

Concepts of Emotional Education Included in the Arabic Language Book for the Third Year of Primary School

مفاهيم التربية الوجدانية المتضمنة في كتاب اللغة العربية للسنة الثالثة ابتدائي

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Abstract:

This study examined the incorporation of emotional education concepts within the Arabic language textbook used by third-year primary school students. Utilizing a descriptive methodology grounded in content analysis, researchers developed a questionnaire to facilitate the study. After meticulous data processing, the results revealed that the Arabic language textbook for the third year of primary school contained 596 instances of emotional education concepts, categorized into four primary dimensions. These dimensions were ranked based on their prevalence as follows: social responsibility concepts 79 times, empathy concepts 63 times, emotional awareness concepts 30 times, and ethical concepts 26 times.

Keywords: Concepts, Education, Emotional, Arabic Language Book, Third Year Primary.

ملخص:

هدفت الدراسة الحالية إلى التعرف على مدى تضمين مفاهيم التربية الوجدانية في كتاب اللغة العربية للسنة الثالثة ابتدائي، ولتحقيق ذلك اتبعت الباحثتان المنهج الوصفي بالاعتماد على أسلوب تحليل المحتوى، حيث تم إعداد استبيان كأداة للدراسة، وبعد معالجة البيانات، تم التوصل إلى النتائج التالية: مفاهيم التربية الوجدانية المتضمنة في كتاب اللغة العربية للسنة الثالثة ابتدائي تكررت (596) مرة مقسمة إلى (4) أبعاد أساسية، والتي تم ترتيبها حسب درجة توافرها إلى ما يلي: مفاهيم المسؤولية الاجتماعية: جاءت بتكرار (79)، مفاهيم التعاطف: جاءت بتكرار (63)، مفاهيم الوعي العاطفي: جاءت بتكرار (30)، المفاهيم الأخلاقية: جاءت بتكرار (26).

الكلمات المفتاحية: مفاهيم، التربية، الوجدانية، كتاب اللغة العربية، السنة الثالثة ابتدائي.

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Introduction:

Emotional education aims to refine pedagogical methods to enhance various facets of a learner's development, encompassing ethical understanding, empathy, emotional awareness, emotional communication, social responsibility, and self-confidence. This educational approach extends beyond mere cognitive development, embracing emotional and personal dimensions to foster integrated and balanced personalities. Emotions play a pivotal role in this integrative process.

The primary education phase is deemed critical for imparting emotional education, as it lays the foundational groundwork for developing a learner's personality, traits, and orientations. Numerous scholars have underscored the significance of emotional development at this stage.

Al-Shahri (2009) emphasized that aligning the objectives of emotional education with academic content facilitates the emotional development of primary school children. Similarly, Mokbel Mohammed (2019) asserted that emotional education, like other educational dimensions, should be consistently integrated within educational institutions, primarily families and schools.

Textbooks serve as vital instruments in molding the learner's personality and augmenting their comprehension and value systems, particularly emotional values within the educational framework.

Curriculum developers are tasked with ensuring that the goals and purposes of textbooks are coherent and aimed at instilling and enhancing noble values in learners, promoting emotional growth alongside other human personality traits. This study investigates the degree to which emotional education concepts are integrated into the Arabic language textbook for primary school students.

This research addresses the following questions:

1.General Question:

- To what extent does the Arabic language textbook for the third year of primary education include concepts of emotional education (ethical concepts, concepts of empathy, emotional awareness, social responsibility)?

1-1-Sub-Questions:

- _ To what extent does the Arabic language textbook for the third year of primary education include ethical concepts?
- _ To what extent does the Arabic language textbook for the third year of primary education include concepts of empathy?
- _ To what extent does the Arabic language textbook for the third year of primary education include concepts of emotional awareness?
- _ To what extent does the Arabic language textbook for the third year of primary education include concepts of social responsibility?

2. Study Objectives:

The primary objectives of this study are outlined as follows:

- _ To ascertain the extent to which concepts of emotional education (ethical concepts, concepts of empathy, concepts of empathy, concepts of emotional awareness, concepts of social responsibility) are incorporated into the Arabic language textbook for third-year primary education students.

