The Values Included In The Arabic Language Textbooks For The Higher Primary Stage In Jordan: An Analytical Study

Prof. Kamel Ali Atoum

Professor of Arabic Language Curricula and Teaching Methods / Faculty of Educational Sciences / Jerash University

Abstract

The study aimed to know the degree of availability of educational values in the Arabic language books for the higher primary stage in Jordan, and to show how they were distributed during them, its sample was a complete community, and all the books mentioned were composed, and the descriptive and analytical approach was used, through the method of content analysis, by employing an analysis list that included (75) Value, distributed on six areas, namely: the moral religious, social, Cognitive Theory, aesthetic , health, recreational, national, political, and economic .

The results of the study showed that the number of values in the books reached (829) iterations, and were distributed to all areas of values, and the national domain came in first place, b (196) iterations,

This was followed by the "ethical religious" field B (195), and thirdly, the " Cognitive Theory" field, B (168), the "social" field B (54), the "aesthetic and health" field B (104) occurrences, and finally the economic field (41).

In terms of values within the tool as a whole, the value of "estimating national institutions and symbols" came first, with (64) iterations, and the lowest value repeatedly in the tool, the value of "apology" was one iteration. As for the distribution of values across grades, the ninth grade came in first place, with (333) iterations, and after it the tenth grade b (264),

And in the third place came the eighth grade, B (232). In light of the results, several recommendations were made, foremost of which is planning curricula, books and academic courses, using a predetermined matrix of values, leading to integration and balance in the pupils ’value growth.

Key words: values, Arabic language books, higher primary stage.

Introduction

The contemporary world is witnessing a technological revolution in all fields, and in the world of communications in particular. Which shortened distances and removed obstacles, and affected value systems. The crisis of values is one of the clear features of our time, and the great progress that humanity has reached has not achieved the required psychological balance , This entails a great responsibility on educational institutions and educational curricula of all kinds. Education has a greater role in instilling the desired values and developing them among individuals and groups. Values are among the emotional educational goals that must appear on the

behavior of individuals, and perhaps it is one of the first goals of the educational process.

The definitions of values varied according to the angles of view. Zahran (2000: 158) defined it as "a group of organizations for emotional mental judgments about persons, objects, meanings and aspects of activity, It is the subject of attitudes and an expression of human motives, and it represents the things that direct our desires and attitudes towards them. The value is also an abstract, implicit concept that expresses the virtue that relates to people, things, meanings, or aspects of activity. Halstead and Taylor (1996: 14) defined it as "basic principles and beliefs, ideals, norms, or lifestyles that serve as a general guide to behavior, points of preference in decision-making, or to correct beliefs and actions, which are closely related to the moral and subjective transcendence of persons , Al-Zyoud (2006: 57) sees it as "a set of beliefs and principles inherent in the individual, which work to direct and control his behavior, and to regulate his relationships in society within the group in all aspects of life." From the above, it can be said that values are beliefs and ideas that are formed in the individual through the course of his life through sensory impressions, Tradition, example, coexistence and experience, mental trial, and from among educational experiences, curricula and textbooks, access to the Noble Qur'an and the purified Sunnah, and it plays the role of a guide for our outward and inward behavior, and criteria for judging people and things.

Values are characterized by characteristics, including that they are humanistic that pertains only to people, and the Standardization is a criterion for passing judgments, which are measured, evaluated, interpreted and justified through them, and they are relative, in terms of time and place, so what is considered acceptable in one era

may not be considered as such in another, And what is considered appropriate in one place may not be the same in another place, and the values are also hierarchical: they are arranged at everything in a hierarchical order in importance, according to the importance and preference of each individual, and they are subject to change. To change as social conditions change; because it is a reflection to the nature of social relations (Abu Jadu, 1998).

Values have great importance in the life of society, as they determine the nature of the relationships existing between its members, and the patterns of interaction between them in various fields, and they are what preserves the survival and continuity of society , In the Holy Qur'an an explanation and detail of the end of People who adopted deviant values and rejected virtuous values.

