

ISLAMIC EDUCATIONAL VALUES INCLUDED IN ISLAMIC EDUCATION TEXTBOOKS AT THE HIGHER PRIMARY STAGE IN JORDAN

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Abstract

The study aimed to reveal the inclusion degree of Islamic educational values in Islamic education textbooks for the higher primary stage in Jordan. The analytical descriptive approach was employed. To achieve the objectives of the study, a list consisting of educational Islamic values was structured as the study tool. The tool included three major fields: The ethical field, the doctrinal field, and the social field. The tool was applied to the study sample, which consisted of Islamic education textbooks for eighth, ninth, and tenth grades, in the higher primary stage in Jordan. The study concluded the availability of Islamic educational values to varying degrees in eighth, ninth, and tenth grades Islamic education textbooks, where the field of (doctrinal values) ranked first, with a high percentage, and the field of (social values) ranked second, with a moderate percentage, and the field of (moral values) ranked third, with a low percentage.

The study results revealed that the Islamic Education textbook for the ninth grade came in the first place, as the total number iterations of Islamic educational values in this book reached (307) iterations, and the Islamic education textbook for the tenth grade came in the second place, as the total iterations of Islamic educational values reached (194) iterations. Regarding Islamic education textbook for the eighth grade ranked third, with a total (183) repetition. Based on that, the study recommended that those in charge of developing Islamic education curricula should benefit from the analysis results by increasing lessons and topics that develop different Islamic educational values.

Keywords: Islamic educational, values, textbooks, primary, basic stage.

Introduction:

Islamic educational values are considered a fundamental pillar of the educational and learning process, as instilling such values in the students' souls and hearts is considered the main goal and

primary function, because Islamic and educational values, work to formulate the Islamic personality in all its aspects, and direct the behavior of the individual and protect him from falling into mistakes, aberration and following lust.

Hence, schools are considered the most important educational institution that works to inculcate and develop Islamic values in the hearts and souls of students, in order for it to become a good element in the society in which they live, and the society will become cooperative and united in good matters and turns away from evil things. So, it is what like the Prophet, “may Allah prayers and peace be upon him”, stated that the society it is just like “one body”, if one of the body organs complained, the whole body sympathizes with it with sleeplessness and fever. (Al-Bokhari, (2002). Educational institutions are among the most important institutions concerned with inculcating, teaching and developing noble values among children in order to preserve the cohesion and interdependence of society in accordance with the principles on which it is based (Aqel, 2006). The founding school is deemed responsible for raising students socially through mutual integration between society and students. Because it is the educational institution that performs the function of education directly, and teaches students Islamic values through the prescribed curriculum (Al-Bishri, 2010).

Therefore, the curriculum is considered the most important component (element) of the educational system, and it is the main tool that is relied upon in achieving educational goals, and it acquire students with good Islamic values, skills, and attitudes (Al-Madhoun, 2009). It is worth noting that the Islamic education curriculum is considered one of the most effective school curricula in promoting Islamic values and instilling them in the hearts and souls of young people. Hence this study came to reveal the Islamic values included in Islamic education textbooks for the high primary stage in Jordan.

Problem Statement

Islamic education plays a major role in building the student's personality in all its aspects, socially, mentally, and physically, so that he has the ability to harmonize and adapt between his behavior and his abilities, whether mentally or physically, in order to achieve this, the curriculum in Jordan must be developed in line with the needs of students, especially their needs for Islamic values.

In this regard, we should shed the light on the importance of Islamic values for the higher primary stage students, also to the studies carried out by researchers related to values, but there are no studies of the required level on Islamic values for students of the higher primary stage.

Through the information collected in connection to Islamic values included in the Islamic education textbooks at the higher stage, the researchers found that there are shortcomings regarding the inclusion of Islamic values in the Islamic education textbooks in the higher primary stage for eighth, ninth, and tenth grades in Jordan.

Hence, this study came to reveal the inclusion of Islamic values in Islamic education textbooks in the higher primary stage, through answering the following main question: What is the degree of inclusion of Islamic education textbooks in the higher primary stage for grades (eighth, ninth, and tenth) of Islamic educational values in Jordan?

Study Questions

- What is the degree of inclusion of Islamic educational values in Islamic education textbooks for eighth, ninth and tenth grades, in the higher primary stage in Jordan?