3. Study Significance:

This study underscores the importance of integrating emotional education within primary education curricula by highlighting its foundational role:

- _ It draws the attention of curriculum developers to the essential incorporation of emotional education in primary education.
- _ The research establishes rigorous standards to assess the presence of emotional education concepts within the Arabic language curriculum for third-year primary school students. These criteria are essential for designing educational curricula that acknowledge and nurture the emotional dimensions of education.

4. Study Concepts

Concepts: Concepts are delineated as "a collection of objects, symbols, topics, elements, or specific events grouped based on common traits or characteristics included in a particular category according to a specified standard." (Al-Hashimi & Atiya, 2009, p.147).

Operationally, concepts are defined as the aggregate of principles, qualities, and emotional values that are suitable for third-year primary students, focusing on their capability to foster and instill these attributes through educational means.

Emotional Education is defined as "teaching children how to recognize their emotions, express them appropriately, and interact positively with others' emotions" (Buccholz, 2010). Operationally, emotional education entails the development of all aspects related to the feelings, emotions, sensations, and attitudes of the learner, guiding them effectively to establish a robust foundation for emotional growth within the primary school context.

Arabic Language Textbook as provided by the Ministry of National Education, has been adopted from the 2017-2018 academic year following the second-generation curricula. It serves as a practical and crucial pedagogical facilitator, accurately translating the approved curriculum of the Ministry of Education, aiming to foster comprehensive competence from the foundational competencies.

The textbook is crafted in a constructive, progressively integrated format that aligns with the methodological and pedagogical choices of the new curricula. It operates based on two main principles: the competence approach inspired by social constructivism and the systemic approach.

The focus of this study is on the third-year primary school Arabic language textbook.

5. Methodology:

5.1. Study Method:

The study employs an analytical descriptive methodology, specifically utilizing content analysis.

5.2. Study Population and Sample:

The study population comprises the Arabic language textbook designed for third-year primary students.

The analysis covered all reading texts and images contained within the textbook, excluding grammar lessons. The textbook is structured into eight dimensions, each consisting of three units, except for the final dimension, which includes only two units.

Table (01): Describes the study population represented by the Arabic language book for the third year of primary school (2017/2018).

Year	Part	Number of Study Sections	Number of Texts in Each Study Section
Third Primary	1	First Study Section (Human Values)	3
		Second Study Section (Social Life)	3
		Third Study Section (Cultural Identity)	3
		Fourth Study Section (Nature and Environment)	3
		Fifth Study Section (Health and Sports)	3
		Sixth Study Section (Cultural Life)	3
		Seventh Study Section (World of Innovation and Invention)	3
		Eighth Study Section (Travels and Journeys)	2
Total	1	8	23

The main reasons for selecting these data as the basis for the current study are:

- **Regarding the choice of the Arabic language subject over other study subjects:** The Arabic language book was intentionally chosen as the study sample because it receives more attention due to the number of hours allocated to it.
- **Regarding the Choice of Third Year Primary Over Other Levels:** The Arabic language textbook for the third year of primary was specifically chosen because the early stages of education are a critical period in the development and shaping of a child's personality. The earlier children are exposed to these concepts, the more significant the impact on their personal and emotional growth. Since the Arabic language textbooks for the first and second years are not standalone books and their content only covers the basics of the subject.

5.3. Study Tool:

To analyze the emotional content within the Arabic language textbook for the third year of primary education, a specialized questionnaire was developed through a structured process:

5.3.1. Identifying Dimensions of Emotional Concepts:

At this stage, the most important emotional concepts to be included in the Arabic language book for the third year of primary were identified through literature review, previous studies, and were included in six primary dimensions initially comprising 19 items. The tool was presented to eight experts. After making the appropriate modifications as indicated by the experts, the questionnaire was finalized with 16 items, as shown in the table below.