Values also preserve society's identity and distinguish it from others. Societies are distinguished by their cultural principles and value standards. The decay and imbalance of this value system leads to the loss of social identity , Another aspect of its importance is its prominent role in building a society free of negative behaviors. With the openness of societies to each other and their rapprochement; The responsibility of educators at this level has increased in building sound values and instilling them in young people. To be able to distinguish between what is beneficial or harmful. (Al-Jallad, 2007), In this context, Akl (2001) pointed out that despite the multiplicity of philosophies and perceptions of educational values, their positions regarding the importance of values and their necessity for human behavior do not change, as they combine to direct the behavior of individuals and societies towards good and virtue, and help protect the individual from corruption, dissolution and deviation , Values are of great importance in the field of education as well.

It defines the philosophies and goals, and governs educational institutions and their curricula, and they are present at every step, every stage, and every educational process, without which education turns into chaos, and Al-Deeb (2006) adds that the system of values adopted by the individual and society is the basic component of the personality of the individual and society, and the driving force Its about survival and growth , In order to inculcate values in the hearts of the generations, there are strategies referred to by educators under the so-called moral education, including methods and indoctrination methods, and are based on the introduction of morals and values from childhood through indoctrination and direct preaching, and reparation through the use of authority by school and family bodies , This strategy does not prevent the use of punishment for those who violate the system of values and effective methods, so that moral education is carried out by the actual practice of ethical principles in social life through the guidance of the educator and directing him to the extent necessary according to the child's ability and ability mentally and physically , Including referring to the Qur'an and the Sunnah of the Prophet, and to adopting them as a standard for judging our words and actions, as well as practicing experiences that lead to the acquisition of values, including mental trial It is the exploration of possible alternatives or exposure to them, thinking about the consequences of each alternative, taking pride in this choice and sticking to it in public, translating value into practice, and repeating practice as a lifestyle (Al-Nashif, 1981).

Researchers and scholars differed in classifying values, as they varied and varied. Because of the different philosophies that arose from it, and the visions that were viewed from it, and among those who classified it, the German psychologist Spranger in his book The Types of Men, Where he divided people into six types based on the behavioral values they believe, and these six patterns are theoretical values, and are concerned with knowledge, and economic values, and include concern for economic benefit, and aesthetic values It focuses on attention to harmony and social values, which include concern for people, political values that express the individual's concern for power and control over things, and religious values that include concern for spiritual and metaphysical issues, and the search for truths of existence and secrets of the universe (Al-Jallad, 2007).

Al-Kharafi (2000) classified it into aesthetic, social, political, religious, and ethical values, as al-Shuha (2005) classified it into theoretical, economic, political, social, aesthetic and religious values, and AKl (2001) classified it into religious, scientific, intellectual, and practical values. , Personal, and social, and classified by Slot (2005) into spiritual, social, ethical, economic, scientific, political, environmental, and aesthetic.

It is noted from the previous classifications that they relied on the classification of Spranger in their entirety, and based on it, although some tried to change the term, and add some simple additions, and these classifications were the basis from which the study tool was derived.

Educational institutions bear a great responsibility in establishing the value system among students. The link between value systems and work in educational institutions is strong. Values are among the most important components of educational work, and they are goals that the educational institution seeks to achieve through curricula and textbooks, implementing these goals , The educational curricula include educational goals that include values and trends, and educational

systems seek to educate generations on them, through the educational curriculum because of their importance in shaping the behaviors of individuals and groups. Therefore, when choosing the content of the educational curriculum, the value judgments should be determined, That should be acquired by the young (Nashwati, 2000)

Building the value system for children in their early school stages is the responsibility of the Ministry of Education, and it carries it out through its school curricula, and to achieve this requires that the process of including values in school curricula is a pivotal process for that , The textbook represents the basic element of the curriculum, as it is the container that contains indirect experiences, and works to present them to the learner in various forms: written, drawn or pictorial, or it is a group of cognitive units that are extracted in a way that suits the level of each classroom (Al-Jaafra, 2011).

