Social values in the curriculum of Islamic education in primary education stage

القيم الاجتماعية في مناهج التربية الإسلامية في مرحلة التعليم الابتدائي

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Abstract: The aim of this study was to determine the extent to which social values are incorporated into Islamic education curricula at the primary education level across all year groups. This is of particular importance due to the significance of the Islamic education curriculum in instilling the values intended to be taught to future generations. The study addressed the methodological aspect, which began with the study's research question, followed by the definition of the key concepts covered in the current research, such as 'educational curricula' and 'social values'. In order to achieve the objectives of the study, answer the research questions and verify the formulated hypotheses, content analysis was adopted as the most appropriate methodology for such studies. This followed the development of the research instrument, which was a content analysis grid comprising a total of nine social values, namely (integrity, cooperation, social solidarity, tolerance, courage, altruism, understanding others, generosity, honesty, modesty). The grid was applied to the Islamic education curricula for the primary education stage, which covers the five years of primary school.

The study concluded that social values in the Islamic education curriculum were diverse despite their limited inclusion in the curriculum. The data and findings demonstrate a clear increase in the presence of these values in the curriculum as pupils progress from one level to the next. This progression can be attributed to the curriculum's philosophy and the nature of the target age group.

Keywords: social values, educational curricula, Islamic education curriculum, primary level.

- **الملخص:** هدفت الدّراسة الحالية إلى معرفة مدى تضمين مناهج التربية الإسلامية في مرحلة التعليم الابتدائي لجميع السنوات للقيم الاجتماعية نظرا لأهمية ومكانة المنهاج الدراسي لمادة التربية الإسلامية في ترسيخ القيم المراد تثبيتها في الأجيال المستقبلية، وقد تم التطرق من خلال هذا الموضوع إلى الجانب المنهجي الذي انطلق من إشكالية الدّراسة، ثم التعريف بأهم المفاهيم الأساسية التي تضمنها البحث الحالي مثل (المناهج التربوية والقيم الاجتماعية). ومن أجل تحقيق أهداف الدراسة والإجابة عن التساؤلات البحثية والتحقق من الفرضيات التي تم صياغتها، تم الاعتماد على منهج تحليل المحتوى باعتباره المنهج الأنسب لمثل هذه الدّراسات، وذلك بعد إعداد أداة الدّراسة والتي تمثلت في شبكة تحليل المحتوى والتي تضمنت في مجملها على تسع قيم اجتماعية وهي (القيمة، التعاون، التكافل الاجتماعي، التسامح، الشجاعة، الإيثار، معرفة الآخر، العطاء،

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الصدق، الحياء). وقد طبقت هذه الأداة أي الشبكة على مناهج التربية الإسلامية لمرحلة التعليم الابتدائي والتي شملت السنوات الخمس للطور الابتدائي.

توصلت الدراسة في نتائجها إلى أن القيم الاجتماعية في منهاج التربية الإسلامية كانت متنوعة بالرغم من قلة تضمينها في المنهاج الدّراسي، وما يلاحظ من خلال المعطيات والنتائج التي تمّ التوصّل إليها، أن تواجد القيم في المنهاج كان متدرجا من مستوى إلى مستوى أعلى منه وهذا راجع إلى فلسفة المنهاج وطبيعة المرحلة العمرية المستهدفة.

- **الكلمات المفتاحية:** القيم الاجتماعية، المناهج التربوية، منهاج التربية الإسلامية، المرحلة الابتدائية.

Introduction:

Social values represent a pivotal subject that the school endeavours to instil in young individuals, in collaboration with other societal institutions involved in the education of its constituents. As a conventional institution, the school undertakes its responsibilities in accordance with legal frameworks delineated in both form and content. Consequently, it relies on curricula meticulously crafted according to structured plans and grounded in explicit goals and objectives. It is the responsibility of the educational establishment to mould society by instilling specific social values in individuals of all age groups.

The responsibility falls upon the Ministry of National Education to cultivate the value system of individuals during their formative school years through the medium of its educational curricula. In order to achieve this objective, the process of incorporating values into educational curricula must be meticulously organized and planned according to precise scientific strategies. The school textbook represents the primary component of the curriculum, serving as a mirror that reflects it, through which the teacher can provide experiences in various forms, including written text, drawings, pictures, and knowledge of various colors. The inclusion of social values is imperative.