Table (02): Distribution of Items Across Dimensions of the Book Analysis Questionnaire

Dimension Number	Emotional Education Concept Dimensions	Items (Specific Concepts for Each Dimension)	Number of Items
1	Emotional concepts	Honesty, Loyalty, Patience, Trustworthiness	4
2	Empathy Concepts	Recognizing Others' Feelings, Respect, Tolerance, Altruism	4
3	Emotional Awareness Concepts	Understanding Feelings, Accepting Emotions, Managing Emotions	3
4	Social Responsibility Concepts	Managing Conflicts, Promoting Positivity, Self-reliance and Non-dependency, Cooperation, Community Participation	5
Total			16

5.3.2. Psychometric Properties of the Study Tool:

- Validity of the Questionnaire:

The validity of the questionnaire was rigorously evaluated following its review by eight experts in the field. The Chi-square test was utilized to determine the statistical significance of each item. Items (8, 7, 5) which displayed Chi-square values below the threshold of (3.84) were deemed not significant and subsequently removed from the questionnaire. The remaining items, exhibiting Chi-square values above this threshold, were confirmed to be statistically significant and retained for the study.

- Reliability of the Questionnaire:

The reliability of the questionnaire was assessed using the test-retest method, a technique that measures consistency over time.

The agreement index between the two analyses was calculated using the COPER equation, resulting in an agreement rate ranging from 81.48% to 100%. This high rate of agreement underscores the tool's reliability in measuring emotional education concepts within the textbook.

5.4. Analysis Procedure:

5.4.1. Purpose of the Analysis:

The primary aim of the analysis was to investigate the degree to which emotional education concepts are incorporated into the Arabic language textbook for third-year primary education.

5.4.2. Determining Analysis Categories:

The analysis categories were defined as either "includes" or "does not include". These categories helped in monitoring and quantifying the occurrences and appearance rates of such concepts throughout the textbook, guided by the structured content analysis questionnaire.

5.4.3. Defining the Unit of Analysis:

Considering the study's goal to explore the incorporation of emotional education concepts in the textbook, the unit of analysis was selected to fit the nature of the study. The units analyzed encompassed sentences, paragraphs, or images containing the concept central to the analysis topic, enabling a comprehensive examination of how these educational elements are represented.

5.5. Statistical Treatment

The statistical treatment employed in this study was meticulously designed to quantify the integration of emotional education concepts in the textbook. It included:

- Calculating Frequencies
- Calculating Percentages
- Determining Ranks

6. Discussion and analysis of results:

The number of repetitions of each concept in the prescribed texts and images in the book was identified, and the proportions of their appearances, their rankings, and the analysis of the importance of each concept in the context of emotional education were determined, according to each dimension.

6.1 Discussion and analysis of results for the First Research Question: To what extent does the Arabic language textbook for the third year of primary education incorporate ethical concepts?

Table (03): Analytical Study Results of Texts and Images of the Arabic Language Book for the Third Year Primary (First Dimension)

Emotional Concepts					Frequency	Percentage	Rank
Main Category	Subcategory	Total Frequencies in Texts and Images	Total Percentages in Texts and Images	Rank			
Ethical Concepts	Honesty	3	0.50%	4	26	4.36%	6
	Commitment	6	1%	2			
	Patience	12	2.01%	1			
	Trustworthiness	5	0.83%	3			
	Total	26	4.36%				

From these results, it is clear that emotional concepts ranked fourth overall in the textbook, occurring a total of 26 times, which corresponds to an inclusion rate of 4.36%. Despite their importance, this relatively low percentage indicates that while present, emotional concepts are not as heavily emphasized as might be necessary for fostering the desired moral and ethical development in learners.

The critical nature of emotional concepts in emotional education, essential for building foundational values and morals in learners at the primary stage, cannot be overstated. Their influence on a child's personality development can significantly impact behavior positively or negatively, both in the present and future.

This significance is underscored by findings from researchers such as Al-Shahri (2009) and Aysar (2019), who noted that sound morals are the bedrock of individual character. The absence of these values can lead to negative behaviors.

Reflecting on this, the fourth verse of Surah Al-Qalam offers a profound moral principle, stating: *"[And indeed, you are of a great moral character]"* (Al-Qalam: 04). This verse emphasizes that the Prophet Muhammad (peace be upon him) exemplified exceptional character, founded on admirable human qualities such as honesty, fulfillment of promises, patience, and trustworthiness.

These virtues, however, are varied in their representation within the schoolbook for the Arabic language, pointing to areas for potential enhancement in the curriculum to better align with foundational Islamic principles of morality.