With the importance of growth, the moral aspect and the acquisition of values, but there is a general recognition among educators that the greatest emphasis in educational work is on academic cognitive aspects, at a time when parents and teachers see that students are exposed to socially and morally misleading messages, sourced from peers and the media in its various forms, and the internet, social media, Which can be called the hidden curriculum. Recent educational reports emphasize that good schools do not focus their efforts on academic content only, but rather there is a real interest in the social development of students, as focusing on the academic aspect does not spare students exposure to the dangers of slipping into the deviations that societies suffer in general (Robbins and Scott, 2000).

The school book is one of the main tools for bringing up children, as it is the primary means of reading. A child's book has a specific description, as it is a visual art that depends on the printed word, image and color , These elements are characterized by stability, as the child can read them and carefully consider them, and enjoy them over and over at any time that suits him and according to his taste, and the child's book strongly influences him, because of his ability to nourish and refine the positive qualities in himself, and enable him to tasted beauty, acquainted him with many knowledge and values, in addition to entertaining him , and introducing pleasure into his heart (Abdel Kafi, 2005).

Because the textbook is of great importance, and because values are pivotal in the life of societies as mentioned above, many studies have emphasized the importance of subjecting textbooks to analysis and evaluation in order to stand closely to see the extent to which they include the educational values needed for students, including the study of al-Maliki (2018), which aimed to uncover The educational values included in the Arabic language textbook for the first year of secondary school in the Kingdom of Saudi Arabia , In it, content analysis was used as a study tool, and the study resulted in the sum of the values reached (61) values, repeatedly amounting to (210) iterations, which were divided into six main areas: religious, social, moral, national, professional, and scientific , The field of religious values came first, then the field of social values, the field of scientific values, the field of moral values, professionalism, and finally national values.

Gebregeorgis (2017) conducted a study in which he showed that textbooks do not aim to present objective knowledge only. Rather, it is a means of transmitting universal and community-specific values, and exploring social development goals through embedded values Where he

analyzed the content of the English textbook, and its activities for ninth grade students in Ethiopia, to search for embedded peace values and prejudices, positive self-concept, good health, compassion, tolerance, solidarity, social responsibility, and social peace, He found that respecting life in all its forms, caring for the environment, and peace with nature, are among the recurring values in the book, however some of the values related to gender included in the book are inconsistent with the value of equality.

Jingyi Li (2016) conducted a study aimed at identifying cultural values transmitted through texts and illustrations included in English as a Foreign Language (EFL) books currently used in China. The results showed that they contain multiple cultural values such as: patriotism, respect, and diligence. , Collective, and equal gender roles, as well as it shows the cultural values of the editors and authors.

Al-Saleem (2015) conducted a study aimed at identifying the educational values included in the hymns contained in our Arabic language books for the first elementary stage classes in Jordan, using the method of content analysis, through the apparent and hidden meaning of the content of these books, The study revealed that the total number of occurrences of values reached (196) values, where the third grade came in the first place, followed by the first grade, then the second grade. Social values came in the first place, followed by personality, and nodalism came in the last place.

Hammadneh and Al-Maghed (2011) conducted a study aimed at identifying the Islamic values contained in the Arabic language textbooks scheduled for the first and second primary grades in Jordan, using the method of content analysis , One of the most important results was that the total occurrences of the values reached (427)

iterations, and the values in the books of the second grade came in the first rank with a (251) iterations, and in the books of the first grade came in the second place with a (176) iterations, and the moral domain of values was in the first rank, followed by the values of The devotional domain, the values of the social field, the nodal domain values, so the transactional domain values .

The research conducted by (Zareia, & Khalessib, 2011) aimed to verify the cultural values in internationally distributed textbooks (IDTs) of the English language, such as the "chain of exchange" by formulating a model of cultural values to analyze the contents of the books in light of it, The results of the analysis showed that the values that the books focus on are Western ones, such as the values of leisure, liberalism, consumption, relationship with the opposite sex, and keeping pets.

Al-Muqablh and Al-Bashairah (2007) conducted a study aimed at identifying the values supposed to be included in our Arabic language books for the first three grades of the primary stage in Jordan, and investigating the values contained in them, and the study sample consisted of all these approved books, and he used the content analysis method , The results of the study showed that the number of values included (49) was a value of (411) iterations, and the highest value was the value of cleanliness in the environmental field, the value of respect and appreciation of others in the social field, worship and honorable morals in the religious field, and the value of patriotism in the national sphere. The domains that were most frequently mentioned were the social, religious, patriotic and health.