The necessity to prioritize social values has become increasingly imperative, particularly in an era characterized by a plethora of educational alternatives that provide a wealth of knowledge content, such as YouTube, TikTok and social networking sites. Concurrently, the role of educational institutions, particularly in the

domain of Islamic education, has undergone a significant decline. The establishment of an educational environment that is purposeful in nature is imperative in order to facilitate the cultivation of individuals who are well-balanced and well-adjusted. This environment must be informed by the prevailing societal thought and aspirations.

1. Problem of the study:

Social values are defined as a set of reference standards that are utilized for the purpose of evaluating the behavior of learners. This evaluation is conducted in accordance with the prevailing social norms and customs within society, provided that these are not in conflict with the tenets of Islam. (Sharari, 2015, p.7). These standards delineate the spectrum of desirable and undesirable human behavior. They may be classified in various ways, classified as either fixed and eternal or relative and changing. They may be expressed as positive or negative, humanistic in general or specific to a particular group, explicit or implicit. The manifestation of these standards can be observed or inferred from the verbal and non-verbal behavior of individuals in various social situations.

It can be posited that social values are as follows: A set of behaviors that society considers to be desirable and try to instil in its members and transmit to future generations.

The transmission of values from one generation to another is facilitated by socialization processes, reference groups and structural institutions. Furthermore, values are transmitted from one society to another through communication, cultural spread and social friction. However, it is important to note that when values are transferred between generations, societies and civilizations, they are not static. Instead, they are subject to modification and change in order to adapt to the ideas and minds to which they are transmitted, the environment in which they enter, and the spirit of the age that surrounds them and forms their frame of reference and behavior. The process of change, dynamism and modification of values plays an active and influential role in the movement of society, the march of material and spiritual

civilization, the personality of the individual and its constituent elements, and the degree of adaptation to the environment' (Al-Hassan ,1990, p. 88).

The school is the official social institution that fulfils the function of socialization and the transmission of culture from one generation to the next (Durkheim, 1897). When a child learns within his or her family, significant progress is made in their socialization. At this point, the child enters school equipped with a set of learnings, social norms, values and attitudes. However, these are not sufficient on their own. It is at this point that the school comes into its own, expanding the social circle by providing the child with a set of knowledge and skills that make them more integrated and balanced in the society in which they live. This includes the principles of health. The school also provides the child with social roles by introducing him to rights and duties, so that he performs his duties to obtain his rights. The individual's adherence to and respect for social values is perhaps one of the most important duties he is obliged to perform; failure to do so will result in harm to both himself and others. Controlling his emotions and reconciling his own needs with the needs of others is also very important. The school also works to cooperate with other social institutions, especially those related to the community, while ensuring the psychological, social and physical development of the child. This is perhaps one of the most important roles of the school in socialization.

School can instill values through educational curricula, which are one of the pivotal pillars in shaping and moulding generations in accordance with society's requirements and objectives. They serve as an effective medium for the transmission of values, ideas, and concepts. Since its inception, the definition of the curriculum has undergone significant evolution, contingent on theoretical interpretations and objectives.

The present study was conducted with the objective of ascertaining the extent to which educational programmes of Islamic education incorporate social values. The central question guiding this study is as follows:

- To what extent do school programmes include social values at the primary level?

The following questions are thus posed:

1. To what extent do school programmes include social values in the Islamic education textbook (2016) for the first year of primary school?
2. To what extent do school programmes include social values in the Islamic education textbook (2016) for the second year of primary school?
3. To what extent do school programmes include social values in the Islamic education textbook (2016) for the third year of primary school?
4. To what extent do school programmes include social values in the Islamic education textbook (2016) for the fourth year of primary school?
5. To what extent do school programmes include social values in the Islamic education textbook (2016) for the fifth year of primary school?

2- Study hypotheses:

To answer the questions in the problem, we have established the following hypotheses:

1. School programmes include social values in the Islamic education textbook (2016) f or the first year of primary school.
2. School programmes include social values in the Islamic education textbook (2016) for the second year of primary school.
3. School programmes include social values in the Islamic education textbook (2016) for the third year of primary school.
4. School programmes include social values in the Islamic education textbook (2016) for the fourth year of primary school.
5. School programmes include social values in the Islamic education textbook (2016) for the fifth year of primary school.