-Patience, highlighted as the foremost among emotional concepts in the textbook, patience was cited 12 times, resulting in an inclusion rate of 2.01%. This is noteworthy, especially when considering the significant virtue of patience outlined in Islamic teachings and psychological theory. Al-Za'abi's study (2015/2016) noted a complete absence of this virtue, contrasting sharply with our findings where its presence, though minimal, is crucial. Patience is lauded for fostering clear thinking and effective decision-making under adversity, enabling individuals to endure pressures and challenges with resilience. It promotes persistence and teaches not to lose hope during hardships. The Quranic verse from Surah Al-Imran underscores this: *[O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful]* (Al-Imran: 200). This scripture not only advocates for patience but also connects it with ultimate success and contentment in life and hereafter. Additionally, according to Al-Zaidani (2022), patience is indispensable for psychological well-being, enhancing traits such as self-empathy, life satisfaction, and self-respect.

-Fulfilling promises, ranked second in terms of ethical importance, appears six times in the textbook, which equates to a 1% representation. This figure starkly contrasts with the findings from Al-Zaboun (2016), where the concept was much more prevalent, recorded 63 times or 7.7%. Meanwhile, Al-Za'abi's (2016/2017) study reported no occurrences, indicative of a significant educational gap at the kindergarten level. The low frequency in our analysis, despite its profound ethical implications, underscores the necessity of reinforcing this value. Fulfilling promises is foundational for cultivating trust and strengthening interpersonal and communal bonds, embodying commitment and reliability. The Quran accentuates the gravity of this obligation in Surah Al-Baqarah: *[And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned]* (Al-Baqarah:177). This verse emphasizes the critical nature of keeping promises, highlighting its role in fostering societal trust and stability while reflecting the deep-seated value of commitment within Islamic ethos.

-Trustworthiness was cited five times in the textbook, which corresponds to an inclusion rate of 0.83%. This frequency is slightly higher than the findings of Al-Za'abi's (2015/2016) study, which recorded the concept twice, yet considerably lower than Al-Zaboun's (2016) study, where trustworthiness appeared 83 times, making up 10.1% of the content. This

discrepancy indicates a relative deficiency in the schoolbook's emphasis on trustworthiness compared to other studies, which could potentially undermine the cultivation of this vital ethical value in students. Trustworthiness is a cornerstone in developing positive personal traits and behaviors in learners. It encompasses a sense of divine oversight and the fulfillment of duties with integrity. The widespread presence of trustworthiness within state institutions is crucial for maintaining justice and preventing injustice, as discussed by Al-Karori (2016). The absence of trustworthiness can lead to a decline in societal ethical standards, spread of corruption, loss of trust between individuals and institutions, and ultimately, a negative impact on social and economic stability. The Quran emphasizes the significance of trustworthiness in several verses, such as in Surah Al-An'am: *[Indeed, Allah commands you to render trusts to whom they are due]* (Al-An'am: 152), which highlights the divine directive to uphold trust in all forms—be it monetary, informational, or responsibility-related.

-Honesty is ranked fourth among the emotional concepts, noted only three times in the textbook, corresponding to a 0.5% inclusion rate. This low frequency is consistent with the findings from Al-Za'abi's (2015/2016) study, where honesty was mentioned only once. In contrast, Al-Zaboun's (2016) study recorded honesty 68 times, translating to an 8.3% inclusion rate. While this is higher than its presence in our focused textbook, it still falls short of adequately instilling and reinforcing honesty among learners. Honesty is fundamental to developing moral values and building characters that are both honest and trustworthy. It plays a crucial role in fostering trust among individuals and enhancing social relationships. Additionally, honesty promotes transparency and integrity within the community and is essential for creating a positive and productive work environment. As such, strengthening the representation of honesty in educational curricula is vital for encouraging individuals to act responsibly and make decisions that are free from deception or ambiguity. In line with this, the Quran urges believers toward honesty in both actions and speech, as stated in Surah Al-Ahzab: "O you who have believed, fear Allah and speak words of appropriate justice" (Al-Ahzab: 70), advocating for truthfulness and integrity at all times.