It is noted that previous studies converge in discussed the issue of values in textbooks, their frequency, the degree of focus on them, and their classification, and used the methodology of content analysis, and the

current study meets with it in the aim and methodology, and it differs with it in the selected sample and the stage of study.

The study Problem

The problem of the study comes from many sources, including the importance of values in the lives of individuals and groups, which Al-Jallad (2007) referred to, And the crisis of values that humankind lives in in our time due to the great progress and the removal of barriers, which has resulted in many manifestations of extremism and terrorism, societal violence, the disappearance of psychological security, and the spread of various manifestations of corruption, and all of the above entails a great responsibility for educational institutions in establishing the value system among students, Values are among the most important components of educational work, and they are goals that the educational institution seeks to achieve through curricula and textbooks, and the textbook has an important place in the educational work system , It is one of the most important tools for implementing the curriculum in the light of which the personality of generations is formed. This was referred to by Al-Nashwati (2003), and because the Arabic language books have a prominent importance among textbooks as the mother of science and the vessel in which we present knowledge to students, it is expected that it will have a role.

The idea of the study also came from the results of many of the included studies, which recommended conducting other studies on other books, such as Al-Maliki's (2018), Bashar (2015), and Al-Muqabalh and Al-Bashaira (2007).

In addition to the above sources of the study problem, the researcher observed during his work in educational institutions for general and higher education for a period of nearly forty years That the focus in educational institutions is often on the cognitive side at the expense of the emotional side, and the psyche is dynamic at the level of courses, books, and public and private tests. Which leads to a gap in the growth of the learner , This meaning was indicated by Rubens and Scott (2000). From the foregoing, this study came to examine the degree of availability of these values in the Arabic language textbooks for the higher basic stage, in which students tend to be in adolescence and a growth spurt, and in which they are most in need of the values and controls that curb these emotional revolutions.

The aim of the study and its questions

This study aimed to know the degree of availability of educational values in the Arabic language textbooks for the higher primary stage in Jordan, and to show how they are distributed through and through it, and this goal has been embodied in the following two questions:

1. What are the educational values included in the Arabic language textbooks for the higher primary stage in Jordan?

2. How are these educational values distributed among their main areas in these books?

Study definitions

Values: **Al-Ziyoud** (2006: 57) defined it as "a set of beliefs and principles inherent in the individual, which work to direct and control his behavior, and to regulate his relationships in society among the group in all aspects of life, and procedurally in the study is the set of values that the study tool included, and in the light of which the results were extracted, and their number reached (75) values, and they were distributed among (6) fields.

Spranger Values Classification: It is one of the well-known classifications in the field

of value analysis included in textbooks, and is attributed to the German scientist Adyar Spranger, who defined the characteristics of the six developmental values of an individual's personality (Scott & Wertheimer 1967: 194).

Arabic language books: are the books decided by educational institutions and bodies with the aim of providing students with products related to the Arabic language, and the four communication skills: reading, writing, speaking and listening , Procedurally in the study, there are three books for grades eight, nine, and tenth basic, and each of them came in two parts, according to one book for each semester, and it began to be taught in Jordan since (2016), and it was reprinted in subsequent years (2017) and (2018) edition. Again, what has been analyzed is the final edition.

the importance of studying

The study has two importance: a theory and it is derived from the importance of values as an important aspect of human development, and the importance of the higher primary stage, in which students are in their adolescence stage and need to provide them with standards that are a basis for evaluation and trial, As well as enriching theoretical educational literature in the field of educational values in textbooks, providing tools suitable for analyzing textbooks in their light, and the practical importance of proposing recommendations to those responsible for building curricula for the Arabic language and writing them for the higher primary school grades, so that they can be used when developing and reviewing these books, And directing teachers' attention to the necessity for students to acquire educational values, as a central component of the educational outcomes of these classes, rather than being limited to the mental aspect of knowledge.