3-Objectives of the study:

The objective of the present study is to ascertain the extent to which:

- ✓ School programmes include social values in the Islamic education textbook (2016) for the first year of primary school.
- ✓ School programmes include social values in the Islamic education textbook (2016) for the second year of primary school.
- ✓ School programmes include social values in the Islamic education textbook (2016) for the third year of primary school.
- ✓ School programmes include social values in the Islamic education textbook (2016) for the fourth year of primary school.
- ✓ School programmes include social values in the Islamic education textbook (2016) for the fifth year of primary school.

4- Study terminology:

4-1-Social values:

Social values are defined as those beliefs and principles accepted by the majority of the members of society for the purpose of ensuring the continuity of society. (Turkkahraman, 2014, p.633)

4-2- Educational curricula:

Hurst defined a school curriculum as a plan of written activities that are meticulously organized for students to achieve through learning on the one hand and through a specific set of goals or end goals on the other hand.

5-**Method and Tools:**

5-1-Method of study:

It is a way of thinking and analysis, which is followed by the researcher so as to ensure the integrity of his research in terms of the presentation of ideas and the coherence of the topic? It is a set of technical steps that the researcher must follow in order to reach the desired goal. In this research, the content analysis method was adopted, which is the most appropriate for this work.

5-2- Analysis tool:

The analysis tool refers to the questionnaire designed by the researcher to collect data and monitor the frequency of phenomena in the material being analyzed.

The preparation of the tool has numerous advantages such as helping researchers in the completion of elements of analysis, enables them to adhere to a unified system during analysis, and facilitates the monitoring of digital phenomena in terms of their frequency. Furthermore, it enables swift analysis of content through comparison with articles or books. We have adopted content analysis as a means of extracting social values.

5-3-Field of analysis:

The present study was constrained to the contents of the social values contained in the books of Islamic education for primary education, which are intended for pupils of all years and related to the new reforms in 2016. The analysis process was determined to extract social values, through all the ideas, phrases, images, forms and activities that indicate this.

5-4- The axes of analysis:

The social values to be explored through the reading texts include the following behaviors: cooperation and solidarity, social solidarity, tolerance, courage, altruism, the need to know the other, giving, honesty and modesty. (Ben gherbi, 2021)

6-Results and discussion:

In this element, we will present the results obtained by analyzing the textbooks, reviewing the results of the hypotheses and then the general hypothesis

6-1- Results of the first hypothesis:

School programmes include social values in the Islamic education textbook for the first year of primary school. The following table shows the results of the first hypothesis:

Table N°1: shows the results of the first hypothesis

Value	Frequency	Percentage	Ranking
Cooperation	02	18.18	02
Social solidarity	00	00	03
Tolerance	00	00	03
Courage	00	00	03
Altruism	03	27.27	01
Knowing the other	03	27.27	01
Giving	00	00	03
Honesty	03	27.27	01
Modesty	00	00	03
Total	11	%100	

The results presented in the above table demonstrate that the values of honesty, altruism and understanding others were ranked most significant in the Islamic Education curriculum for the first year of primary school, with a percentage of 27.27%. This was followed by the value of cooperation, which accounted for 18.18% of the total. The values of social solidarity, tolerance, courage, generosity and modesty were not observed.

In the early stages of life, values are of fundamental importance, and the inculcation of values in children is of crucial significance in the development of their character, as well as in the shaping of their behavior and thinking. Islamic education, among other subjects, instils a variety of values that positively impact an individual's personal development and interaction with the world around them.

Teaching values constitutes one of the most significant constants that must be preserved and transmitted across the generations of society. Childhood represents the primary stage in the establishment of values. This assertion is corroborated by the psychoanalytic theory proposed by Sigmund Freud, which places significant emphasis on the initial stages of life and their role in shaping values. It is imperative that a range of values are inculcated in children during the early stages of life.

The pursuit of knowledge: encouraging children to acquire knowledge and utilize it for the benefit of society.

Honesty and integrity: teaching children to be honest and trustworthy in both word and deed.

The inculcation of moral principles and the cultivation of good manners is of great importance in the development of character. The objective is to instil in individuals' virtuous qualities such as honesty, chastity, patience, generosity, and good conduct.

