The Extent of Commitment of Primary and Secondary School Students to Islamic Values in Islamic Education Books from the Point of View of Islamic Education Teachers Themselves in the Education of Jerash Governorate, Jordan

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Abstract
This study aims at identify the extent of commitment of primary and secondary school students to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate, Jordan. The study used the descriptive survey method. Which were selected in an accessible manner, which included (158) male and female teachers The results indicated that the degree of commitment of primary and secondary school students to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate, Jordan, in the field of student-teacher relations, in the field of student-teacher relations, and in the field of student's relationship with school administration and administrative staff in The school came to a large degree, and the results showed that there were no statistically significant differences in the extent of commitment of basic and secondary school students to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves due to the variables of gender, academic qualification and years of experience.
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INTRODUCTION
The Islamic religion has laid solid foundations for building society. Islam has determined the right way to build the human being and elevate him psychologically, mentally and physically so that he becomes a strong, coherent building block, and a positive element in his society and proper upbringing.In this regard, Islamic education seeks to refine the morals of the Muslim, considering that a religion by which the servant draws closer to God Almighty, as most of the morals that Islamic education seeks to inculcate in the hearts of Muslims are closely related to Islamic law in its commands and prohibitions, for every command or prohibition is in a book God Almighty or the Sunnah of the Prophet, may God bless him and grant him peace, except that it requires a good character .The Islamic morals were represented in their perfection, beauty and integrity in Muhammad, may God's prayers and peace be upon him, so he deserved the praise of God upon him. Al-Muwata' Al-Kanafa who composes" (Al-Mandhari, 2000)

The challenges facing the Islamic nation are great, so we must practice a set of values   that help integrate the behavior of individuals in society, if today we - men and women, old and young people - are in dire need of adhering to the values   stemming from the Islamic religion, then our young sons and daughters need them more The greatest and we have to take by the hand of those small buds that are still subject to formation and change according to the will and planning of adults (Al-Rifai, 1989).

Our children - a trust in our necks - as parents and educators - we must take their hand and teach them manners and values   of various kinds, and from here education had to play its role in reform, and find the values   that guide it so that a clear vision becomes clear before it in the path of education and in order to enlighten the insights of the learners.

Education cannot perform its function and goals in isolation from values, because education in itself is a value process." Values   shape and direct educational work" The loss of education for the values   on which the personality is built loses its spirit, as well as educational goals, objectives and strategies unless they are derived from correct values   that take into account human relations in their various dimensions, they lose their importance and value, values   are the sound basis for a distinctive educational building (Abu Al-Aynain, 1988).In light of the foregoing, it becomes clear the importance of moral values   in the educational process, as they are the foundations for building a Muslim personality for the advancement of the individual and society, because "moral education in Islam to be a large part of the contents of Islamic education, so that the Holy Qur'an is considered the most important reference in morals for the Muslim individual and the Muslim home. The Muslim community and humanity as a whole, Morals are the fairy fruits of Islam for man and humanity that make life better, and living sweetness" (Farhan, 1982).

By virtue of the fact that the researcher is a teacher of the Islamic education curriculum, she noticed in the

basic and secondary school students a dimension and a gradual abandonment of some moral values, the chaos that may prevail in some classrooms, the aggressive relationship towards some teachers, the insults and curses that some students utter, the phenomenon of smoking and other pests that are caused by them On Moral Values and Islamic Education Therefore, this study was chosen to determine the extent to which primary and secondary school students adhere to Islamic values   in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate, Jordan.

STUDY PROBLEM AND QUESTIONS:

Islamic values   are the cornerstone of the Islamic educational theory, because they represent the aspects of the educational process. They are necessary for the student, the teacher, the administrator, and the guardian; Because the values   in Islam are inclusive of all domains of education without exception, and it is no longer a secret to anyone that Arab Islamic societies are going through dangerous twists and turns, and multiple intellectual and cultural transformations, from disruption to the Islamic values   system. Through the researcher's work as a teacher in the domain of education, she noticed shortcomings in the extent to which primary and secondary school students adhere to Islamic values   in Islamic education books, and the many behavioral transgressions within the school, and the importance of Islamic values   in the lives of students inside and outside the school and their importance in modifying behavior. Hence the problem of the study is the extent to which primary and secondary school students adhere to Islamic values   in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate, Jordan. This is done by answering the following questions:

THE FIRST QUESTION: What is the first question: To what extent are primary and secondary school students committed to Islamic values   in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate, Jordan?

THE SECOND QUESTION: Are there statistically significant differences at the significance level ($\alpha = 0.05$) in the extent to which primary and secondary school students adhere to Islamic values   in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate, Jordan, due to the gender variable: (male, Female), and the educational qualification variable: (Bachelor, Master, Ph.D.), and the experience variable: (less than 5 years, from 6-10 years, more than 11?

PURPOSE OF THE STUDY:

The study aims to achieve the following:

1. Detecting the extent of commitment of primary and secondary school students to Islamic values   in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate, Jordan.

2.Detecting the effect of the variable gender, academic qualification, and years of experience on the extent to which primary and secondary school students adhere to Islamic values   in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate, Jordan.

3. Identifying the methods used by male and female teachers (members of the sample) to urge students and encourage them to practice moral values.