- Are there any differences between Islamic education text books for eighth, ninth and tenth grades in the higher primary stage in the extent to which they include educational Islamic values due to the grade level of the textbook?

Study Objectives

The current study aims to reveal the degree of inclusion of Islamic educational values in Islamic education textbooks for eighth, ninth and tenth grades in the higher primary stage in Jordan.

Study Importance

The importance of the study lies in the following points:

- On the one hand, the study deals with an important topic that affects and touches the lived reality, which is the extent to which Islamic education textbooks in the higher primary stage in Jordan include Islamic educational values.
- On the other hand, it also exposes the degree of Islamic education textbooks contribution in providing students with Islamic educational values that help them control their behavior.
- Present an analysis based on scientific foundations was presented on the fact of Islamic educational values in Islamic education textbooks for the higher primary stage in Jordan, so that the Directorate of Curriculum at the Ministry of Education could benefit from it in the process of developing textbooks, especially Islamic education textbooks.
- The benefits that researchers may reap from educational studies on Islamic values in other educational stages, and methods of teaching them.

Study Limits

The limits of the study included the following:

- It was limited to Islamic education textbooks for grades (eighth, ninth and tenth) in the higher primary basic stage in Jordan
- It was limited to textbooks taught in the academic year 2021/2022.

Procedural definitions:

- **Islamic Educational Values:** These are the values that the student acquires, and are considered as criterion for controlling his behavior in the society in which he lives. The degree of availability of these values was measured through a tool that consisted of three domains: doctrinal, ethical, and social, which included twenty-six values.
- **Islamic Education Textbooks for the Higher Primary Stage:** These are the newly issued textbooks according to the developed curricula and that is actually implemented in the field, and there are three books for eighth, ninth, and tenth grades.
- **The Higher Primary Stage:** It is the education stage approved by the Jordanian Ministry of Education, which starts from the seventh grade and extends to the tenth grade.

Theoretical Framework and Previous Studies

First - Theoretical Framework

The Concept of Values

Values linguistically: it comes in the sense of: uprightness, and it means the moderation and leveling of something (Ibn Manzoor, 2000). Thus, we can notice that the value in the Arabic language comes in the sense of: integrity and moderation.

Idiomatically values:

There are many definitions of values, including:

(Shukla.2004) defines values as: Anything material or immaterial that is socially approved and meets human need and promotes it to an ideal degree in life. Al-Abadi (2004) stated that, it is judgments issued through the actions and behavior of the individual based on a set of standards set by society on the behavior of individuals in terms of acceptance or rejection. Al-Dahwi (2008) defines it as: a set of foundations and outcomes that guide man, except in his relationship to the material or social world.

From the previous definitions of values, we conclude the following:

- Normative perceptions that the individual and society believe in.
- It is accepted by most members of society.
- Judgments, standards and moral matters, not tangible matters that can be measured and observed.
- It greatly affects the behavior and direction of the individual.

Values Elements:

Values consist of three main elements (Al-Yamani, (2009):

First: The cognitive component: It includes realizing the value over other values through the mind.

Second: The emotional component: it includes the emotional aspect of values and the inclination towards them.

Third: the behavioral component: It includes the individual's willingness to respond to the behavioral implications of value through the individual's interaction with the surrounding environment in order to reach the goals.

It is worth mentioning that the individual learns the values from the society surrounding him, and through which he establishes customs, traditions and values that are consistent with the society in which he lives, and individual behavior is judged on the basis of his socialization, where the values do not stem from the feelings of individuals, but rather they represent the rules that regulate the desires, needs and feelings of the society members (Khader, 2014).

Social institutions that help individuals in acquiring Islamic values:

There are several social institutions that contribute effectively to the individual's acquisition of Islamic educational values, and among these institutions:

The family: It is considered one of the main that inculcate Islamic values and positive attitudes in the hearts of its children, because it is the nucleus of society. As when the family is reformed well, the community is reformed as well. Therefore, the environment surrounding the individual from parents, brothers and relatives has a great role in raising a child Islamic education based on Islamic values, even when he grows up, he will become a positive element in the society in which he lives (Hamadat, 2003).

The school: The school is considered the main pillar in providing individuals with the desired Islamic and social values through passing the educational experiences in addition to mental and skill processes that work to complement the role that the family started (Hamadat, 2003).