The study community and its sample

The study sample was a complete community, and it consisted of Arabic language books for the upper three grades of the primary stage, namely grades eight, nine, and tenth, including texts, exercises, activities, and questions, It began to be taught in Jordan since 2016, and it was reprinted in subsequent years, and the eighth grade book consisted of (16) study units, the ninth grade book (17), and the tenth grade book (14). The unit in these books consists of four parts, namely:

Listening, speaking, reading, writing, activities, and sometimes a selection of our beautiful language is added to it, and I add two units for prosody to the tenth grade book, and the number of pages for the eighth book were (166), the ninth (151), and the tenth (136).

Methodology and instrument of the study

To reach the results of the study, the descriptive and analytical method was used, through the content analysis method, which is widely used in book analysis. To determine what it contains in terms of knowledge and values, and what it contains of scientific errors, and to determine the extent of its suitability for students, and the extent to which it achieves the objectives set for it , It is a research method to describe the apparent content in an objective, quantitative or qualitative manner, and it mainly aims to collect information about a specific phenomenon or problem, by referring to research sources such as books, audio and video recordings, and written records, and the phenomenon intended here is the values in Arabic language books for the higher primary stage .

It may be considered a method of the descriptive approach; because its main

purpose is to describe the content, and to indicate its characteristics.

The word, sentence and idea were adopted as units of analysis, counting and recording of occurrences; Because it gives the meaning more precisely, the value may appear and be hinted at in a word, sentence, paragraph, full text, picture, or activity, and as for the categories of analysis, the values included in the study tool and its fields.

As for the tool used for this purpose, it was an analysis card that included a matrix of the values expected to be available in these books, suitable for students of these classes, prepared with reference to some references that talked about values and their classifications, such as Al-Jallad (2007), Zahran (2000), and Al-Ziyoud (2006). And some previous studies that analyzed textbooks to survey educational values in them, such as Slot (2005), AKL (2001), and Al-Maliki (2018), It has been noted that most of the previous classifications revolve around the classification of the German psychologist Spranger in his book Types of Men.

The tool consisted in its final form of (75) values, distributed into (6) domains: the field of moral religious values, the inclusion of (26) values, the field of social values, the inclusion of (22), the field of cognitive theoretical values, the inclusion of (7), and the field of values The aesthetic, health and recreational, the inclusion of (6), the field of national political values, the inclusion of (9), the field of economic values, and the inclusion of (5) values.

In order to verify the validity of the analysis tool, it was presented in its initial forms, consisting of (79) values, to (5) arbitrators specialized in Arabic language curricula and methods of teaching it, psychology, and one of the teachers of these classes, to demonstrate its suitability for the purpose of the research, and the belonging of the

values to the fields set In it, and their remarks were focused on transferring some values from one domain to another , Some values were transferred from the social sphere to the ethical, and vice versa, and some values were merged into others, as the values of "kindness" were merged with " clemency and patience", as well as "wisdom and prudence" and deleting some values such as "fulfilling treaties", The tool took its final form and consisted of (75) values, whose values were considered categories for analysis, and the books were analyzed in light of them. The notes on the tool may not have been many; because the scales of values and their matrices have been established and settled for repetition in book analysis.

To calculate the reliability coefficient, and to verify the reliability of the analysis, two units were chosen from each book, at a rate of approximately (13%), out of the total units of the analyzed books, which amounted to (47) units. The researcher analyzed them twice with an interval of three weeks, and the reliability coefficient calculated according to the Holste equation (Holisti) for the agreement (100%), Also, according to consistency, with the help of another analyst who holds a PhD in Arabic language curricula and methods of teaching , analyze the same selected units after defining him for the purpose of the research, the tool developed, and according to the coefficient of agreement with him, according to the above equation, The coefficient of agreement calculated with him was approximately (92%), and therefore the overall stability coefficient in both cases was equal to (96%). This alluded to the safety of the analysis procedures, the accuracy of the results, and the existence of a degree of reliability in them.

Statistical processors

Statistical methods were used in conducting the study, and reached its results:

1. Repetitions: It represents the number of indicators that have been contained for the educational values included in the Arabic language books for the higher elementary stage.