THE IMPORTANCE OF STUDY:

The importance of the study stems from the following:

1. The school stage, whether it is primary or secondary, is one of the most dangerous stages that a person goes through in his life, and it still needs a serious study that reveals its nature, importance and how to deal with it.

2. The location of moral values   in the educational process, and their importance in building the personality of the learner to become capable of giving and creativity. It is the stage of preparing the individual for life in its various dimensions.

3. This study may benefit those working in the domain of preparing educational curricula so that they are included in moral values, especially as we are on the way to building a new Jordanian educational curriculum.

4. The study may benefit the various educational institutions as they work to strengthen the moral values derived from our true religion.

TERMINOLOGY OF STUDY:

Moral values: Hasan defined (1988) Moral values   are derived from religious values   that represent judgments made by an individual on a thing by referring to a set of principles and criteria accepted by Sharia to determine what is desirable and undesirable from different behavior patterns. The researcher defines procedural ethical values   as "a set of principles, rules, controls, and standards that regulate the behavior of the individual and the group, which are derived from the Holy Qur'an and the fragrant Prophetic Sunnah that are practiced by secondary and elementary students".

SECONDARY STAGE STUDENTS: It is the second stage of general education in Jordan, its duration is two years, and it is optional and not mandatory. It is the link between basic education and university education. It is prepared and consists of two tracks: the comprehensive academic education track, and the comprehensive vocational education track, at the end of which the student sits to sit for the General Secondary School Certificate Exam, provided that he passes all school exams successfully (Jordanian Ministry of Education Law, 2014).

BASIC STAGE STUDENTS: Basic stage students average students enrolled in grades one to ten in government schools affiliated with the Ministry of Education in Jordan, whose ages range between (7-16) years, and the current study deals with the fourth grade to the tenth grade.

THE LIMITS OF THE STUDY:

OBJECTIVE LIMIT: This study determines the extent to which primary and secondary school students adhere to Islamic values   in Islamic education books.

TEMPORAL LIMIT: The study was conducted on secondary and basic stage teachers in Jerash Education Directorate for the academic year (2021/2022).

SPATIAL LIMIT: The domain steps of this study were applied in the secondary and basic government schools of the Ministry of Education in the Jerash Education Directorate.

HUMAN LIMIT: The study was limited to the category of male and female teachers in government schools affiliated to the Ministry of Education in the Jerash Education Directorate.

THEORETICAL FRAMEWORK AND PREVIOUS STUDIES:

The concept of values in educational terminology:

Many educational scholars have been interested in the issue of values and considered it one of the basic domains in education as it is a basic source of the goals that education seeks to achieve in the learner, and that the loss of values among individuals leads to behavior disorder, and leads to collapse and disintegration within societies, a society without values is a society in Its way to demise, how many great countries have disintegrated and collapsed because of their abandonment of their values and principles, and given the importance of values and their impact on the individual and society, it was necessary to study them in a conscious research study.

(Zaher, 1984) believes that values are "a set of normative judgments related to realistic contents that the individual absorbs through his emotion and interaction with different situations and experiences, and it is required that these judgments be accepted by a certain social group so that they are embodied in the individual's behavioral or verbal contexts, directions and interests.

(Ahmed) defines it as "a set of laws and standards that emanate from a group and serve as directives for judging the material and moral actions and practices and have the power and influence over the group with its attributes of necessity, obligation and generality, and any departure from it or deviation from it becomes a departure from the goals of the group and its like Al-Olaya." (Ahmad, 1983).

(Al-Khatib, 2003) believes that values are standards for judging the behavior of an individual in society, which guide his behavior and determine his response in different life situations, and the individual acquires them in his life as he acquires knowledge, skills, habits and trends through experience.

THE CONCEPT OF ISLAMIC VALUES:

Definitions of the nature of Islamic values varied according to the personal and intellectual orientations of the researchers.

Murad defines them as "normative psychological organizations that are absorbed by the individual and are represented through the practices of his upbringing and social normalization in the environment in which he lives, so that these organizations appear through his verbal, emotional and behavioral activity" (Murad, 1999).

Afifi (1980) goes in his definition of Islamic values from the Islamic perspective that they "represent a person's relationship with his Lord and his society, with the universe in which he lives and his view of himself and others, his behavior and how to control him and his position in society with its systems, past, present and future, which are represented in a set of laws, goals and ideals. in a way that tends to be stable and is suitable for predicting future behavior.

The previous definitions in their entirety stress the importance of moral values because they are the backbone of societies and cannot be dispensed with. They "provide the members of society with the averageing of life and the goal that unites them for survival, because they are used as standards by which work is measured, and behavior is evaluated" (Al-Shafi'i, 1971).

CLASSIFICATION OF ISLAMIC VALUES:

There are several bases in classifying values into types or domains, in terms of the angle from which those who searched for values looked at them, and on the basis of which they put their own classification based on a certain

criterion: The German scientist (Spranger, 1928) used the criterion (content of the subject matter or domain of value and the associated activity). It is classified into six types:

1. Theoretical or rational values such as spontaneity.
2. Economics such as: competition and production.
3. Social, such as: volunteering, altruism and affiliation.
4. Politics such as: influence and power.
5. Religious, such as: belief in the unseen and worship.
6. Aesthetics such as: love and colors.

