

The Political and Religious Values of Arabic Curriculum in the Second Secondary Grade at Jordan

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Abstract

The study aimed at recognizing the political and religious values of Arabic curriculum in the second secondary grade at Jordan by using the analytical descriptive approach; the researcher used the paragraph as analytical instrument according to the political and religious values after achieving its validity and reliability. The results of the study indicated that the sum of political values frequencies is (38) of (38%), the first one is the value of "homeland love" and the value of "participating in political decision" comes the last one. While the sum of religious values frequencies is (56) of (59.6%); the value of "God Glory" is the first and the both values "modesty" and "cooperation" comes at the last. Also there was a difference in distributing the political and religious values in the same field.

The keywords: Political values, Religious values, Arabic Curriculum

1. Introduction

The secondary stage is a dangerous stage because of the physical, emotional and mental changes which the students pass through so the institutions try to prepare them for life and good citizenship. It is the stage of power, activity, receiving thoughts and adopting principles (Abu-Almashayekh, 2008); The youth is prior to protect homeland so the political leaderships and parties focus on achieving young people goals. Hammoodeh (2009) claimed that this stage is important to develop the country. Because of the sources variety that affect values such family, school, university, parties, and media, the language curricula must care of political and religious values to make desirable quantitative and qualitative changes on the secondary students' behaviors after graduation in the life. Thus, the values system affect on their behaviors positively or negatively and it affects on society development and building civilization.

The values are a set of unchangeable standards and general judgments and agree with morality and religion so the teachers and parents try to teach them through the school curriculum (Slout, 2005). Al-Muzaini (2002) has classified the values into theoretical, social, political, religious, and economical ones. The political and religious values have functions at individual and social levels (Aqil, 2003). They are represented in the individual level as treated and prevented sides; the prevented one prevents making mistakes and the treated one prevents progressing mistakes and modifying the track towards correctness but the values at the social level support the citizens with the goal that unifies them to face the general challenges and protect society from the individual selfishness (Al-Zyout, 2006)

For the relation of language with values, Al-Kandary (2006) investigated that language live in the society culture and used in transmitting thoughts and represents the mother tongue so both of them affect each other. Al-Maqableh and Al-Bashayreh (2007) emphasized that the language is considered as sciences mother and a tool that knowledge introduced. The language has a significant role in supporting students with variable values. It is a field to verify subjects and it includes topics of different values, so the possibility of learning values comes more.

1.1 Problem and importance of the study

The changes that Arab countries live nowadays cause social, economical, political, and religious influences so most of researchers concentrate on investigating studies about the extent of Arabic curricula care of these changes in the secondary stage in order to reinforce the valuable political and religious values. This stage is considered as transformational stage of theoretical learning inside school's walls to the practical reality so it prepares the learner for life. The importance of the study comes from its purpose which aims at investigating the extent of Arabic curriculum care of political and religious values. The study directs the humans behavior and

tries to discover the extent of political and religious values distribution so the results are used as a field to conduct studies about other values, other age periods, and other curriculums.

1.2 The purpose and question of the study:

The study aimed at answering the following question: What is the extent of including the political and religious values in the Arabic curriculum and the percent of each?

1.3 The operational definitions:

- The values: a set of disciplines, instructions (Table(1) represents the political values and table (2) represents the religious values)

1.4 The limitations of the study:

- The time: which is the second semester of 2015-2016
- The place: Which is the Arabic curriculum of the second secondary grade that includes four syllabuses: communication skills, syntax and accidence, criticism and phrasemaking, and literary issues.
- The study is about only the political and religious values.

2. Literature review

The researchers classified eight studies according to the age period, then they comment on the studies to clarify its benefit and to show the importance and characteristic of this study.

2.1 The studies that discover the political and religious values in the Arabic language curricula at the basic stage.

Bashaar and Al-Saleem (2015) conducted a study that aimed to identify the educational values included in the first basic grade rhymes in Jordan. The study sample consisted of all first basic grade rhymes in Arabic language books in Jordan. The researcher used the content analysis approach. The study revealed the following results: the total occurrences of the educational values included in the rhymes contained in Arabic language books to the ranks of the first three is (196) value, which came third row in the first place by repeating (83) value, followed by the first grade repetition (70) value, either ranked third came the second row by repeating (43) value. As social values came in ranked first repeat (85) value, followed by personal values by repeating (58) value, and nodal values came in ranked last repeat (12) value. The results of the study showed no statistically significant differences ($\alpha = 0.05$) in the educational values embodied in the social sphere, depending on grade and in favor of the third row, which earned the highest frequency of its value (41) value. And the presence of statistically significant differences at the level of statistical ($\alpha = 0.05$) in the educational values included in the national field depending on grade and in favor of the third row, which earned the highest frequency of the 17 value. The study came to the recommendations of the most important pre-planning and considered in the development of educational values in the books of the Arabic language, and the distribution of values bin content elements in an integrated and balanced.

