represents the experimental group which was taught using psychology in drama strategy, and it consisted of (25) male and female students, while the other was a control group consisting of (25) male and female students. The groups were randomly distributed among the classrooms, after obtaining the pre-achievement of the two groups.

Statistical analysis

The following statistical analysis was used to answer the study questions:

- 1- The arithmetic averages, and standard deviations of the third-grade students' scores on the post and deferred academic achievement test, and the attitude scale.
2. One-way analysis of variance to identify the effects of the pretest on the post and deferred -test

Comparison of study groups

First: the equivalence of the study groups on a (pre-achievement) test:

to find out if there are statistically significant differences, at the level of ($\alpha \leq 0.05$) between the arithmetic averages of the students' scores on the (pre-achievement) test, the arithmetic and standard deviations of the study groups were calculated and the results are as shown in Table (1):

Table (1) the arithmetic averages and standard deviations of the students' scores on the pre-achievement test

Group	No. of members	Group	arithmetic averages	standard deviations
Traditional method	24		3,80	1,59
the psychology of drama	25		3,77	1,63

Maximum score on the test = (50)

Second: The comparison of the study groups on the scale of students' attitudes toward learning the contents of the story of Moses, peace be upon him (pre achievement test):

To find out if there are statistically significant differences, at the level of significance ($\alpha \leq 0.05$) between the arithmetic averages of students' scores on the scale of students' attitudes towards learning the themes of the story of Moses which was applied before starting the experiment, the arithmetic averages and standard deviations of the study groups were calculated and are shown in Table 3 as follows:

Table (3) the arithmetic averages and standard deviations of the study sample's scores on the scale of students' attitudes towards learning the contents of the story of Moses, peace be upon him (Pre measur)

Group	No. of Group members	arithmetic averages	standard deviations
Traditional method	24	3,60	2,20
the psychology of drama	25	3,58	2,35

Maximum score on the test = (150)

II. STUDY RESULTS AND DISCUSSION

First: The results of the answer to the first question: What are the psychological elements of drama included in the story of Moses, peace be upon him?

To answer this question, the psychological elements of drama included in the story of Moses, peace be upon him, were mentioned as follows:

- The idea

The idea means the main educational focal point or concept that is of interest to the recipient, through which drama is employed, simplified, and explained (Hussein, 2016)

The sources of the idea vary, including: personal experiences or from reading history and the biographies of personalities. The idea reflects the main issue presented in a word or phrase linked to the dramatic fabric which crystallizes through characters and situations (Murad, 2014). The idea in the story of Moses is presented in the Almighty's saying: "See then what was the end of the wrongdoers!" (40)

Introduction

The introduction begins with providing basic information necessary for the correct understanding of the story, as Allah Almighty said: "We narrate to you 'O Prophet' part of the story of Moses and Pharaoh in truth for people who believe. (3) Indeed, Pharaoh 'arrogantly' elevated himself in the land and divided its people into 'subservient' groups, one of which he persecuted, slaughtering their sons and keeping their women. He was truly one of the corruptors. (4) But it was Our Will to favour those who were oppressed in the land, making them models 'of faith' as well as successors; (5) and to establish them in the land; and through them show Pharaoh, Hamân, and their soldiers 'the fulfilment of' what they feared. (6)"

- The beginning

It is that part of the events in which the drama identifies basic elements, such as the place, sequence of time, desires of the characters, and interesting features related to the end. The Almighty Allah said: We inspired the mother of Moses: "Nurse him, but when you fear for him, put him then into the river, and do not fear or grieve. We will certainly return him to you, and make him one of the messengers. (7) And 'it so happened that' Pharaoh's people picked him up, only to become their enemy and source of grief. Surely Pharaoh, Hamân, and their soldiers were sinful. (8)

- The event,

It is divided into: First: rising action, in which the primary internal conflicts of the story are gradually introduced by introducing the related, less important, secondary conflicts, such as disrupting the attempts

of the protagonist to achieve his/her goal. Allah Almighty said: We inspired the mother of Moses: "Nurse him, but when you fear for him, put him then into the river, and do not fear or grieve. We will certainly return him to you, and make him one of the messengers. (7). Second: falling action, which reveals the end of the rivalry between the protagonist and his antagonist, with the victory or loss of the protagonist and a final teaser situation.

The Almighty said regarding the loss of the Pharaoh and the victory of Moses, peace be upon him: "And so he and his soldiers behaved arrogantly in the land with no right, thinking they would never be returned to Us.(39)"

- Movement

Movement in educational drama is an expressive depiction of the human soul that generates the incentive to act, in order to express the intellectual, artistic and aesthetic impulses of the text. The drama movement in Surat Al-Qasas: "he persecuted, slaughtering their sons and keeping their women. He was truly one of the corruptors.(4) is portrayed in the dramatic movement of Pharaoh's cruelty of enslaving the Children of Israel, slaughtering and killing the male children, and keeping their women.