Abul-Enein (1988) divided it according to the criteria (permanence and discontinuity), and came up with the following division: transient values; Such as: values related to fashion and others. Enduring and enduring values; they are fixed values that are transmitted from generation to generation, and adhere to by members of society over time, and usually touch the sanctities of society, its religion, and the necessities of life.And there are those who classified it according to the criterion (the degree of its compulsion for individuals and societies), and came out that there are obligatory or commanding values, which affect the entity and interest of the individual or society alike, in terms of social, moral and ideological terms, and are characterized by sanctity such as obligations, preferential values and do not have the character of sanctity. He encourages her, but does not punish her for leaving her. ideal values; It is the one that lies at the top of the ends, and everyone feels that it is impossible to achieve them completely, and yet it has a great influence in directing behavior.

SOURCES OF ISLAMIC VALUES:

-THE HOLY QUR'AN: The Holy Qur'an is the first source of moral values, as it contains the Islamic value system with its many details and ramifications, and it is the constitution on which we must rely in deriving values. What it contains is considered a negative value that calls for a positive value commitment (Abu El-Enein, 1998).

-THE PROPHETIC SUNNAH: The Holy Qur'an represents the theoretical framework in Islam and the Prophetic Sunnah represents the practical translation of it into a practical reality (Bakr, 1983). Therefore, we must study the life of the Prophet, may God's prayers and peace be upon him, and take the lesson and sermon from his great positions. If the Holy Qur'an is our constitution, then the Prophet, may God's prayers and peace be upon him, is our role model and teacher, as God chose him from among his creation and raised him and taught him by His divine providence to be able to carry the message and deliver it. His creation, the Qur'an, satisfies his contentment, and angers his discontentment. He was sent to perfect morals (Al-Nabahin, 1995).

-IJTIHAD: Ijtihad is an important source of moral values   stemming from trusted Muslim thinkers who strive to reach what achieves important benefits and spread goodness, justice and equality, because Islamic Sharia remains to the day of religion, as well as the sources of its rulings, the Qur'an and Sunnah forever, and human issues and various issues are renewed. Perhaps we do not find what is decreed for it in the Noble Qur'an or the Sunnah of the Prophet, so our scholars must be clear and diligent with their opinions (Al Nabaheen, 1995).

-CONSENSUS: If the consensus is established and its pillars are available about an incident in itself that falls within the moral ladder governing the Muslim community and its members, and it becomes a binding value that represents the consensus of the opinions of the mujtahids who know the origins of legislation on the one hand and its purposes on the other hand.

-CUSTOM: The custom can be considered one of the sources of values   in the Islamic society, especially the correct custom and not the corrupt one, and it is stipulated that it should not be contrary to the text, that it be a valid custom common among its people known to them and applied by them, and that the majority of those working with it (Al-Ayin, 1988).

CHARACTERISTICS OF ISLAMIC VALUES:

Islamic values are characterized by several characteristics, namely:

1. Divineness: One of the characteristics of Islamic values is that they are divine. Because Islamic values are derived from the Qur'an and Sunnah . The Qur'an is God's book, and the Sunnah explains it. Both are full of divine guidance

2. Compliance with Islamic law: Islamic values are in complete agreement with Islamic law. Islamic values cannot be outside the bounds of God and His law. Whatever the Sharia has prohibited, Islamic values have moved away from it, and whatever the Sharia has made permissible, Islamic values   have moved closer to it.

3. Comprehensiveness: Islamic values have the characteristic of comprehensiveness, as they include all aspects of humanity. It takes into account the human world and what is in it, the society in which he lives, and the goals of human life according to the Islamic conception.

4. Moderation: Islamic values are characterized by moderation. Do not overdo it or neglect it. 10 The Messenger of God - may God's prayers and peace be upon him - said: "The best of deeds are the least of them".

5. Eternity: One of the characteristics of Islamic values   is that they are not valid for time or countries only, but are valid for every time and place. It does not change with the change of the environment and the cities (Al-Ayin, 1988).

THE IMPORTANCE OF ISLAMIC VALUES:

The importance of Islamic values for the individual: Islamic values help build a Muslim's personality and define his goals in his life, as well as make it easier to deal with him for the ease of predicting his reactions and behaviors when his values and morals are known. What motivates a person to benevolent and do good, this is in addition to the role of Islamic values in strengthening the self, so that they do not weaken in the citizen, which should be strong, and work to preserve the person's behavior from criticism and contradictions, thus making him feel safe, giving him the freedom to express himself, and working to improve His awareness and understanding of the things around him, motivates him to work, directs his activity and preserves it, and ensures its consistency with other activities (Al-Mandhari, 2000).

The importance of Islamic values for society: Islamic values have helped maintain the cohesion, unity and stability of society, in addition to their effective role in enabling society to face the changes that it may be exposed to from time to time. Society is connected to each other, so it seems coherent, based on a scientific basis that is firmly rooted in the minds of individuals (Zaher, 1984).