6.2 Discussion and analysis of results for the Second Question: To What Extent Does the Arabic Language Textbook for the Third Year of Primary Include Concepts of Empathy?

Table (04): Analytical Study Results of Texts and Images of the Arabic Language Book for the Third Year Primary (Second Dimension)

Emotional Concepts					Frequency	Percentage	Rank
Main Category	Subcategory	Total Frequencies in Texts and Images	Total Percentages in Texts and Images	Rank			
Empathy Concepts	Recognizing Others' Feelings	35	5.87%	1	63	10.57%	4
	Respecting Others	17	2.82%	2			
	Tolerance	1	0.16%	4			
	Altruism	10	1.67%	3			
	Total	63	10.57%				

Empathy concepts were identified as the fourth most prevalent topic in the textbook, with a total of 63 mentions, translating to an inclusion rate of 10.57%.

Al-Za'abi's (2015/2016) research revealed that the elements designed to foster the development of empathetic feelings were present at a rate of 80%; however, these were marked by a notably sparse occurrence—merely a single instance across all assessments. When juxtaposed with findings from Al-Za'abi's subsequent (2016/2017) study, this frequency is considered to be within a reasonable range. Acquiring and comprehending these concepts during this developmental phase is crucial for a child's growth.

Such understanding equips them with empathetic skills that significantly enhance their interactions with peers and their broader community, bolstering social bonds and mitigating stress and conflicts. Furthermore, the integration of empathy concepts within the curriculum and a deeper comprehension of these principles aid in fostering a school atmosphere that promotes mutual respect and sensitivity towards the emotions of others, thereby nurturing a sense of community and mutual support among students, which in turn contributes to their overall academic achievement.

The empathy concepts discussed include recognizing others' emotions, showing respect, tolerance, and altruism, each varying in terms of their representation in the Arabic language textbook:

-Recognizing Others' Feelings is paramount within the empathy dimension, noted 35 times, equating to a 5.87% inclusion rate. Although this percentage might seem modest, recognizing others' feelings is fundamental to empathy and human interaction. It plays a critical role in cultivating healthy and effective interpersonal relationships. Moreover, an awareness of others' feelings can foster openness and empathy, thereby strengthening human connections and social cohesion. Additionally, this awareness is instrumental in providing appropriate emotional support during challenging times, and it promotes respect, tolerance, and mutual regard within the community.

-Subsequent to the concept of recognizing others' feelings, the principle of respecting others occupies the second rank within the empathy dimension, documented 17 times, corresponding to an inclusion rate of 2.85%. In stark contrast, Al-Za'abi's (2015/2016) study noted a complete absence of this concept, as it did not recur despite its significance as a fundamental human virtue. This concept encourages learners to avoid demeaning others, engage ethically, safeguard personal property, and comply with societal norms while embracing diversity. This understanding of respect, as delineated by Al-Khawwas (2023) within the theoretical framework, is essential for nurturing in students as it fosters cooperation and mutual understanding, aids in forming positive relationships, and contributes to a unified community. Additionally, it enhances a sense of belonging and mutual respect, which in turn promotes peace and social and psychological stability within the society.

-Altruism, which holds the third rank in this dimension, was noted 10 times in the textbook, translating to an inclusion rate of 1.67%. This contrasts with Al-Zaboun's (2016) study, which recorded the concept 26 times, equating to a rate of 3.2%. Both instances highlight a relatively subdued emphasis on altruism within educational materials, signaling a significant shortfall in promoting this crucial value. Altruistic individuals are celebrated for their selflessness and capacity to place the needs of others before their own, consistently demonstrating dedication to the public good without the pursuit of personal gain, even to the detriment of their own needs, as observed by Mansour (2019). Such a trait is profoundly influential; individuals who exemplify altruism are typically genuine and steadfastly committed to upholding ethical standards and embracing core human values. When altruism is nurtured among learners at an early age, it profoundly shapes their personality development and augments their social and ethical aptitudes, thereby fostering a more

unified and collaborative community. Altruism is pivotal in both personal and communal growth, as it bolsters solidarity, cooperation, and a shared human spirit. Furthermore, its promotion is instrumental in establishing a society marked by fairness and equality, where the welfare of others forms an integral component of social interactions.