The mosque: The mosque has a major role in consolidating Islamic and educational values in the hearts and souls of young people. It is through the individual Muslim's preservation of prayer in the mosque, sermons, speeches and lessons delivered in the mosque, the individual will acquire proper Islamic values from them, and becomes a positive and effective element in the society in which he lives (Qaryouti, 2003)

The Media: Through the media, the child by watching them will acquire experiences through cartoon films that are shown in front of him on TV screen, because in many cases these cartoon films are directed and purposive, so they have a major role, whether positive or negative, in providing the child with the desired values and undesired values in society, these media role is very dangerous in instilling undesirable values and attitudes, knowing that the child instantly acquires these values (Al-Qaryouti, 2003).

The role of the Islamic education curriculum in developing religious values:

The academic curricula bear the moral responsibility, as it is considered as means through which the primary goal is achieved, which is represented in imparting positive Islamic values and attitudes to the students, as it inculcates in the souls of the students' good deeds of Islamic morals. It is worth noting that the Islamic education curriculum is based on the formation of correct Islamic values, concepts and facts for students in all educational stages, and developing them in proportion to their mental abilities (Qasim and Mahmoud, 2008).

In this regard, it should be noted here that the Islamic education curriculum is the only one that should include these Islamic values and morals (ethics), because it achieves a balance between the needs of the body and the requirements of the mind and the spirit, and here is the superiority of the Muslim person and the harmony between rational logic, aesthetic taste and moral principle (Huda and Talafha, 2009). Hence, the Islamic education curricula become not just concepts, facts, and information acquired by the student at school, but rather include all aspects of the student's mental, physical, moral, emotional, and social life, so the behavioral aspect has a major and important role for the individual in the society in which he lives (Al-Ajrami, 2012).

Literature Review:

Abu Khater (2015) conducted a study aimed at revealing the level of moral values included in Islamic education textbooks for seventh and eighth grades in Palestine. The researcher used the analytical approach, relying on the word and the sentence. The study sample consisted of Islamic education books for the seventh and eighth grades in Palestine. The study used two main tools: A list of moral values, and a content analysis tool. The study concluded a set of results, the most important of which are: The total repetition of ethical values in the content of the first and second parts of the Islamic Education textbook for the seventh grade amounted to (1304) times distributed over (43) values included in the first part and (41) values included in the second part, and the values came in varying degrees, and the total repetition of moral values in the content of the first and second parts in the Islamic Education textbook for the eighth grade amounted to (1359) times distributed over (43) values included in the first part and the second part, and the values came in uneven degrees.

Al-Ajrami (2012) conducted a study that aims at determining the values included in Islamic education textbooks and the social education textbooks (national education and civic education), and human rights textbooks for the fourth grade, and the appropriateness of the values included in the Islamic education, social education and human rights education textbooks for fourth grade students in Palestine. The researcher employed analytical method. The study sample consisted of

textbooks related to Islamic education and social education, which includes national and civic education textbooks, and textbooks that include human rights topic for the fourth grade. The study adopted two main tools: a list that included the most important dimensions of values and the sub-values therein, and the second is the content analysis tool. The study showed that religious values ranked first, then moral values came second, social values came third, and scientific values ranked last. Hamadneh and Al-Mogheed study (2011) aimed at revealing Islamic values in the Arabic language textbooks for the first and second grades of the primary education stage, where the researchers used the method of content analysis for a sample of Islamic values in the study sample, taking the phrase and sentence as a unit for analysis. The most important results that concluded is that, the total Islamic values in these textbooks (study sample) amounted to (427). The moral field came in the first place with a frequency of (252), in the second place in the devotional field with a frequency of (83), and in the third place came the social field with a frequency of (40), and the fourth place was attributed to the doctrinal field with frequency (34), the last rank is the transactions field with a frequency of (21).

Al-Abdullah (2010) study aim was to reveal the Islamic values included in the Arabic language textbooks for the first three grades in Jordan, and the extent of their compatibility with the system of modified Arab-Islamic values. The researcher used the content analysis method, and the unit of analysis was the word and the sentence. The results of the study showed that (211) values distributed over six domains: physical values (61), intellectual and cultural (55), social (35), fundamental (21), economic (20), and patriotic and national (19). The textbooks in which Islamic values are mostly repeated are the third grade textbooks, and the least of them, refer to first grade textbooks. Huda and Talafha (2009) conducted a study that aimed at revealing the system of moral values that should be included in Islamic education textbooks in Jordan. The study sample consisted of all Islamic education textbooks for the primary stage, which include (10) text books. The study employed descriptive analysis method to determine the moral values, in addition to analyzing the content based on studying the useful sentences. The results indicated that moral values are divided into four areas, namely: individual moral values, family moral values, civil values, and international values. The results also showed that the percentage of sentences containing moral values amounted to (28%), and that the percentage of the number of moral values (64%) of the total moral values that should be included, and the highest percentage of appearance was related to the field of individual moral values, and the lowest percentage for pertains to international moral values field.