Honoring parents: It is important to teach children the value of respecting and obeying their parents.

Hard work and diligence: It is important to encourage them to take responsibility and work hard in life.

Equality and justice: It is vital to instil in them the value of equality among people, without discrimination.

Courage and patience: It is imperative that they face challenges with courage and patience.

Protecting the environment: Guiding them to protect and preserve the environment. Teaching children values requires patience, consistency and dedication. By facilitating social interaction, discussing values and using positive reinforcement, we can enhance their capacity to adopt and apply positive values in their lives.

6-2- Results of the second hypothesis:

School programmes include social values in the Islamic education textbook for the second year of primary school. The following table shows the results of the second hypothesis:

Table N°2: Shows the results of the second hypothesis

Value	Frequency	Percentage	Ranking
Cooperation	02	18.18	01
Social solidarity	02	18.18	01
Tolerance	00	00	03

Courage	00	00	03
Altruism	00	00	03
Knowing the other	01	09.09	02
Giving	02	18.18	01
Honesty	02	18.18	01
Modesty	02	18.18	01
Total	11	%100	

The results outlined above reveal the presence of the values of cooperation, social solidarity, generosity, honesty and modesty, which were ranked equally in first place at 18.18%, followed in second place by the value of understanding others at 9.09%, whilst the values of tolerance, courage and altruism were absent from the curriculum.

The development of human knowledge is generally considered to occur in distinct stages, with knowledge being presented in accordance with each stage. As Al-Tahtawi (1996) noted in his book Social Values in Stories from the Qur'anic Text, it is important to recognise the significance of these values in people's hearts, and that they are no less important than the knowledge they acquire. It is widely accepted that values are a driving force for knowledge and action, as well as being one of the fundamental pillars of human development. Indeed, it can be argued that they are the primary pillar that contributes to the formation of an individual's character. Furthermore, they have a profound impact on members of society, serving to guide and unite them.

As stated by Al-Tahtawi (1996) in his book Social Values in Stories from the Qur'anic Text, where we can determine the importance of these values in the hearts of people, and that they are no less important than the knowledge they are provided with, values are a driving force for science and action, as well as being one of the important main pillars, but it is the mother pillar that contributes to the formation of the individual's personality, and has a great impact on members of society, as it works to guide its members and cohesion.

6-3- Results of the third hypothesis:

School programmes include social values in the Islamic education textbook for the third year of primary school. The following table shows the results of the third hypothesis:

Table N°3: Shows the results of the third hypothesis

Value	Frequency	Percentage	Ranking
Cooperation	01	20	01
Social solidarity	01	20	01
Tolerance	01	20	01
Courage	00	00	02
Altruism	00	00	02
Knowing the other	01	20	01
Giving	00	00	02
Honesty	01	20	01
Modesty	00	00	02
Total	05	%100	

The table above shows that social values at this level and in the Islamic Education curriculum are almost non-existent, as it includes only five values with minimal representation, namely: (cooperation, social solidarity, tolerance, understanding others and honesty), each appearing once with a frequency of 20%, whereas the values of courage, altruism, generosity and honesty were absent.

From the table, it can be said that the presence of social values was minimal, contrary to the objectives of educational curricula, as school curricula play a vital role in shaping and developing social values, as well as fostering positive behavior among learners. The curriculum is designed to equip learners with various social values in accordance with their cognitive and moral development.

The significance of the age group is very important in the development of programmes and curricula, as it forms a pivotal point in the construction of learning and the formulation of stage-specific educational objectives, with a view to achieving educational outcomes that meet the aspirations of society and its members. For

example, social interaction is essential at this stage; through it, pupils learn the art of dialogue with others, are influenced by them, and influence them in turn.