Ashour (2006) carried out a study aimed to know the kinds and the rate of values in textbooks for the first four elementary years between 1990 and 2000. For this propose, the researcher developed a classification for this study, which was discussed by judges. The researcher analyzed the contents of the books depending on the theme, which was used by different studies of values. The study revealed many results: The textbooks contain eight kinds of values in different rates. This distribution doesn't depend on a special system. The general result for this study revealed that the distribution of values doesn't follow a special system. There is a necessity for pre-planning and knowledge of the kinds of values and their existence according to stage and class.

Hamadnh and Al-Magheeth(2011) conducted a study that aimed at recognizing the religious values in the books of Arabic language of the 1st and 2nd grades. The results indicated that the frequency percentage is ejective and it is available in the 2nd grade more than the 1st grade.

2.2 The studies that discover the political and religious values in the Arabic language curricula at the high basic stage.

Agha (2010) investigated a study aimed to determine the values contained in the books of reading and texts for ninth-grade in the provinces of Gaza, and the values that must be included from the standpoint of the arbitrators, and to identify values that need to enrich. The researcher used the descriptive analytical and content analysis methods. The researcher used two instruments: the first is a list of religious values, the second is content analysis tool. The researcher has presented a list of standard values to a group of arbitrators from experts in the field of curricula and teaching methods. The study indicates the presence of deficiency in the distribution of values within the one domain, it became clear through the compare the ratios, there are disparities in the distribution of values within all areas except the moral field as indicated ratios to a moderation in the distribution within paragraphs of this area. On the level of sub-values, the results revealed recurrence of some of the values at the expense of others. Nor is there some values. The study comes out a number of recommendations.

Al-Khazragy (2013) conducted a study to find out the internal values in the Arabic text of reading for the intermediate schools. The sample of the research involves the topics of this text book which are (35) in number for the first intermediate classes and (29) for the second intermediate classes. The researcher applied the descriptive method which is based on the content analysis. The researcher has prepared a classification of the values. The results showed that there are (1097) items, distributed among (62) educational values, which starts with the values (the good Character) that was repeated (80) times, and ends with (hygiene), which came at the end, which was repeated only one time and a percentage (0,09%). In the light of the results that the researcher has reached, has recommended a number of recommendations which.

Al-Jabouri(2014) conducted a study aimed at recognizing the included religious values at texts book of the second-med grade in Iraq. The study revealed that there is a problem in distributing the values. Some of them are available highly but other are available lowly.

2.3 The studies that discover the political and religious values in curricula of the secondary stage.

Arja(2001) conducted a study aimed at limiting the religious values in books of reading and literature at the twelfth grade in Ghazah. The researcher adopted the sentence as analytical unit. The results of the study shows that the values are available in low degrees.

Tarbya(2003) conducted a study aimed at limiting the available political values in the syllabuses of the secondary stage in Jordan and the extent of junior university students' representation to these values. The study indicated that the med-rational importance for the available political values in the syllabuses of the secondary stage is (86.74). Also, the study showed that (70%) represented by the 1st year students highly and (20%) averagely and (10%) lowly.

2.4 Comment on the related studies:

The present study agrees with the following studies" Ashour (2003), Hamadneh and Magheeth(2011), Agha(2010), Khazragi(2013), and Al-Jabouri(2014)" in trying to discover the political and religious values in Arabic curriculum and didn't agree with them in the age period. However it agrees with Arja (2001) and Tarbyah(2003) in age period. The present study is comprehensive because it includes the political and religious values but Arja study includes the religious values and Tarbyah one includes the political ones. Also Tarbyah study includes the whole syllabuses; the Arabic one and others but this study investigated only Arabic curriculum.

3.Methods and procedures

3.1 Approach of the study

The descriptive approach was used analytically.

3.2 Study subjects

The population of the study represented the Arabic curriculum of the secondary stage. The sample of the study consisted of a content of texts and activities.

3.3 Instrument of the study:

The researcher designed two lists; (the political and religious). Every list consists of ten items.

3.4 Validity and reliability of the instruments

To establish the validity for both instruments, the researcher used the method of content validity. Comments and criticism on the original draft of the test were solicited from a number of experts from Jordanian universities as well as experts from the Ministry of Education.

As for the reliability of the test, Arabic curriculum of the second secondary grade was analyzed by another analyzer according to Holsti formula; the result was 84% so it is acceptable for the purpose of this study.