2. Percentages: It represents the frequency rate for the fields of educational values, and for the three grades included in the Arabic language books the study sample.

3. Holsti equation: It was used to calculate the coefficient of stability with the other analyst, and over time.

Results

Results related to the first question

The first question is "What are the educational values included in the Arabic language textbooks for the higher primary stage in Jordan?" To answer it, language books were analyzed for the three upper grades of the higher primary stage in Jordan, which are grades: the eighth, ninth, and tenth, to determine the values included in them, their frequencies, proportions, and the rank of each value compared to the total number of values, and Table (1) illustrates this.

Table (1). Pedagogical values, their frequencies, percentages, and rank

field	the value	Repetition	Eighth grade	Ninth grade	tenth grade	percentage	rank
Moral religious	1. Belief in God	29	16	7	6	3.5%	7
	2. Glorifying the Messenger and Companions	17	-	11	6	2%	15
	3. Charity	5	-	5	-	0.6%	44
	4. propagation of greeting	2	-	-	2	%0.2	66
	5. Self-esteem	3	-	-	3	%0.3	54
	6. entrusting ones soul to Allah	3	3	-	-	%0.3	54
	7. Honesty	5	-	-	5	%0.6	44
	8. Thanks for the blessings	7	6	-	1	%0.8	34
	9. Fulfillment	7	1	5	1	%0.6	34
	10. forgiveness	2	2	-	-	%0.2	66
	11. bashfulness	6	4	-	2	%0.7	39
	12. Justice and Equality	17	2	13	2	%2	15
	13. Trust in God	2	-	-	2	%0.2	66
	14. clemency, patience, gentleness and wisdom	9	2	6	1	%1	26

	15. Deign	5	1	1	3	**%0.6**	**44**
	16.enterprising and bold	9	-	9	-	**%1**	**26**
	17. Chastity	11	-	1	10	**%1.3**	**24**
	18. Animal welfare	16	-	16	--	**%1.9**	**17**
	19. Mercy	2	-	2	-	**%0.2**	**66**
	20. altruistic and Rejection of injustice	8	-	2	6	**%0.9**	**31**
	21.Reform among people	7	-	7	-	**%0.8**	**34**
	22. benefit **of** the doubt	3	-	3	-	**%0.3**	**54**
	23. Leave backbiting	6	-	6		**%0.7**	**39**
	24. not to name-calling	2	-	2	-	**%0.2**	**66**
	25.not to irony	3	-	3	-	**%0.3**	**54**
	26.Patience	9	2	7	-	**%1**	**26**
	Total	**195**	**39**	**106**	**50**	**%24**	**2**
Social	27. Thanking others, appreciating them, and serving them	5	1	4		**%0.6**	**44**
	28.Cooperation	3	-	2	1	**%0.3**	**54**
	29. Appreciate friendship and friend	7	-	2	5	**%0.8**	**34**
	30. Good treatment	2	2			**%0.2**	**66**
	31. respect for the elderly	6	6			**%0.7**	**39**
	32. Respect for women's rights	4	4			**%0.4**	**50**
	33. Take initiative to do good	5	3	1	1	**%0.6**	**44**
	34. Kindness to the weak	18	5	8	5	**%2**	**14**

	35. Optimism	12	-	12		**%14**	**22**
	36. Tolerance and the renunciation of intolerance	9	-		9	**%1**	**26**
	37. Accept diversity	3	-		3	**%0.3**	**54**
	38. Rejection of terrorism	3	3			**%0.3**	**54**
	39. kindness to parents	14	9	5		**%1.6**	**20**
	40. Respecting the neighbor	4	1	3		**%0.4**	**50**
	41. Religious tolerance	5	5			**%0.6**	**44**
	42. Courage and sacrifice	2	2			**%0.2**	**66**
	43. Mercy and love for children	8	8			**%0.9**	**31**
	44. Moderation and Equinox	3	3		6	**%0.3**	**54**
	45. Accepting the other opinion	6			1	**%0.7**	**39**
	46. Apologies	1			2	**%0.01**	**75**
	47. Acknowledge a mistake	2			3	**%0.2**	**66**
	48. Not to monopolize the speak	3				**%0.3**	**54**
	Total	**125**	**52**	**37**	**36**	**%15**	**4**
Cognitive Theory	49. Love of books and going to libraries	45	9	20	16	**%5.4**	**2**
	50. Appreciating the innovations	13	7	5	1	**%1.5**	**21**