Commenting on Literatures:

Based on what was presented and investigated in the previous literatures, it was found that there are different methods between literatures in detecting values, including the use of the descriptive analytical method, such as the study of Abu Khater (2015), Al-Ajrami (2012), and Huda and Talafha (2009), where other used content analysis method such as Hamadneh and Al-Mogheed (2011), Abdullah (2010). The current study matches other literature in regard to the study aim, which relates to Islamic values, but it differed with these literatures in regards to the type of textbooks and the educational stage, as some studies were applied to Arabic language textbooks at different educational stages, such as the study of Hamadneh and Al-Mogheed (2011), and Al-Abdullah (2010). The also differed with the statistical procedures and analysis, in addition to the study tool employed. It also in rhyme with Abu Khater (2015) and Huda and Talafha (2009) regarding the use of the descriptive analytical approach. The current study was distinguished from

other literature, as it dealt with the issue of Islamic values in the Islamic education curriculum for eighth, ninth, and tenth grades of the higher primary stage in Jordan.

Methodology

The study adopted the descriptive approach, which relies on the method of content analysis, due to its suitability to the subject and objectives of the study.

Study population:

The study population consisted of all Islamic education textbooks for eighth, ninth and tenth grades, in governmental schools affiliated to the Ministry of Education in Jordan during the academic year 2022/2023. The textbooks consisted of three books, each book was distributed over two semesters, one for the first semester, and the other for the second semester. The total number of lessons in these books is (160), and the parts of these books have reached (6) parts, and the number of pages is (752) pages.

Study Sample

The sample of the study consisted of the study population itself, which are the Islamic education textbooks for the eighth, ninth and tenth grades in Jordan, which are taught in the academic year 2021/2022.

Study Tool

The researchers prepared a list of Islamic values proposed to be available in Islamic education textbooks that pertain to eighth, ninth, and tenth higher primary grades in Jordan, where several steps were followed in the preparation of this list, namely:

1- Examining the theoretical literature and previous studies that are closely related to the current study research topic.

2- The list of Islamic values consisted of three areas:

First: the field of doctrinal values: it consists of (8) values, **second:** the moral values field: it consists of (9) values, **third:** the social values field: it consists of (9) values.

Validity of the study tool:

In order to examine the validity of the study tool, it was presented to a group of arbitrators from public and private universities specializing in curricula and teaching methods, Islamic education, measurement and evaluation, and Islamic education supervisors in the Ministry of Education, and taking their opinions on the appropriateness of the list of values in its three fields related to this educational stage, as some values were added and other were dropped, until the list became in its final form, which consisted of (26) values.

Stability of the Study Tool:

To ensure the stability of the study tool, the researchers trained a group of Islamic education teachers to analyze Islamic education textbooks for the eighth, ninth and tenth grades, in accordance to the list of values assigned to the study. Based on the clarification of the analysis criteria, then the calculated percentage of matching between the results of the all analysts and the results reached by the researchers' analysis using the Cooper equation.

$$\text{Matching Coefficient} = \left(\frac{\text{Number of Matching Times}}{\text{Number of Matching Times} + \text{Number of Difference Times}} \right) \times 100\%$$

Table (1) presents the Percentages of Matching in the analysis of Textbooks According to Grades

Table (1): The percentage of Matching Between Analysts and Researcher

Grade	Matching Rate
Eighth	90%
Ninth	93%
Tenth	87%
Overall Matching Rate	86%

It appears from Table (1) that the percentage of matching between analysts and researchers was high, as the percentage in the eighth-grade textbook reached (90%), and in the ninth-grade textbook reached (93%), while the tenth-grade text book reached (87%). The percentage of total matching rate reached (86%), and this percentage is considered acceptable, and the list is suitable for the application in analyzing the Islamic education textbooks of the eighth, ninth, and tenth grades in the higher primary stage in Jordanian Governmental schools.