Positioned as the fourth and final concept in this dimension, tolerance was mentioned only once, which corresponds to a barely perceptible inclusion rate of 0.16%. This finding echoes Al-Za'abi's (2015/2016) study where tolerance was notably absent from the kindergarten curriculum. Despite its foundational role in fostering ethical values and enabling peaceful societal coexistence, the scarcity of tolerance in educational settings can lead to escalated conflicts and complex social relations. According to Tawfiq et al. (2022), tolerance does not entail condoning social injustices or diluting one's principles but involves respecting the right of others to hold and express disparate beliefs. A person who practices tolerance not only contributes to societal harmony but also aligns with spiritual virtues, as highlighted in the Quranic verse from Ash-Shura:40 *[And whoever pardons and makes reconciliation - his reward is [due] from Allah]*, emphasizing that divine rewards are bestowed based on one's ability to forgive and reconcile, thereby valuing acts of tolerance and reconciliation in both moral and spiritual dimensions.

6.3 Discussion and analysis of results for the Third Question: To What Extent Does the Arabic Language Textbook for the Third Year of Primary Include Concepts of Emotional Awareness?

Table (05): Analytical Study Results of Texts and Images of the Arabic Language Book for the Third Year Primary (Third Dimension)

Emotional Concepts					Frequency	Percentage	Rank
Main Category	Subcategory	Total Frequencies in Texts and Images	Total Percentages in Texts and Images	Rank			
Emotional Awareness Concepts	Respect for Others	17	2.82%	2	30	5.03%	5
	Tolerance	1	0.16%	4			
	Altruism	10	1.67%	3			
	Total	63	10.57%				
	Understanding Emotions	17	2.86%	1			
	Accepting Emotions:	5	0.83%	3			
	Managing Emotions	8	1.34%	2			
	Total	30	5.03%				

Emotional awareness concepts are identified as the fifth most prevalent subject in the textbook, documented 30 times, which translates to an inclusion rate of 5.03%. Given the critical role of emotional awareness in the cultivation of communication skills, empathy, and problem-solving abilities, this percentage appears rather modest.

Integrating emotional awareness into educational materials significantly enhances students' personal and social skills, thereby fostering positive social interactions and bolstering both focus and academic performance. Emotional awareness encompasses three primary facets—understanding feelings, accepting emotions, and managing emotions, each of which varies in its representation within the content of the Arabic language schoolbook for third-year primary students:

-The concept of understanding emotions leads this dimension with 17 occurrences, equating to 2.86%. Despite being the most addressed aspect within this category, the proportion remains relatively low when considering its significance in nurturing social and emotional competencies and enhancing children's psychological wellbeing. Mastery of understanding emotions and decoding the emotional cues from our bodies and minds can substantially uplift the quality of social interactions children partake in. This skill contributes to the formation of healthy, balanced interpersonal relationships and reduces the risk of anxiety and depression. Additionally, understanding emotions bolsters self-confidence, thus nurturing feelings of belonging and acceptance within society. It is imperative that educational curricula prioritize this aspect, as understanding emotions is essential for developing robust social connections and elevating self-awareness.

-Managing emotions ranks second within this dimension, noted 8 times, which corresponds to an inclusion rate of 1.34%. This also represents a low coverage in the curriculum. Educating students on how to effectively manage their emotions aids in enhancing their communication capabilities and interactions, and it empowers them to regulate their responses and make considered decisions in diverse situations. Furthermore, this skill elevates their self-confidence and advances their personal and social skills by mitigating stress and psychological strain, thereby fostering inner tranquility and emotional stability, which are conducive to overall mental health and wellbeing. As elucidated by Sharaf and Al-Demrash (2017) within the theoretical framework, individuals proficient in managing

emotions are typically products of supportive social and educational environments.

-The concept of accepting emotions is listed third and last in this dimension, with 5 mentions in the schoolbook, equating to an inclusion rate of 0.83%. In contrast, Al-Zaboun's (2016) research observed this concept mentioned 7 times, similarly a low rate considering the substantial benefits it can offer students. Teaching learners to accept the emotions of others, without casting judgments of good or bad, enhances their emotional openness and improves their capacity for honest emotional expression. This not only builds self-confidence but also bolsters the mental health of learners. Therefore, incorporating content that promotes this trait within educational curricula is vital for fostering learners' emotional awareness and encouraging them to express their emotions correctly and purposefully, such as through literary texts that reflect diverse emotions or interactive activities designed to cultivate understanding and acceptance of others' feelings.