Educational institutions and their role in imparting Islamic values:

The responsibility of instilling and developing moral values among secondary school students lies with different educational media that must be harmonized and consistent with each other. The most prominent media that can play an active role in strengthening and instilling moral values among secondary school students can be summarized as follows:

1. The family: The family is considered the oldest social institution of education known to man. The first environment in which the child learns, if he finds the righteous parents who take care, guide and improve the upbringing, the children will grow up useful for themselves and their nation, and obedient to their Lord, saving themselves and their families from God's punishment and wrath (Mahjoub, 1987).

2. The school: The school is one of the educational strongholds to which the student lives for a long period of his life. It is a social institution established by the community with the aim of developing individuals in an integrated manner, making them good members of it. The school can change the system of society in a way that other social institutions are not able to. In the eyes of Islam, the school complements the mosque's educational mission, where it educates the young on worship, monotheism and virtues and works to preserve their sound nature from slips and deviation, as it "provides them with useful and comprehensive knowledge of all kinds of knowledge, skills and trends, which is clearly reflected in their behavior in all aspects of life, and in every behavior They are doing it (Jalal, 1977).

3. The role of the teacher: The teacher is an essential element in raising children. It has a great role in building civilizations. Through his moral and scientific upbringing of his children, he creates a qualified generation, one that serves the nation and the country. The teacher depends on the success and success of the male and female students. It is one of the most important elements of education, and if this important element is lost, the students will also lose. Because the teacher does not leave knowledge only in the hearts of the students, but also infuses them with good morals and high values.

4. The role of curricula and textbooks: The prescribed curricula have an important role in bringing up students on Islamic values. A school that wants to build a good generation must develop curricula that implement its goals and objectives. If the curriculum is composed of an Islamic image, it helps students to be Islamic. If the students study in their schools about the Creator and his rights, about the creature and his rights, and they study faith, belief, honesty, halal and forbidden, and good morals, and get to know the purpose of his creation, then they grow up on a good upbringing that makes them righteous and useful for the family, society and country.

5. The role of the school climate: A good environment has great effects in the formation of students on Islamic values. Because when students come to schools, they follow their professors and classmates. Not only do they study books, they study the school environment as well. If they see the organization of time and its necessity in all matters, honesty in all parts, and the practice of Islam in everything, then they are brought up on that.

6. The role of the companion community: that the group of peers or the group is considered a bridge between the family and the large community and that the adolescent responds faster and deeper to the influence of companionship and age companions more than he is affected by adults, and that one of the functions of companionship in the process of socialization and social normalization is that it is considered as a private school in which the young learn Special behaviors, which help personal independence from parents and representatives of authority, and they fill gaps in social taboos such as sexual information, and provide social roles that are not available in other groups, such as leadership, security and social experience for students (Zahran, 1975).

7. The Mosque: The mosque is considered the oldest scientific institution in Islam, and it is one of the important institutions that play a major role in educating young people and raising them on the virtues and moral values

derived from our pure Islamic religion. The mosque, in the history of Islam, is a place of worship, a parliament for consultation, an institution for receiving sciences, and a university that teaches the beliefs and duties of worship, good morals, good manners, and methods of transactions (Mahfouz, 1984).

8. The media: the mass media play a very important role in the lives of people in general, and the lives of young people in particular, as they effectively affect the instillation and development of moral values if directed to the right direction. The importance of the media has become clear in the domain of education, as there is a distinct relationship between education and media The educational process is in its aspects a media process, and in some aspects the media is an educational process. The mass media are based on certain values, which are the values of the society in which they live. Either they help to establish and support these values, or they work against them so that they take off good original values and instill other values in their place, and this is certainly due to those in charge of these averages and their understanding of the culture and values of the society. Abu Al-Ainin, 1988).

Through the previous presentation of the cultural and educational media that contribute to instilling and developing moral values, it becomes clear that the responsibility for teaching values must be a joint responsibility. The efforts of different institutions, the most important of which are the family, the mosque, the school, the media institution, and other administrative, social and political institutions of society, are coordinated, and the efforts of these institutions are coordinated to complement their efforts. It goes in one direction.

PREVIOUS STUDIES:

Arwa (2001) conducted a study aimed at revealing the value system of secondary school principals and teachers in Amman, from the point of view of principals and teachers. The principals in secondary schools in the two directorates of the study sample consisted of (206) male and female teachers, and (76) principals in Amman first and second, who were chosen randomly. The study variables: gender, age, and years of experience in the value system in the responses of teachers and principals. The study indicated that human values, perseverance, achievement and theoretical values were highly rated in the responses of teachers and principals.

Campbell (2002, Campbell) conducted a study aimed at identifying the most important moral values that teachers teach to students in schools in Britain, and the teacher plays their role and consolidates them in the hearts of students. He lost a principal in his education, he used the case study method on a sample of (30) students from the stage. The results of the study showed that adherence to the ethics of the profession is necessary for the success and effective functioning of the educational process, and that the successful teacher is able to activate the role of the student in the classroom by instilling Positive values in it, such as dialogue, discussion, positivity and promoting the spirit of work.

Murtaja (2002) conducted a study aimed at revealing the degree to which secondary school students practice moral values in Gaza Governorate from the point of view of their teachers. In this study, the researcher adopted the descriptive analytical approach to find out the degree to which secondary school students practice moral values from the point of view of the teachers of this stage. The researcher concluded that there are statistically significant differences in the practice of moral values by secondary school students due to the gender variable in favor of the female students.