Analysis Procedures:

- **The unit of analysis:** it is the explicit sentence, and the word that refers to the Islamic values included in the textbooks based on the list prepared for this purpose, due to its suitability to the nature of this study.
- **Analysis category:** a list of Islamic values proposed to be included in the Islamic education textbooks for the eighth, ninth and tenth grades of primary higher education in Jordan, and it was subjected to a process of validity and reliability.
- **The Analysis objective:** It is to identify the degree to which Islamic education textbooks for the eighth, ninth and tenth grades in Jordan include Islamic values.

Study procedures:

The researchers followed the following procedures:

- Determining the textbook that its content to be analyzed, which is, Islamic education textbooks for eighth, ninth and tenth grades in the higher primary stage in Jordan.
- Preparing a list of Islamic values proposed to be included in Islamic education textbooks for the eighth, ninth and tenth grades in the higher primary stage in Jordan, and it was approved by being reviewed by a group of arbitrators.
- Studying the content of Islamic education text books for eighth, ninth and tenth grades in the higher primary stage, on the basis of each paragraph, and each sentence, to identify the Islamic values available in these textbooks.
- Extracting Islamic values included in Islamic education books for the eighth, ninth and tenth grades in the higher primary stage in Jordan, and adopting repetition times in more than one lesson.
- Training the analysts by researchers on the analysis process, and agreeing to analyze those textbooks with all their contents, and ensuring that analysts are able to conduct the analysis process according to the rules that are followed in proper analysis of the content.
- Collecting analysis outcomes, monitoring frequencies and percentages, and extracting the results and then analyzing and interpreting them.

Study Variables

- **The independent variable:** the grade level of Islamic education textbooks for the primary eighth, ninth and tenth grades.
- The dependent variable: the inclusion of Islamic values in Islamic education textbooks.

Statistical Analysis Tools:

- The use of Cooper's equation in order to find the stability of the study tool.
- Extracting the total number of Islamic values frequencies and their percentages.
- Calculating the category range for the availability degree of Islamic values, using the following equation: category range = (highest percentage - lowest percentage) ÷ 3.

$$(31.34 - 0.873) \div 3 = 10.15$$

- The level between (0.873 - 11.02) is considered low.
- The level between (11.03 - 21.18) is considered moderate.
- The level between (21.19-31.34) is considered high.

The range of the category was calculated, on the basis of the availability degree of the three main axes ratios, using the following equation:

$$\text{Category Range} = (\text{highest percentage} - \text{lowest percentage}) \div 3$$

$$\text{Category} = (55.65 - 21.87) / 3 = 11.26$$

- The level between (21.87-33.13) is considered low.
- The level between (33.14-44.4) is considered moderate.
- The level between (44.5-55.65) is considered high.

Results and Discussion:

Results related to the first question, which states: "What is the inclusion degree of Islamic educational values in Islamic education textbooks of the eighth, ninth, and tenth grades related to higher primary stage in Jordan?"

To answer this question, the content of each textbook related to Islamic education of the eighth, ninth, and tenth grades related to higher basic stage in Jordan was analyzed, in the light of the proposed list of Islamic values that had been prepared for each textbook separately, and Table (2) illustrates the outcomes:

Table (2): Islamic Educational Values Included in the Islamic Education Textbooks for Eighth, Ninth, and Tenth Grades and its Repetitions

Field	No.	Concept	Eighth	Ninth	Tenth
			Repetition	Repetition	Repetition
Ethical Values	1	Honesty	12	7	5
	2	Justice	5	5	9
	3	Fidelity	3	5	3
	4	Cooperation	3	7	4
	5	Devotion	3	4	6
	6	Humility	4	10	3
	7	Modesty	5	18	2
	8	Patience	12	6	9

	9	Indulgence	6	8	3
Total			53	70	44
Doctrinal Values	10	Faith in Allah	30	42	33
	11	Faith in Angels	7	19	17
	12	Faith in Prophets	6	25	14
	13	Faith in Divine Books	4	23	10
	14	Believe in Last Day	9	24	11
	15	Trust in Allah	8	12	4
	16	Thank Allah	6	14	5
	17	Fate/Destiny	5	16	1
Total			75	175	95
Social Values	18	Dutifulness to Parents	13	11	9
	19	Kindness to Neighbors	4	4	7
	20	Social Solidarity	8	6	5
	21	Companionship	4	5	4
	22	Kinship Ties	5	6	8
	23	Patient Visit	5	6	6
	24	Brotherhood	6	13	5
	25	Generosity and giving	8	6	6
26	Hospitality	2	5	5	
Total			56	62	55
Gross Total			184	307	194