6.4 Discussion and analysis of results for the Fourth Question: To what extent does the Arabic language textbook for the third year of primary education include concepts of social responsibility?

Table (06): Analytical Study Results of the Texts and Images in the Arabic Language Textbook for the Third Year of Primary Education (Fifth Dimension)

Emotional Concepts					Frequency	Percentage	Rank
Main Category	Subcategory	Total Frequencies in Texts and Images	Total Percentages in Texts and Images	Rank			
Social Communication Concepts	Conflict Management	5	0.83%	5	79	13%	3
	Promoting Positivity	15	2.15%	3			
	Caring for and Empathizing with Others	12	2.01%	4			
	Self-reliance	24	4.02%	1			
	Community Participation	23	3.85%	2			
	Assertive Communication						
	Total	79	13%				

-Social responsibility, ranking third in terms of its representation in the textbook, is observed with a frequency of 79 instances, translating to 13%, which is considered a reasonably adequate rate.

-Comparatively, a study by Al-Za'abi (2015/2016) identified a frequency rate of 50%. Social responsibility is a crucial concept that must be cultivated in learners due to its significant relevance and beneficial impact on various facets, as it bolsters awareness of community obligations and contributes to societal development and progress. Prophet Muhammad (peace be upon him) underscored the essence of responsibility when he proclaimed: *[Each of you is a shepherd and each of you is responsible for his flock. The imam is a shepherd and is responsible for his flock. The man is a shepherd in his household and is responsible for his flock. The woman is a shepherd in her husband's house and his children and she is responsible for her flock. The servant is a shepherd of his master's wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock.]*, illustrating that every member of society holds a pivotal role and accountability to ensure the collective welfare. To effectively instill and enhance social responsibility in learners, it is essential to emphasize various aspects, including managing conflicts based on the situation, fostering positivity, promoting self-reliance, cultivating a culture of cooperation, and encouraging community participation, all of which vary in their prevalence within the content of the Arabic language textbook for the third grade.

-Cooperation was identified as the most prominent concept within the axis of social responsibility, securing the top position in this dimension with a frequency of 24 occurrences and an estimated percentage of 4.02%. This inclusion rate, while notable, is considered relatively modest. By comparison, a study by Al-Za'abi (2015/2016) documented 35 occurrences of this concept, and Al-Zaboun's (2016) research noted a much higher frequency of 79 occurrences, equivalent to 9.6%. These figures underscore the necessity for more frequent inclusion of the concept of cooperation in educational frameworks. Effective educational strategies that enhance cooperative and teamwork skills are vital for fostering a robust and unified society. The Holy Quran reinforces this ethos: *[And cooperate in righteousness and piety]* (Al-Ma'idah:02), highlighting the virtue of cooperation towards collective moral and religious observance. Moreover, developing cooperative skills is crucial as it improves an individual's ability to effectively interact with others across various aspects of life. Additionally, integrating the concept of

cooperation in textbooks can play a pivotal role in encouraging students to work collaboratively with their peers, establish positive relationships both within and beyond the classroom, and contribute to a positive and engaging educational atmosphere.

-Community Participation follows cooperation, ranking second in this dimension with 23 occurrences, corresponding to a percentage of 3.85%. This is a significant increase from Al-Za'abi's (2015/2016) study, which recorded the concept only 3 times, suggesting a historically low rate of inclusion given its substantial impact on both individuals and the community. Community participation is an essential human value and concept for imparting to learners with the objective of cultivating a cohesive and prosperous society. It fosters a sense of social belonging and supports cooperative and positive interactions among community members. Furthermore, community participation contributes to building a shared sense of responsibility toward collective success and progress. It also promotes openness and tolerance, enhancing understanding of diverse cultures, thereby facilitating the construction of bridges of understanding and cooperation among various cultural and community groups within the same society. Achieving these educational goals is pivotal for nurturing a generation committed to the values of cooperation and tolerance, poised to actively contribute to building a society marked by mutual understanding and productive collaboration. Such efforts are instrumental in driving comprehensive development and prosperity within the community.