Qadriya (2002) conducted a study aimed at knowing the degree of commitment of secondary school principals in the United Arab Emirates to professional ethics from the point of view of their school teachers, who numbered (621) male and female teachers, and the study concluded that the degree of commitment of secondary school principals in the United Arab Emirates to ethics The profession from the point of view of their teachers is high, as well as the absence of statistically significant differences in the degree of commitment of secondary school principals in the United Arab Emirates due to the variables of educational qualification and years of experience, with the presence of statistically significant differences in the degree of commitment of secondary school principals in the United Arab Emirates due to the gender variable and in favor of males.

Rahma Al-Ghamdi (2009) conducted a study aimed at identifying the degree of practice of administrative work ethics among secondary school principals and its relationship to job satisfaction and organizational loyalty for teachers in the Al-Baha educational region in the Kingdom of Saudi Arabia. The study community consisted of all secondary school principals and teachers in Al-Baha educational region, who numbered (47) principals and (650) female teachers. Among the teachers, the results showed that there were no statistically significant differences at the level of significance in the practice of school principals of administrative work ethics due to the variable of academic qualification and years of experience.

Al-Hadban (2009) conducted a study aimed at knowing the degree of commitment of the principals of basic schools in the education of Greater Amman to the ethical code of the profession, and the study sample consisted of (203) principals and (812) teachers and teachers. The commitment of the principals of the basic schools of the Amman Education Directorates to the ethics of the profession from the point of view of principals and teachers has occurred within the high commitment of all domains of study, and there are statistically significant differences in the degree of commitment due to the gender variable from the point of view of principals and teachers.

Kieser (2009) conducted a study aimed at investigating the degree of prevalence of the moral atmosphere in

the school environment from the students' point of view themselves. (105) male and female students from the fifth and sixth grades in two schools, the first public and the second private, in the United States of America . The results indicated the prevalence of a positive atmosphere in both schools. The successful school is the one that works to create a positive atmosphere in the mutual relations between teachers themselves, or between students themselves or between students and teachers. There is no relationship between the economic situation of the environment surrounding the school and the prevailing positive and moral atmosphere in that school.

Difrance and McKenzie (2009, Matenzie&Dufrense) conducted a study aimed at identifying the characteristics of ethical school principals in a number of schools in the American city of Boston. The study sample consisted of (18) principals who were chosen randomly. The study used the observation card, and the study found many The results include: that the moral director of the school works to create opportunities for communication and communication with the school's staff, and that the moral director appreciates and appreciates the contributions of teachers and staff in the school administration, and facilitates opportunities for interaction between staff and teachers in order to achieve the public interest of the school.

It was conducted by Al-Taani (2010). It aimed to identify the value system of school principals in Jordan and its relationship to gender, qualification, experience and school level. The study community consisted of all school principals in Karak governorate, and their number was (225) principals. The study sample was chosen randomly, its number was (120) principals. The study applied the Jordan scale, after it was modified, and the validity and reliability coefficients were extracted. The arithmetic averages, standard deviations, and analysis of variance were extracted. School principals from their point of view, according to their degree of importance, have the following: belongingness values, compliance values, charitable values, support values, independence values, and leadership values. The study also indicated that there are statistically significant differences related to the school level and in favor of secondary school principals.

Qashlan (2010) conducted a study aimed at identifying the role of secondary school teachers in promoting peaceful values among students in the governorates of Gaza, and identifying the most important Islamic values that secondary school teachers seek to promote among their students, and the study community consists of all male students in government secondary schools in Gaza governorates. Regular students in the eleventh and twelfth grades in the branches of humanities and sciences, whose number is (29,273) male and female, and the sample of the study amounted to (624) students. (1.61)% The moral values were resolved on the first order with a relative weight (02.61), %, followed by the values of science on the second order, with a relative weight (1.61)%, then followed by the social values, where they got the third order with a relative weight 06.61%) and the emotional values   with a relative weight (6.66)% ranked fourth, while personal values ranked fifth and last with a relative weight (4.66, %)). The study also indicated that there are statistically significant differences about the role of the secondary teacher in enhancing personal values among students of high school. for the secondary stage in Gaza governorates due to the educational level variable.

METHOD AND PROCEDURE
CURRICULUM:
The descriptive survey method was used to suit the nature of the study.

STUDY COMMUNITY
The study community consisted of Islamic education teachers in the education of Jerash Governorate, and their number was (259) male and female teachers.

THE STUDY SAMPLE
The sample of the study consisted of Islamic education teachers in the education of Jerash Governorate, whose number is (158) male and female teachers, and Table No. (1) Shows the characteristics of the study sample.

TABLE NO. (1): DISTRIBUTION OF THE STUDY SAMPLE ACCORDING TO ITS INDEPENDENT VARIABLES

Variables	Variable levels	Frequency
Gender	Male	49
	Female	109
Years of service	Less than 5 years	25
	6-10 years	34
	More than 11 years	99
Qualification	BA	109
	Master	31
	PhD	18
Total		158

STUDY TOOL:

After reviewing the educational literature and school curricula, a questionnaire was designed for the subject and presented to a number of experienced specialists. The final questionnaire was reached in the current situation after making the required modifications by the arbitrators.