Movement is the language of the silent soul of the body in its curves and dwellings. The body language is represented by its rhythmic movements expressing the core of the soul and the content of the event to be expressed (Yusef, 2015). The breastfeeding movement represented by the bending the mother of Musa with her chest to her newborn while she is breastfeeding and holding him with compassion, then after this scene, the emergence of fear and turmoil feelings, followed by silence without fear or sadness. The Almighty said: We inspired the mother of Moses: "Nurse him, but when you fear for him, put him then into the river, and do not fear or grieve. We will certainly return him to you, and make him one of the messengers. (7). The soul's vibrant movement in the body might change as well as its flexibility according to changes in the environment,. Allah Almighty said: Then one of the two women came to him, walking bashfully. She said, "My father is inviting you so he may reward you for watering 'our animals' for us." When Moses came to him and told him his whole story, the old man said, "Have no fear! You are 'now' safe from the wrongdoing people." (25)

Educational drama is concerned with the patterns and trends of movement, because the diversity of movement deepens the learner's awareness of his/her physical capacities for expression, For example:

- The movement expressing superiority, arrogance and injustice , "Indeed, Pharaoh 'arrogantly' elevated himself in the land... (4)

- The movement expressing sympathy, the Almighty said: " Pharaoh's wife said 'to him', "'This baby is' a source of joy for me and you. Do not kill him. Perhaps he may be useful to us or we may adopt him as a son." They were unaware 'of what was to come'." (9)

- The time sequence movement according to the event sequence, as the dramatic event sequence in Surat Al Qasas begins from birth, the Almighty said: We inspired the mother of Moses: "Nurse him " (7) Then the nursery and upbringing when his sister said to those who picked him up from the sea: "Shall I direct you to a family who will bring him up for you and take good care of him?" (12). Then, the dramatic event proceeds to the youth stage "And when he reached full strength and maturity, We gave him wisdom and knowledge" (14)

We gave him wisdom and knowledge "

- The movement to inform the news and create suspense for the reader through its content, by saying: "And there came a man, rushing from the farthest end of the city. He said, "O Moses! The chiefs are actually conspiring against you to put you to death, so leave 'the city'. I really advise you 'to do so".

The movement toward the objective "And as he made his way towards Midian, he said, "I trust my Lord will guide me to the right way." (22)

- Excitation regarding the movement in the place, the Almighty said: "When he arrived at the well of Midian, he found a group of people watering 'their herds'. Apart from them, he noticed two women holding back 'their herd'. He asked 'them', "What is the problem?" They replied, "We cannot water 'our

animals' until the 'other' shepherds are done, for our father is a very old man." (23) So Moses watered their flock for them, and then he withdrew to the shade and said (in supplication): "My Lord! Surely I am in need of whatever good you may send down to me." (24)

- The movement of building the event, Allah Almighty said: "Then one of the two women came to him, walking bashfully. She said, "My father is inviting you so he may reward you for watering 'our animals' for us." When Moses came to him and told him his whole story, the old man said, "Have no fear! You are 'now' safe from the wrongdoing people." (25) The coming of the woman resulted in building a new event that escalates to build a new event.

- The movement of generating events from an accidental event, "The old man proposed, "I wish to marry one of these two daughters of mine to you, provided that you stay in my service for eight years. If you complete ten, it will be 'a favour' from you, but I do not wish to make it difficult for you. Allah willing, you will find me an agreeable man." (27) Moses responded, "Then' it is 'settled' between you and I. Whichever term I fulfill, there will be no 'further' obligation on me. And Allah is a Witness to what we say." (28)}, The watering of the two girls' flock was an accidental event but it created new interesting events.