-Enhancing Positivity holds the third rank in this dimension, with a recurrence of 15 times, equivalent to 2.15%. This represents a modest inclusion rate, especially given the critical importance of cultivating positivity in learners for their personal development. Positivity bolsters their capability for optimistic thinking and equips them to confidently tackle challenges. Notably, the study by Al-Za'abi (2015/2016) did not address enhancing positivity at all, highlighting a significant gap in the focus on this concept. To effectively foster and develop positivity in learners' emotions, it is essential to create an educational environment that promotes cooperative and positive interactions among students and teachers. This setting should also provide psychological and cognitive support to inspire students and boost their self-confidence. Curriculum designs that encourage positive thinking and nurture positive relationships among learners are crucial. Additionally, motivating students to pursue their goals, develop personal and social skills, and view failures as

learning opportunities can significantly contribute to cultivating a positive mindset and strengthening the bonds between learners and their educational surroundings, thereby supporting their comprehensive and sustainable development.

-Self-Reliance comes in fourth in this dimension, mentioned 12 times, translating to 2.01%. In contrast, a study by Al-Zaboun (2016) recorded this concept only 5 times, reflecting a rate of 10.6%, which is still considered low. At this pivotal stage in their lives, learners are increasingly confronted with new challenges and responsibilities, making the development of self-reliance skills crucial. These skills enable them to endure pressures, make independent decisions, and achieve success in both their personal and professional lives. Moreover, the presence of a positive outlook is integral to shaping learners' personalities and behaviors. Optimism and a proactive mindset are fundamental in building strong character traits and fostering determination and persistence towards achieving goals, thereby preparing learners to excel in various facets of life.

-Conflict Management is ranked fifth and last in this dimension, with an occurrence of only 5 times and a very low inclusion rate of 0.83%. The infrequent coverage of this concept suggests that the current content might be inadequate in providing a comprehensive understanding of conflict resolution, indicating a need for more extensive and in-depth discussion in educational materials. Educating learners on effective conflict management skills is vital as it enhances their abilities in communication, cooperation, and problem-solving. It also improves negotiation skills, promotes tolerance, and fosters mutual understanding, all of which are essential for building more stable and cooperative communities.

7. Conclusion

The objective of this study was to assess the integration of emotional education concepts within the third-grade Arabic language textbook. The analysis highlights several crucial emotional concepts that are imperative for fostering holistic development in learners. These concepts have been categorized and ranked based on their frequency within the textbook, as follows:

- ✓ **Social Responsibility Concepts:** Ranked first, mentioned 79 times, representing 13%.
- ✓ **Empathy Concepts:** Placed second with 63 mentions, totaling 10.57%.

- ✓ **Emotional Awareness Concepts:** came third place with 30 mentions, accounting for 5.03%.
- ✓ **Moral Concepts:** The last rank with 26 mentions, making up 4.36%.

Suggestions for Strengthening Educational Curricula and Book Contents in Relation to the Emotional Aspect of the Learner:

Based on the findings of this study, several strategies can be recommended to enhance the educational curricula and book contents concerning the emotional development of learners:

- ✓ **Integration of Emotional Activities:** This can be achieved through incorporating diverse study units and multiple activities aimed at enhancing the emotional aspect of the learner, such as collaborative projects, expressive activities, art and music education classes, and interactive games.
- ✓ **Teacher Training and Awareness on the Importance of Emotional Education, especially at the Primary Level:** It is essential that teachers are not solely focused on developing the cognitive aspect but also on the emotional side. They should be made aware of the importance of emotional education before they begin their teaching duties, emphasizing its complementary role to other aspects.
- ✓ **Presentation of Positive Role Models to Inspire Learners:** When learners see individuals who exemplify qualities such as honesty, optimism, and empathy, they absorb these traits, which helps in building their character and developing their social and emotional skills.
- ✓ **Programming Emotional Education as an Independent Subject within the Curriculum for Primary School Students:** This would formally incorporate emotional learning into the curriculum, giving it the emphasis needed to ensure comprehensive development in young learners.

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