VALIDITY OF THE TOOL:

The validity of the tool was verified by presenting it to a group of arbitrators specialized in the domain of Islamic education, and the opinions of the arbitrators were taken into account in the process of judging the paragraphs of the questionnaire, so that in its final form it became composed of (4) domains and distributed over (35) paragraphs.

STABILITY OF THE STUDY TOOL:

To ensure the stability of the study tool, Cronbach's alpha equation was used, where the total stability coefficient reached (0.88), which is a good value for the objectives of the study. The following is a presentation of the reliability coefficient values   for the domains and the total degree of the study tool:

TABLE NO. (2): RELIABILITY COEFFICIENT VALUES FOR THE STUDY TOOL DOMAINS

Domain	The number of paragraphs	Cronbach's alpha
Student-teacher relationship	10	0.86
The student's relationship with his peers	10	0.89
The student's relationship with the school administration and the school's administrative staff	15	0.87
Total	35	0.91

It is clear from the results of Table No. (2) That the values of the reliability coefficient of the resolution domains ranged between (0.86 to 0.87), and these values are considered good to achieve the purposes of the study.

STUDY VARIABLES:
INDEPENDENT VARIABLES:

Gender has two levels: (teacher, female teacher).
The academic qualification has three levels: (Bachelor's, Master's, and PhD).
Years of experience, with three levels: (less than 5 years, 6 to 10 years, and more than 11 years).
DEPENDENT VARIABLE: It is the response of the study sample to the study tool (the questionnaire).

STATISTICAL STANDARD:

The five-point Likert scale was adopted to correct the study tools, by giving each of its paragraphs one degree out of its five degrees (strongly agree, agree, neutral, disagree, strongly disagree), and they are represented digitally (5, 4, 3, 2, 1), respectively, The following scale was adopted for the purposes of analyzing the results:
 -From 1- 1.8 very low
 -From 1.81- 2.6 Low
 -From 2.61- 3.4 medium
 -From 3.41- 4.2 large
 -From 4.21- 5 very large

STATISTICAL PROCESSORS:

In order to answer the questions, the Statistical Package for Social Sciences (SPSS) program was used, and the optimal statistical method appropriate to the nature of the study will be used.
Presentation and discussion of results
First: Presentation and discussion of the results related to the first question.
To what extent are primary and secondary school students committed to Islamic values   in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate, Jordan ?

DOMAIN: STUDENT-TEACHER RELATIONSHIP
TABLE NO. (3): ARITHMETIC AVERAGES AND PERCENTAGES OF RESPONSE TO PARAGRAPHS OF THE DOMAIN STUDENT-TEACHER RELATIONSHIP

NO	Paragraphs	Arithmetic average	Standard deviation	Rank	Score
5	mentioning the merits of good teachers during their absence	4.19	1.17	1	Large
3	Avoid profanity against teachers	3.96	1.08	2	Large
10	Obey the teacher and responds to his advice and instructions	3.83	1.14	3	Large
1	Commit to honesty in dealing with teachers	3.81	.97	4	Large
2	appreciate the efforts of teachers	3.80	1.01	5	Large
8	listen to his teacher during class and does not disturb his speech	3.67	1.04	6	Large
9	tolerate his teacher if he intentionally or unintentionally offended him	3.67	1.03	7	Large
6	accept criticism from his teachers with open arms	3.64	1.10	8	Large
7	control himself and does not rebel when getting low grades	3.53	1.05	9	Large
4	fulfill the covenant he makes to the teacher	3.52	1.04	10	Large
	Total score for the domain Student-teacher relationship	3.73	.740	-	Large

Table (3) shows that the arithmetic averages ranged between (3.52-4.19), where paragraph No. (5) came, which states: "The good teachers' merits are mentioned during their absence in the first place, with an average of (4.19), and the researcher attributed this to the fact that The student, in the absence of the teacher or any person without any justifications or fears, can present all that the teacher enjoys from those who enjoy high morals in front of colleagues and others, as they constitute a good role model for students, which develops mutual trust among them. While Paragraph No. (4) and its text came He fulfills the covenant he gives to the teacher with the last rank and an arithmetic average of (3.52). The researcher attributed this to the fact that the student may not be able to fulfill everything that teachers promise, and this may be due to several reasons, including the difficulty of their financial situation, or their physical and mental inability to exert more effort, or the lack of knowledge of the importance of fulfilling the covenant. Student relationship in teachers as a whole (3.73)

DOMAIN: STUDENT'S RELATIONSHIP WITH COLLEAGUES
TABLE NO. (4): ARITHMETIC AVERAGES AND PERCENTAGES OF RESPONSE TO THE PARAGRAPHS OF THE DOMAIN STUDENT'S RELATIONSHIP WITH HIS COLLEAGUES

NO	Paragraphs	Arithmetic average	Standard deviation	Rank	Score
19	give advice to his colleague if he feels it is necessary	3.48	1.198	1	Large
20	avoid the envy of his colleagues and loves good for them	3.38	1.169	2	Large
17	humble in his treatment of his colleagues and is not superior to them	3.30	1.125	3	Large
18	keep secrets of his colleagues and does not reveal them	3.27	1.037	4	Large
11	avoid being mocked by his colleagues	3.26	1.197	5	Large
13	Preserve his colleague's property as if it were for him	3.23	1.173	6	Large
14	respect his colleagues' feelings even if they disagree with him	3.22	1.117	7	Large
15	pass judgment on his colleagues slowly and carefully, away from whims	3.12	1.160	8	Large
12	forgive his colleague if he wronged him	3.09	1.211	9	Large
16	avoid interfering in his colleagues' private affairs	3.08	1.185	10	Large
	The overall score for the domain The student's relationship with his colleagues	3.15	.748	-	Large