It is clear from presenting the results in Table (2) that the number of Islamic educational values in the eighth grade textbook reached (184) values, where the values came in varying degrees, as the value of (Faith in Allah: Names and features) was the highest frequency which reached (30) repetition, and Dutifulness to Parents value, came in the second place, with repetitions amounting to (13) times, and in the third place came the honesty values and patience value, with repetitions of (12) times, and the value of hospitality came in the last place, with (2) repetitions only. Moreover, it was noted that weakness exist related to the presence of some educational Islamic values, such as (justice, cooperation, sincerity), and we do not notice a total absence of educational Islamic values.

We also notice through Table (2) outcomes, that the number of Islamic values included in the ninth grade textbook reached (307) values, where the values results came in varying degrees, as the (Faith in Allah: Names and Features) value, attained the highest repetitions, reaching to (42) times, in the second place came the value of (faith in Prophets), with repetitions amounting to (25) times, while (belief in the Last Day) value came in third place, with a repetitions times of (24). Regarding fourth palace it is attributed to the value of (Faith in Divine Books) with repetitions of (23) times. Devotion value and kindness to neighbors value came in the last place with frequencies of (4) times only. We can also notice that, there is a weakness in some Islamic educational values such as (honesty, justice, kindness, and hospitality), but we do not notice a

total lack of Islamic educational values.

Regarding the tenth grade analysis results, the number of Islamic educational values in their textbook reached to (194) values, as these values came in varying degrees. Faith in Allah: Names and Features value came first with total repetition times of (33) followed by (belief in angels) value with a repetition times of (17), while (belief in prophets) value came third with (14) repetition, and (belief in the last day) value was ranked in fourth place with (11) repetition. and the value of (Fate / Destiny) came in the last rank with one frequency. Hence, the degrees of educational Islamic values availability differed, as a weakness was noted in the presence of some values such as: (justice, cooperation, humility, modesty, patience, trust in Allah, and kindness). The researchers attribute this result to the nature of the lessons and topics covered in these textbooks. As the lessons and subjects included in the Islamic education textbooks for the eighth, ninth and tenth grades focused on concepts, facts and information related to the Islamic doctrine, such as: faith in Allah the Almighty with his features and names, faith in angels, faith in prophets, faith in the Last Day, and the instillation of Islamic doctrine in the hearts of young people, which made the sum of these doctrinal values significantly exist, while we find that the Islamic education textbooks in the eighth, ninth and tenth grades did not focus within their lessons and subjects on moral or ethical values such as the values of justice, cooperation, humility, modesty, patience, and trust in Allah, but the focus came significantly and clearly on the aspects of doctrine and instilling the in students' hearts.

The results related to the second question, which states: "Are there differences between Islamic education textbooks related to eighth, ninth, and tenth grades of the higher primary stage in the extent to which they include Islamic educational values on the basis of grade level of the textbook?"

To answer this question, the frequencies/repetitions of each value were collected and their percentage extracted therein, then the frequencies of all Islamic educational values that belong to each textbook of Islamic education for eighth, ninth and tenth grades were collected individually, then the percentage of the total for these frequencies were calculated. Table (3) below demonstrate the frequency of Islamic educational values and their percentages in the study sample textbooks.

Table (3): Islamic educational values, total repetitions and percentages in Islamic education textbooks for eighth, ninth and tenth grades, related to higher Primary stage in Jordan

Field	No .	Concept	Eighth	Ninth	Tenth	Total	Repetition Rate
			Repetition	Repetition	Repetition	Repetition	
Ethical Values	1	Honesty	12	7	5	24	%15.35
	2	Justice	5	5	9	19	%10.21
	3	Fidelity	3	5	3	11	%5.35
	4	Cooperation	3	7	4	14	%8.36
	5	Devotion	3	4	6	13	%7.45
	6	Humility	4	10	3	17	%9.23
	7	Modesty	5	18	2	25	%16.26
	8	Patience	12	6	9	27	%18.55