- The movement of unorganized chaos: the movement of people near the sources of water, which is an unorganized movement that represent chaos between seriousness and humor . Allah Almighty said: "When he arrived at the well of Midian, he found a group of people watering 'their herds'. Apart from them, he noticed two women holding back 'their herd'. He asked 'them', "What is the problem?" They replied, "We cannot water 'our animals' until the 'other' shepherds are done, for our father is a very old man." (23)

Rhythm:

The rhythm in building the structure of the drama is a harmonious unit that exists in words, vocabulary, the interconnectedness of sentences, characters, dialogue, and idea. It is considered a vital internal stimulus that moves with all parts of the story, and which the texture of the dramatic text revolves around (Badri and Sami, 2018). Moreover, rhythm is a certain tone that is repeated accompanied by a suitable movement. Sentences are rewritten in the range of rhythm, since rhythm is the harmony between words and phrases along with fear and anticipation. For example, the Almighty said: "And so Moses became fearful, watching out in the city, when suddenly the one who sought his help the day before cried out to him again for help. Moses rebuked him, "Indeed, you are clearly a trouble-maker." (18)}, Also, the Almighty said: " Then when Moses was about to lay his hands on their foe,¹ the enemy said, "O Moses! Do you intend to kill me as you killed a man yesterday? You only want to be a tyrant in the land. You do not intend to make peace!" (19)

The rhythm of walking timidly is reflected in the almighty's words: "Then one of the two women came to him, walking bashfully. She said, "My father is inviting you so he may reward you for watering 'our animals' for us." When Moses came to him and told him his whole story, the old man said, "Have no fear! You are 'now' safe from the wrongdoing people." (25)

-Gesture:

It is the expression of thoughts and feelings with facial expressions, limbs, and body parts, and this method is used to convey thoughts and feelings to others without using spoken language. An example is the Ayah: "This is how We returned him to his mother so that her heart would be put at ease, and not grieve..... " here the expressions of fear are silent, but they are apparent through the body movement and gestures.

- Role play:

The assuming of a role and expresses it in the language and style that suits this role which is assumed, such as when Moses assumed, in the eyes of the magicians of Pharaoh, the role of a magician, "But when Moses came to them with Our clear signs, they said 'arrogantly', "This is nothing but conjured magic 'tricks'. We have never heard of this in 'the history of' our forefathers." (36)

- Characters :

The characters are the ones who perform the dramatic events and are the source of the plot that develops through their actions and speech (Hamada, 2017). The characters can be cooperative, intertwined, developing, secondary, superficial, positive and negative, and they interact with each other. The Almighty said: "One of the two daughters suggested, "O my dear father! Hire him. The best man for employment is definitely the strong and trustworthy 'one'." (26) "The old man proposed, "I wish to marry one of these two daughters of mine to you, provided that you stay in my service for eight years. If you complete ten, it will be 'a favor' from you, but I do not wish to make it difficult for you. Allah willing, you will find me an agreeable man." (27)}. In this event, the character (the old man) and the characters (his two daughters) interacted, and then the character (Musa) emerged in the same event.

Dialogue:

Dialogue is the heard and spoken language used by the characters to communicate their ideas to one another, and it is associated with the characters' characteristics and dimensions (Hussein dialogue, 2015). Allah Almighty said: When he arrived at the well of Midian, he found a group of people watering 'their herds'. Apart from them, he noticed two women holding back 'their herd'. He asked 'them', "What is the problem?" They replied, "We cannot water 'our animals' until the 'other' shepherds are done, for our father is a very old man." (23). Moses's dialogue with the two women is characterized by eloquence, magnanimity and good manners, and the two girls' dialogue with Moses was characterized by kindness, and calmness balanced with confidence.

- Plot :

The plot refers to the general organization of the course of events to form the structure upon which the dramatic text is built, it is the way in which the events and opposing forces are narrated, how each event affects the other, and the main core of the drama's structure (Al-Salhi, 2017). Allah Almighty said: "And there came a man, rushing from the farthest end of the city. He said, "O Moses! The chiefs are actually conspiring against you to put you to death, so leave 'the city'. I really advise you 'to do so'." (20) So Moses left the city in a state of fear and caution, praying, "My Lord! Deliver me from the wrongdoing people." (21), here the plot begins to weave its threads around the events of Musa's future, peace be upon him.

The Climax:

Reaching the peak of the event means the raise of the turning point to the climax, which creates a change in the affairs of the protagonist, whether for better or worse. Climax has been repeated in more than one situation in the Surah. Allah Almighty said: And so Moses became fearful, watching out in the city, when suddenly the one who sought his help the day before cried out to him again for help. Moses rebuked him, "Indeed, you are clearly a trouble-maker." (18)), (So Moses left the city in a state of fear and caution, praying, "My Lord! Deliver me from the wrongdoing people." (21), and: "O my Lord! I have slain a man among them, and I fear lest they slay me. (33)), The fear and anticipation shook Moses, peace be upon him, and the events drove him to the climax.