6-4- Results of the fourth hypothesis:

School programmes include social values in the Islamic education textbook for the fourth year of primary school. The following table shows the results of the fourth hypothesis:

Table N°4: Shows the results of the fourth hypothesis

Value	Frequency	Percentage	Ranking
Cooperation	09	20.93	01
Social solidarity	05	11.62	03
Tolerance	07	16.27	02
Courage	01	2.32	07
Altruism	05	11.62	03
Knowing the other	01	2.32	06
Giving	02	4.64	05
Honesty	09	20.93	01
Modesty	04	09.30	04
Total	43	%100	

Through the data presented in the table above, we find a variety of social values included in the Islamic education curriculum for the fourth year of primary school, where the value of cooperation and honesty ranked first, with a frequency of 09 times with a percentage of 20.93%, while in the second place we find the value of tolerance with a frequency of 07 times with a percentage of 16.27% In the third place, we find the value of social solidarity and the value of altruism with 05 times with a percentage estimated at 11.62%, while the values of modesty ranked fourth with 04 repetitions, followed by giving two repetitions, and finally we find knowledge of the other one repetition. A total of 43 repetitions for all values.

The need to pay attention to values in society is inevitable, especially in a time when temptations and distractions abound, and the school alone cannot be sufficient to consolidate values, which requires concerted efforts between it and other social

institutions, and the role of the educational institution is manifested through the curricula it builds to prepare generations and form individuals. However, what is observed from the table is that the inclusion of social values in the Islamic education curricula was very brief in containing the values, which necessitates strengthening their presence more than ever before.

6-5- Results of the fifth hypothesis:

School programmes include social values in the Islamic education textbook for the fifth year of primary school. The following table shows the results of the fifth hypothesis:

Table N°5: Shows the results of the fifth hypothesis

Value	Frequency	Percentage	Ranking
Cooperation	13	29.54	01
Social solidarity	04	09.09	04
Tolerance	08	18.18	02
Courage	00	00	08
Altruism	05	11.36	03
Knowing the other	03	6.18	05
Giving	01	2.27	07
Honesty	02	4.54	06
Modesty	08	18.18	02
Total	44	%100	

From the values available in the table above, we find that social values in general evolve with the cognitive growth of students, so we find that the presence of values in the curriculum reached 44 repetitions, according to the frequency of values in the curriculum, where the value of cooperation topped the pyramid with 13 repetitions (29.54%), followed by the values of modesty and tolerance with 08 repetitions (18.18%), and in third place, the value of altruism, which was repeated 05 times, then social solidarity with 04 repetitions, and knowledge of the other, honesty, and modesty, respectively. The total number of values in the course was 44.

Through the data shown in the table, we notice a development in the inclusion of social values in the Islamic education curriculum, as it reached 44 repetitions distributed over 08 different values, but despite their presence, they remain somewhat less than what is required by the stage of skill development, and this is what was approved by the national reference for educational curricula, where they paid theoretical attention to values, but the reality does not reflect this.

The preservation and transmission of social values from one generation to another is important to maintain the cohesion and functioning of society, as it is not possible to imagine a society without values and the individual, as Ibn Khaldun - the sociologist - said, man is a social being by nature and the individual is indebted to his society, as he takes many values from it at a young age, such as modesty, knowledge of others, courage, and returns them later in other values manifested in giving, social solidarity, and other values.

Conclusion:

Social values are defined as the principles and norms that govern behavior and relationships within a given society. Social values have been demonstrated to play an important role in the building of strong and prosperous societies. The promotion of cooperation and tolerance between individuals is a key aspect of this approach, with a focus on maintaining peace and stability. Social values encompass principles such as honesty, justice, tolerance, respect and equality. These values are considered to be essential foundations for the establishment of healthy and stable relationships between individuals.

The promotion of understanding and effective communication between individuals, as well as the achievement of balance and justice in society.

It is imperative that social values are preserved and recognized as an integral component of our daily existence, because they are the reflection of our personality and principles. The promotion of social values has the potential to engender a more progressive and prosperous society.

The most effective preservation methods are those that are executed in accordance with systematic frameworks, such as the educational system, which is exemplified by educational curricula as a series of guidelines that delineate the organization and guidance of the educational process. Curricula represent the primary instrument through which the objectives of education are pursued and the development of students' skills and abilities is facilitated. The design of educational curricula is predicated on a series of fundamental principles, including the delineation of educational objectives, the selection of study content, the determination of suitable teaching methodologies, and the evaluation of educational outcomes. The curricula have been designed to motivate students and to develop their mental and practical skills and abilities.

The present study posits several points that are considered to be of significance in the instilling of values in children.

- ✓ It is imperative that the educational curricula incorporate a substantial proportion of social values.
- ✓ Activating extracurricular activity and its important role in teaching children's social values, especially those related to co-operation and honesty.

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