Table (4) shows that the arithmetic averages ranged between (3.08-3.48), where paragraph No. (19) states, "He gives advice to his colleague if he feels the need for it" came in the first place with an average of (3.48), and the researcher attributed that That the student accepts advice and guidance from a female colleague of the same age and class environment more than others who deal and coexist with them on an ongoing basis, because the

mental closeness between them creates a closeness in what they feel and what they suffer from daily problems. While paragraph No. 16) and its text "Avoids interfering in his colleagues' private affairs" in the last rank, with aaverage of (3.08). The researcher attributed this to the fact that most of the classmates in the classroom and by virtue of customs and traditions that require the existence of secrets and reservations among some not to disclose everything related to family matters, especially since we live in a society that is known to most of the clans.

DOMAIN: THE STUDENT'S RELATIONSHIP WITH THE SCHOOL ADMINISTRATION AND THE SCHOOL'S ADMINISTRATIVE STAFF

TABLE NO. (5): ARITHMETIC AVERAGES AND PERCENTAGES OF RESPONSE TO THE PARAGRAPHS OF THE FIELD THE STUDENT'S RELATIONSHIP WITH THE SCHOOL ADMINISTRATION AND THE SCHOOL'S ADMINISTRATIVE STAFF

NO	Paragraphs	Arithmetic average	Standard deviation	Rank	Score
24	Observe the manners of speaking with the school principal	4.4	1.015	1	Large
34	apologize to the administrators if he offended them	3.72	1.134	2	Large
30	respect the school administrators and appreciates their efforts	3.58	1.118	3	Large
21	honest in his conversation with the school principal	3.57	1.060	4	Large
28	Avoid cheating in exams	3.51	1.039	5	Large
29	Avoid insulting school administrators	3.50	1.122	6	Large
25	Cooperate with the school administration in the activities carried out by the school administration	3.50	1.048	7	Large
22	Accept criticism from the school principal with an open mind	3.46	1.157	8	Large
32	Avoid provocations and insults against administrators	3.41	1.162	9	Large
33	Take into account the literature of talking with administrators	3.41	1.162	10	Large
31	Humble in his dealings with school administrators	3.40	1.056	11	Large
35	Avoid profanity against school administrators	3.34	1.158	12	Large
23	knock on the door before entering the school principal	3.33	1.108	13	Large
26	Maintain school facilities and property	3.35	1.108	14	Large
27	keep his school clean	3.30	1.134	15	Large
	The total score of the student's relationship with the school administration and the school's administrative staff	3.29	1.145	-	Large

Table (5) shows that the arithmetic averages ranged between (3.30-4.04), where paragraph No. (24), which states, "The literature of conversation with the school principal" came in the first place, with an arithmetic average of (4.04), and the researcher attributed this to the fact that The principal constitutes the top of the administrative pyramid in the school, and it is the highest basket in terms of strength for students, as they must respect the principal and speak politely with him, as the student is aware of the extent of the punishment he will receive in the event of misbehavior with the principal. While paragraph No. (27) stated, "He is keen on the cleanliness of his school in the last rank, with an average of (3.30). The researcher attributed this to the fact that most students do not pay attention to the importance of school cleanliness because there is an authorization responsible for cleaning the classrooms, and some behaviors that may be issued Among the students related to not maintaining the cleanliness of the school refers to receiving orders from the guardian that you are not responsible for the cleanliness of the school, there are those who do that. The arithmetic average of the domain of the student's relationship with the school administration and the administrative staff in the school as a whole was (3.29).

The second question: Are there statistically significant differences at the significance level (α = 0.05) in the extent to which primary and secondary school students adhere to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate, Jordan, due to the gender variable: (male, Female), and the educational qualification variable: (Bachelor, Master, Ph.D.), and the experience variable: (less than 5 years, from 6-10 years, more than 11?

GENDER VARIABLE (male, female).

To answer this question, a t-test was used for two independent groups (Independent-Samples-T-Test) to indicate differences according to the variable (sex), and the results of Table (6) show that.

Table No. (6): The results of the t-test for two independent groups to indicate the differences in the extent to which primary and secondary school students adhere to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate according to the gender

variable.

TABLE NO.(6)

Gender	Number	Arithmetic average	Standard deviation	"T" value	Indication level
Male	49	2.35	.47	.094	.123
Female	108	2.76	.35		

The results in Table (6) indicate that there are no statistically significant differences at the significance level ($\alpha = 0.05$) in the extent to which primary and secondary school students adhere to Islamic values   in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate according to the gender variable. According to the gender variable, the researcher attributed the reason for the absence of statistically significant differences that teachers of both sexes have scientific knowledge in the curriculum in a very close manner. This is due to receiving training courses related to the developed curriculum itself, and that most of the supervisory visits to them are traditional visits that do not it directly contributes to adding something new to them, instead of the fact that most male and female teachers adhere to the study plans of the curriculum mainly.