Complex:

Complex is the peak of the final climax resulting from the succession of events and crisis by moving the characters to reach a complex decisive point that needs to be resolved. Educational drama has one major complex that contributes to forming the plot that makes the learner live an atmosphere of excitement after which the event falls to a definite expected resolution (Afana and Al-Louh, 2018), Allah Almighty said: When Moses came to them with Our clear signs, they said: "This is nothing but sorcery faked up: never did we head the like among our fathers of old! (36) Moses said: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrongdoers will not prosper." (37) Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned, I think (Moses) is a liar!" (38). The complex is the competition of who may have the upper hand. Pharaoh, his army and his magic, or Moses, Aaron, and those who followed them among the believers.

- Resolution:

It is represented in the result of the struggle, resolving the conflict between opponents, and enlightening the minds, with a convincing and decisive end. Allah Almighty said: So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong! (40)

Second: The results of the answer to the second question: Are there statistically significant differences at the level of ($\alpha \leq 0.05$) in the post-academic achievement test for third-grade students in learning the contents of the story of Moses, peace be upon him, based on the teaching strategy (the traditional method, orpsychology in drama strategy) ? To answer this question, arithmetic averages and standard deviations of the performance of the study groups were calculated after applying the post-test followingthe learning of the implications of the story of Moses, peace be upon him, as shown in Table (4).

Table (4) the differences between the average performance of the members of the experimental groups in the post-achievement test

experimental groups	No. of Group members	arithmetic averages	standard deviations
psychology in drama strategy	25	3,71	1,03
the traditional method	24	3,49	1,60

Table (4) shows that there are differences between the average performance of the members of the experimental groups in the post-achievement test. The arithmetic average of the performance of the experimental group that learned through psychology in drama strategy was (3.71), with a standard deviation of (1.03). In order to ensure controlling the effect of other variables that may affect the study procedures and the results of the post-test, One-way analysis of variance (Anova) test was used that is associated with controlling the effect of the pre-test on the results of the post-test. As shown in table (5).

Table (5) the results of the Anova analysis of the students' scores in the post-achievement test, through controlling the effect of the pre-test.

Source of variance	Total squares	Freedom degree	Average of squares	Calculated .(F)	Level of significance
Teaching strategy	4280823	2	443,152	4,242	*,03
False	7314,625	49	30,144		
Total	207317,431	51			

- Significant at the level ($\alpha \leq 0.05$).

It is shown in table (5) that the calculated (F) value reached (4,242), which is statistically significant at the level of significance ($\alpha \leq 0.05$), thus meaning that there are statistically significant differences between the study groups in their achievement in the post test, and by comparing Table (5) with Table (4) It is noticed that there are statistically significant differences between the study groups in their academic achievement in the post-test, in favor of the experimental group that learned through (psychology in drama strategy).

This may be attributed to the fact that the psychology of drama strategy depends in its principles on the events of the story that are exciting to follow and discuss among groups of students which is achieved in the narration of the contents of the story of Moses, peace be upon him, in Surat Al-Qasas, and the search for of logical solutions to its events. This result is consistent with the study of both Al-Naqah (2020) and (Hillatt, 2016; Fernsler, 2018; 2014, Pardun, 2016; Gouma, 2015; Al-Amoush, 2016; (Lau & Hui, in that academic achievement in the post-test was in favor of the experimental group that learned through (psychology in drama strategy).

Third: The results of the answer to the third question: Are there statistically significant differences at the level of significance ($\alpha \leq 0.05$) in the deferred academic achievement test for third-grade students regarding learning the contents of the story of Moses, peace be upon him, based on the teaching strategy (the traditional method, psychology in drama strategy)? In order to answer this question, the deferred academic achievement test was applied to third-grade students with regard to learning the contents of the

story of Moses, peace be upon him, after four weeks had passed since the post achievement test was conducted, after that, the arithmetic averages and standard deviations of the performance of the study groups were calculated, as shown in Table (6).

Table (6) The differences between the average performance of the experimental groups on the deferred academic achievement test for third-grade students regarding learning the contents of the story of Moses, peace be upon him.

experimental groups	No. of Group members	arithmetic averages	standard deviations
The traditional method	24	3,16	2,32
psychology in drama strategy	24	3,63	2,15

• Significant at the level ($\alpha \leq 0.05$).

Table (6) shows that a member of the (experimental) group was absent due to being on a sick leave. The table also shows that the arithmetic mean of the performance of the experimental group on which (the psychology of drama strategy) was applied reached (3.63), with a standard deviation of (2.15), while the arithmetic mean of the performance of the control group on which (the traditional method) was applied reached (3.16), with a standard deviation of (2.32).

In order to control the effect of other variables that may affect the study procedures and the results of the retention test, the One-way analysis of variance (Anova) test was used to control the effect of the pre-test on the results of the deferred academic achievement test, as shown in Table (7).