	and contributions of Muslim scholars						
	51. Appreciation of science and scholars	12	6	1	5	**%1.4**	**22**
	52. Mind overthinking	4	-		4	**%0.4**	**54**
	53. Curiosity and learning	7	2		5	**%0.8**	**34**
	54. Diligence and perseverance	44	9	18	17	**%5.3**	**3**
	55. Ambition and self-confidence	43	13	13	17	**%5.1**	**3**
	Total	**168**	**46**	**57**	**65**	**%20**	**3**
Aesthetic, healthy and recreational	56. Eat healthy food	10	3	-	7	**%1.2**	**25**
	57. Prevention and treatment	15	3	3	9	**%1.8**	**18**
	58. Estimate cleanliness	6	2	4		**%0.7**	**39**
	59. Savor and enjoy beauty and art	42	8	12	22	**%5**	**5**
	60. Enjoy leisure and pursue hobbies	8	-	6	2	**%0.9**	**31**
	61. environmental conservation	23	7	1	15	**%2.7**	**10**
	Total	**104**	**23**	**26**	**55**	**%13**	**5**
national, political	62. Belonging to the homeland and defending it	32	12	18	2	**%3.8**	**6**
	63. Pride in belonging to the nation	15	7	2	6	**%1.8**	**18**

	64. Appreciating the national institutions and symbols	49	11	30	8	**%5.9**	**1**
	65. Rejection of occupation and anti-colonialism	23	4	12	7	**%2.7**	**10**
	66. Pride in sanctities and respect for heritage	25	10	13	2	**%3**	**8**
	67. Pride in the Arab countries	4	3		1	**%0.4**	**54**
	68. Love and pride in the Arabic language	22	7	9	6	**%2.6**	**13**
	69. Freedom	23	7	16		**%2.7**	**10**
	70. National unity	3	3			**%0.3**	**54**
	Total	**196**	**64**	**100**	**32**	**%24**	**1**
Economic	71. consumption smoothing	2	1	-	1	**%0.2**	**66**
	72. Love of work	24	2	5	17	**%2.8**	**9**
	73. Savings	3	1	1	1	**%0.3**	**54**
	74. Encouraging the national economy	9	3	1	5	**%1**	**26**
	75. Preserving public funds	3	1		2	**%0.3**	**54**
	Total	**41**	**8**	**7**	**26**	**%5**	**6**
	total summation	**829**	**232**	**333**	**264**	**%100**	**-**
	percentage	**%100**	**%28**	**%40**	**%32**	**%100**	**-**

Examining the contents of the table shows that the occurrences of values in the books amounted to (829) iterations, and this is not a small number, It is natural for him to be concerned with values in their various fields, and their forms, as Al-Nashawati

(2003) pointed out, as one of the most important components of educational work , These are goals that the educational institution seeks to achieve through curricula and textbooks, as well as (Al-Jallad, 2007; Aql, 2001; Al-Deeb, 2006) indicated that values are of great importance in the life of society, as they are the ones that preserve its identity for society, and that despite the multiplicity of philosophies, however, Its positions on the importance of values and their necessity for human behavior do not change, Moreover, it has great importance in the field of education, as it defines the objectives and educational processes, and governs educational institutions and their curricula, and in addition to the above, it was mentioned in the general framework document for the outcomes of the Arabic language research, in the field of pivotal products.

This is the first product is the employment of the Arabic language in connection with Arab and Islamic values (Ministry of Education, 2013, b.)They were divided into the six areas of the analysis card, the "national political" field came first, with (196) iterations, and a percentage of (24%) of the total frequency of the tool, followed by the "moral religious" field with (195) iterations, and a percentage of (24) % Also, The "theoretical cognitive field" came third, with a percentage (20%), followed by the "social" field in the fourth rank with (54) iterations, with a percentage of (15%), then the "aesthetic, health and recreational field with (104) iterations, and a percentage of (13%). Finally, the economic field came with (41), with a percentage of (5%).