	9	Indulgence	6	8	3	17	%9.23
Total			53	70	44	167	100%
Doctrinal Values	10	Faith in Allah	30	42	33	105	%28.42
	11	Faith in Angels	7	19	17	43	%13.25
	12	Faith in Prophets	6	25	14	45	%14.46
	13	Faith in Divine Books	4	23	10	37	%11.23
	14	Believe in Last Day	9	24	11	44	%13.49
	15	Trust in Allah	8	12	4	24	%6.15
	16	Thank Allah	6	14	5	25	%7.43
	17	Fate/Destiny	5	16	1	22	%5.57
Total			75	175	95	345	%100
Social Values	18	Dutifulness to Parents	13	11	9	33	%23.23
	19	Kindness to Neighbors	4	4	7	15	%8.32
	20	Social Solidarity	8	6	5	19	%10.23
	21	Companionship	4	5	4	13	%7.46
	22	Kinship Ties	5	6	8	19	%10.23
	23	Patient Visit	5	6	6	17	%9.24
	24	Brotherhood	6	13	5	24	%13.37
	25	Generosity and giving	8	6	6	20	%11.48
	26	Hospitality	2	5	5	12	%6.44
Total			55	62	55	172	%100
Gross Total			183	307	194	684	

Table (3) shows that the Islamic education textbook for the ninth grade came in the first rank, with a total repetitions of Islamic educational values of (307) recurrences, and the tenth grade textbook came in the second rank, with total repetitions of Islamic values in the textbook of (194) repetition, and the eighth grade primary textbook came in the last rank, with total repetitions of Islamic educational values of (183) recurrences, and the total repetitions of Islamic educational values in the three textbooks came to (684) recurrences.

The researchers attribute this result to the way of presenting the concepts and facts that include Islamic educational values in both textbook (the eighth and tenth) grades which was absolute, and there was no real and intended existence of Islamic educational concepts; Therefore, it did not have a large share to be present in those textbooks, and there is also a repetition in the mention of Islamic educational values in the Islamic Education Book for the eighth and tenth grades in the higher stage, such as the value of modesty, wisdom, giving and caring, brotherhood of faith, belief in Allah's names and features, belief in prophets, faith Angels, belief in the last day.

In order to know the rank of the three domains of values (moral, doctrinal, and social) included in the Islamic education textbooks for eighth, ninth and tenth grades in the higher primary stage in Jordan, the Islamic educational values included in the targeted books in all fields were extracted from the suggested list. The repetition in these fields, percentage calculation, its rank in descending order in relation to the total sum of Islamic values were displayed. Table (4) displays the results of the analysis.

Table (4): frequency and percentages of Islamic educational values included in Islamic education textbooks for (eighth, ninth and tenth) grades in the higher primary stage in Jordan

Rank	Fields	No. of Repetitions	Percentage
1	Doctrinal Values	345	55.65%
2	Social Values	172	22.47%
3	Ethical values	167	21.87%
Gross Total		684	100%

Source: Developed by Researchers

It is clear from Table (4) results, that the Islamic educational values in Islamic education textbooks for eighth, ninth and tenth grades came in the first place in the field of doctrinal values, with a total of (345) recurrences, and the second place related to the field of social values, with total of its recurrences (172) recurrences, and the ethical values domain came in third place, and its total recurrences of (167) recurrences, while the total repetitions for the three value domains reached 684 recurrences.

The researchers attribute this result to the fact that all textbooks focused on the field of belief and its instillation it in students' souls, because teaching Islamic education aims to build the learner's personality in a comprehensive and balanced Islamic structure in all cognitive, emotional and social aspects, and this includes implanting the facts of the Islamic faith in his mind and conscience, and deepening his connection with the Qur'an and in accordance to the Sunnah of the Prophet, may God bless him and grant him peace, and also the prophet biography, and his upbringing on virtuous values, which make the human a righteous person who contributes to the renaissance of his nation and the service of his country.

Recommendations

Based on the study results, the researchers recommend the following:

- Inclusion of Islamic educational values that did not have high repetitions and had a low percentage in Islamic education textbooks for eighth, ninth and tenth grades of the higher primary stage in Jordan.
- Taking into account the areas of moral values and social values by the of Islamic education curricula developers of the higher primary stage in Jordan, due to the low percentage of their availability in these textbooks.
- Conducting more research and studies on Islamic educational values and the extent of their presence in other textbooks and stages of study.

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