Table (7) Analysis of variance for controlling the effect of the pretest on the results of the deferred academic achievement test

Source of variance	Total of squares	Freedom degree	Average of squares	Calculate d.(F)	Level of significance
Teaching strategy	380.363	2	432.181	5.729	*0.03
False	4249.239	49	41.483		
Total	348317.648	51			

• Significant at the level ($\alpha \leq 0.05$).

Table (7) shows that the significance value of (P) reached (0.03), which is statistically significant at the level ($\alpha \leq 0.05$), which means that there are statistically significant differences between study groups regarding students' achievement on the deferred academic achievement test. By comparing Table (7) With Table (6), it is noticed that there are statistically significant differences between the study groups regarding their achievement in the deferred academic achievement test, in favor of the experimental group that studied the contents of the story of Moses, peace be upon him, through the psychology of drama strategy.

This may be attributed to the fact that the psychology of drama strategy is a comprehensive system as a teaching method and an educational tool at the same time, through using role-play situations, its thought-provoking and exciting events, and its organized dramatic structure that has vertical and horizontal integration between its interconnected connotations and meanings, which makes the recipient retain the contents of the story of Moses, peace be upon him, for a longer period.

Fourth: The results of the answer to the fourth question: Are there statistically significant differences at the level of ($\alpha \leq 0.05$) between students' attitudes toward learning the contents of the story of Moses, peace be upon him, based on the teaching strategy (the traditional method, the psychology of drama strategy)?

In order to answer this question, the arithmetic averages and standard deviations of the students' scores were calculated on the scale of students' attitudes toward learning the contents of the story of Moses,

peace be upon him, after being taught with (the traditional method, or the psychology of drama strategy), as shown in table (10)

Table (10) the arithmetic averages and standard deviations of the students' scores, on the scale of students' attitudes toward learning the contents of the story of Moses, peace be upon him

experimental groups	No. of Group members	arithmetic averages	standard deviations
The traditional method	24	3,32	1,19
psychology in drama strategy	24	3,70	0,40

Maximum score on the scale= (150)

It is evident from Table (10) that the highest arithmetic average of the students' scores who learned using the strategies (the traditional method, or drama in psychology) on the scale of students' attitudes towards learning the contents of the story of Moses, peace be upon him, was in favor of the students who studied using the drama in psychology strategy, as it reached (3,70), with a standard deviation of (0.40). In order to control the effect of other variables that may affect the attitudes scale, One-way analysis of variance (Anova) test was used, as shown in Table (11).

Table (11) Analysis of the (Anova) test for controlling the effect of the pre-test on the scale of students' attitudes towards learning the contents of the story of Moses, peace be upon him

Source of variance	Total of squares	Freedom degree	Average of squares	Calculate d.(F)	Level of significance
Teaching strategy	245.468	2	316.352	4.968	*0.03
False	3551.149	49	39.215		
Total	425432.393	51			

• Significant at the level ($\alpha \leq 0.05$).

Table (11) shows that the calculated value of (F) reached (4,968), which is statistically significant at the level of significance ($\alpha \leq 0.05$), meaning that there are statistically significant differences between the study groups. By comparing table (11) with table (10), Statistically significant differences between the study groups on the scale of students' attitudes towards learning the topics of the story of Moses are found, in favor of the experimental group that studied the contents of the story through the (the psychology of drama strategy). This may be attributed to the consistency of the principles of the psychology of drama strategy with the coherence of the students' needs in this academic stage and as well as the compatibility of these principles with the acting dialogue, storytelling and the climax of the dramatic events that exist in the folds of the verses of the surah as it presented a number of crisis situations that are consistent with the psychology of drama, thus leading students to develop positive attitudes towards learning the contents of the story of Moses. Peace be upon him through the psychology of drama strategy.

III. CONCLUSIONS

In light of the study results, the two researchers conclude that the psychology of drama strategy has achieved better results among the third grade students with regard to learning the contents of the story of Moses, peace be upon him, based on the results of the two post-test and deferred test. In addition, this strategy contributed to forming positive attitudes towards learning the contents of the story of Moses, peace be upon him, and to a higher degree compared to the traditional strategy.

IV. RECOMMENDATIONS:

In light of the results of the study, the researchers recommend the following:

- 1- Teaching the contents of the story of Moses, peace be upon him, to students of the lower primary stage with the principles of the psychology of drama.
- 2- Including educational situations and acting activities in the subject "Islamic education" for students of the lower elementary stage according to the principles of the psychology of drama strategy.
- 3- Preparing training programs for lower primary school teachers on how to use the psychology of drama strategy in teaching the stories of the Holy Qur'an.

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