3.5 Statistical treatment

The statistical procedures as follows: Limiting the values, calculating the frequency of each value and putting them in special lists then finding out the percentages for each value according to the values' total sum according to the following equation:

$$\text{Value frequency} \times 100 / \text{Frequencies sum} = \text{Percentage}$$

The values were distributed in Table (1) and (2) according to its frequencies. To limit the whole field percentage and to compare between the political and religious values, the researcher used the previous statistical equation. Table (3) shows that.

4. Results and discussion

The researcher discussed the results of the study by answering the question of the study " What is the extent of including the political and religious values in Arabic curriculum at the second secondary grade in Jordan and the percentage of each?

The frequencies and percentages of both are calculated; political values in Table(1) and religious values in Table(2)

Table (1) The frequencies and percentages for the items of political values domain

No.	The political values	Frequency	Percentage	Rank
1	Country love	9	23.68	1
2	Freedom	6	15.78	2
3	Fighting corruption	5	13.1	3
4	Nation unification	4	10.52	4
5	Fighting iniquity	3	7.89	5
6	Equality	3	7.89	5
7	Cultural Miscegenation	3	7.89	5
8	Individual rights	2	5.26	6
9	Regime respect	2	5.26	6
10	Participating in political regime	1	2.63	7
Total		38	%100	

Table (2) The frequencies and percentages for the items of religious values domain

No.	religious values	Frequency	Percentage	Rank
1	Greatness of Allah	10	17.857	1
2	Others' rights	9	16.07	2
3	Forgiveness	8	14.285	3
4	Believe	7	12.5	4
5	Respecting parents	6	10.714	5
6	Alms	5	8.928	6
7	Believing in fate	4	7.142	7
8	Respecting neighbors	3	5.357	8
9	Modesty	2	3.57	9
10	Corporation	2	3.57	9
Total		56	%100	

Table 1 shows the frequencies and percentages of ever value of the political values in the Arabic curriculum for the second secondary grade in Jordan; the percentages of the values is (2.63-23.68), the values have (38) frequencies of percentage(100%); the percentage of the political value domain calculated separately from the religious values according to the following equation:($\text{Percentage} = \frac{\text{Value Frequency} \times 100}{\text{Frequencies sum}}$).

The highest value was "Country Love" of (9) frequencies and percentage of (23.68%). The lowest value was "Participating in political decision" of one frequency and its percentage is (2.63%). The other values come between the second rank and sixth rank according to Table (1).

The researcher claimed that value of "country love" comes at the first rank due to the effort of Arabic curriculum designers to focus on this value because the students will face complex factors that affect on their attitudes and behaviors after this stage. The value of "participating in political decision" came the last one due to the vision of Arabic curriculum designers that they don't believe in students participation at this stage.

Table 2 shows the percentages and frequencies of every value of the religious values in Arabic curriculum at second secondary grade in Jordan . the percentages of the values is (3.57-17.857), the values have (56) frequencies of percentage(100%); the percentages of the religious value domain calculated separately according to the following equation:($\text{Percentage} = \frac{\text{Value Frequency} \times 100}{\text{Frequencies sum}}$)

The highest value was "Greatness of God" of (10) frequencies and percentage of (17.857%). The lowest values were "cooperation and modesty" of two frequency and its percentage is (3.57%) for each. The other values come between the second rank and eighth rank according to Table (2).

The researcher claimed that the value of "Greatness of God" comes at the first rank due to the effort of Arabic

curriculum designers to focus on this value because it is very important at all fields in the future of the students. The values of "cooperation and modesty" came the last ones due to the vision of Arabic curriculum designers that they see the curricula of religious education are responsible for achieving those values.

Tables (1) and (2) show difference in distributing the religious and political values. This result comes with the line of the results of the following studies

(Ashour, 2006, Agha, 2010 and Al-Jabouri 2014).

Table (3) show the distribution of the political and religious values on the whole domain and clarifies the percentage of each.

Table (3) The frequencies for the political and religious values on the whole domain in Arabic curriculum at the second secondary grade

Values	Frequency	Percentages
Political	38	40.4%
Religious	56	59.6%

Table (3) shows that the total of the political values frequencies which is (38) at percentage of (40.4) while the total of the religious values percentages is (59.6%). According to the researcher who agreed with Al-Kandary, (2006, this difference comes in favor of religious values because Arabic curriculum is more suitable for this kind of values. Also, Arabic curricula can introduce religious texts that include syntactic and morphological activities.

However, other curricula like Geography, History and Social studies are more suitable to reinforce the political values from the curricula designers view, it is clear that politics affects on religion and religion affects on politics that leads to the economic crises and social changes in the Arabs region. The previous results agree with (William 2000) study who claimed that curricula of American secondary school cares of economic domain and it affects on other fields.

5. Recommendations

- To make balance between the political and religious values.
- To treat the difference in distributing the percentages inside the one domain of political and religious values.
- To conduct studies about other values of the same curriculum and other curriculums.

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