QUALIFICATION VARIABLE: (BACHELOR, MASTER, PH.D).

Table No. (7) Arithmetic averages and deviations in the extent of commitment of basic and secondary school students to Islamic values   in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate due to the educational qualification variable.

TABLE NO. (7)

Domain	Experience	Number	Arithmetic average	Standard deviation
Student-teacher relationship	BA	109	2.46	.61
	Master	31	2.52	.62
	Ph.D.	18	2.49	.55
The student's relationship with his peers	BA	109	2.66	.57
	Master	31	2.76	.59
	Ph.D.	18	2.64	.58
The student's relationship with the school administration and the school's administrative staff	BA	109	2.57	.57
	Master	31	2.68	.51
	Ph.D.	18	2.70	.48
Total marks	BA	109	2.86	.34
	Master	31	2.49	.49
	Ph.D.	18	2.29	.47

The results in Table (7) indicate that there are apparent differences between the arithmetic averages in the extent to which primary and secondary school students adhere to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate due to the educational qualification variable. The total score on the highest arithmetic average reached (2.86), followed by the owners of the (Masters) category, as their arithmetic average reached (2.49), and to determine whether the differences between the averages are statistically significant at the level ($\alpha = 0.05$) the one-way analysis of variance was applied and the results of the analysis of variance came As shown in Table (8).

Table No. (8) The results of the mono analysis of variance test in the extent of commitment of basic and secondary school students to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate attributed to the academic qualification.

TABLE NO. (8)

Domain	Contrast source	sum of squares	average squares	The calculated 'F' value	Indication level
Student-teacher relationship	Between groups	.109	.054	.158	.65
	Inside groups	107.888	.345		
	Total	107.997			
The student's relationship with his peers	Between groups	.937	.469	1.352	.36
	Inside groups	108.483	.347		
	Total	109.420			
The student's relationship with the school administration and the school's administrative staff	Between groups	.521	.261	1.008	.39
	Inside groups	80.981	.259		
	Total	81.502			
Total marks	Between groups	.008	.004	.016	.78
	Inside groups	82.678	.264		
	Total	82.686			

The results in Table (8) showed that there were no statistically significant differences at the level (α = 0.05) in the extent to which primary and secondary school students adhere to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate due to the educational qualification variable.

YEARS OF EXPERIENCE VARIABLE: (less than 5 years, 6 to 10 years, more than 11 years)

Table (9) Arithmetic averages and deviations in the extent of commitment of basic and secondary school students to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate due to the variable years of experience

TABLE NO. (9)

Domain	Experience	Number	Arithmetic average	Standard deviation
Student-teacher relationship	Less than 5 years	25	2.76	.56
	6-10 years	34	2.76	.51
	More than 11 years	99	2.64	.46
The student's relationship with his peers	Less than 5 years	25	2.61	.42
	6-10 years	34	2.35	.33
	More than 11 years	99	2.98	.72
The student's relationship with the school administration and the school's administrative staff	Less than 5 years	25	2.57	.34
	6-10 years	34	2.69	.74
	More than 11 years	99	2.64	.48
Total marks	Less than 5 years	25	2.87	.48
	6-10 years	34	2.43	.51
	More than 11 years	99	2.56	.63

The results in Table (9) indicate that there are apparent differences between the arithmetic averages in the extent to which primary and secondary school students adhere to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate due to the variable years of experience, as the owners of his category (more than 11 year) on the total score with an arithmetic average of (2.56), followed by the owners of a category (6 to 10 years), as their arithmetic average reached (2.43), and to determine whether the differences between the averages are statistically significant at the level (α = 0.05) analysis of variance was applied The results of the analysis of variance came as shown in Table (10).

Table No. (10) The results of the mono analysis of variance test in the extent of commitment of basic and secondary school students to Islamic values   in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate due to the variable years of experience.

TABLE NO. (10)

Domain	Contrast source	sum of squares	average squares	The calculated 'F' value	Indication level
Student-teacher relationship	Between groups	.149	.054	.032	.43
	Inside groups	107.8	.345		
	Total	103.9			
The student's relationship with his peers	Between groups	.937	.469	1.453	.67
	Inside groups	138.4	.347		
	Total	107.4			
The student's relationship with the school administration and the school's administrative staff	Between groups	.521	.261	1.154	.22
	Inside groups	60.9	.259		
	Total	81.2			
Total marks	Between groups	.008	.004	.062	.34
	Inside groups	84.6	.264		
	Total	82.6			

The results in Table (10) showed that there were no statistically significant differences at the level (α = 0.05) in the extent to which primary and secondary school students adhere to Islamic values in Islamic education books from the point of view of Islamic education teachers themselves in the education of Jerash Governorate due to the variable years of experience.

RECOMMENDATIONS:

1. The necessity of paying attention to moral values derived from the sources of Islam, and developing some moral values among students of the secondary and basic stage.

2. The necessity of choosing teachers as role models to spread morals and virtues and instill them in the hearts of

students.

3. Urging the authors of the new school curricula that the curricula should contain a greater degree of Islamic moral values.

4. The necessity for male and female teachers to be familiar with the different educational methods to urge students and encourage them to practice moral values.

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