For the national field to advance, that is justified, as the contents of the curricula are nothing but a reflection of the general and private objectives and outcomes, even if we examine the general outcomes of the Jordanian educational system, which are considered to rule and dominate all the methodological processes, we will find that the third and fourth outcomes are pushing in this direction. The third outcome is "the love of their country, belonging to it and pride in it, and assuming the responsibilities they owe to it." Their homeland and its elevation, and keenness to participate in solving its problems and achieving its security and stability "(Ministry of Education, 2013, A), Likewise, it must be noted that the nature of the values follows the chosen texts, and if we examined the books, we would find that the number of texts related to the national domain emerged in (9) units, out of the total book units (47) units.

That the moral religious field comes in second place after the national sphere, as it may be explained by the fact that the first general output of the general outcomes of the Jordanian educational system, It is "belief in God - may God be glorified and exalted - and awareness of the truth of Islam, belief, rulings, rituals, acts of worship, and transactions upon which it is based, awareness of the life of the Messenger, may God bless him and grant him peace, and attachment to Islamic and Arab values.

It is represented by morals and behavior "(Ministry of Education, 2013). As for the least frequent fields of values, it was the economic field, and it came in sixth place, with a percentage (5%) of the total. Perhaps it is attributed to the fact that students are not of the age at work and in the formation of a family, so values related to it wre reduced , and what came from it came accidentally in the folds of the book units.

As for the values within the tool, the values that occupied the first ranks are: In the first place, the value (64) was the "appreciation of national institutions and symbols," and that, as indicated by the large number of texts that came in each row

to serve the national field, this result is consistent with the result of a study The Interview and the Bashaira (2007). Secondly, it was followed by the value (49) "Love of the book and frequenting libraries"; This is due to the fact that there is no unit of the book that has not been concluded with an activity in which students are assigned to return to the library or the Internet to carry out tasks related to the unit, Then followed by the two values (54) "diligence and perseverance, and (55)" "ambition and self-confidence." These two values are important to the demands of social development for the stage of adolescence, in which students fall into, among its demands is planning for the future and achieving adaptation (Abdul-Raouf, 2015), and these two values are necessary Therefore, and then came the value (59) "Savoring and enjoying beauty," and this may be attributed to the fact that the fourth pivotal product of the Arabic language study is "A taste for literary creativity in the Arabic language," which resulted in an increase in the values related to it (Ministry of Education, 2013, B).

The lowest values are repeated in the tool, the frequency of which ranged between repetition and two repetitions. They are many, including: "Apology", no one repetition was given to it, and there are several mentions that were received for two repetitions, including: "Disclosure of peace, pardon, and no name-calling, admission of error, and pride." In Arab countries, and preserving public money, "and perhaps that was; For the lack of texts that it contains and develops.

On top of the above, there is an imbalance in the distribution of iterations between values, which reflects deficiencies in some areas of educational values in the analyzed books, and this results from the fact that the curriculum planning and preparation process was not within a predetermined matrix, or a frame of reference for that.

Results related to the second question

The second question is, "How are these educational values distributed among their main domains among the grades in these books?" To answer it, the six value domains were laid out for each grade with their percentages, and Table (2) shows that.

Table (2). Distribute the values to their fields in the books, their frequencies, percentages, and their ranks

The class	Religious mural	Social	Theoretical Cognitive	Healthy	National	Economical	Rank
8th	39	52	46	23	64	8	3
	%17	%22	%20	%10	%28	%3	
9th	106	37	57	26	100	7	1
	%32	%11	%17	%8	%30	%2	
10th	50	36	65	55	32	26	2
	%19	%14	%25	%21	%12	%10	
	195	125	168	104	196	41	

The analysis of the contents of the table shows that the highest occurrences of the values were in the ninth grade, at (333) values, and at a rate equivalent to (40%), and the highest frequency of this grade's fields was the congenital religious field with (106) occurrences, and a percentage (32%) of the occurrences of grade values The lowest value was the economic field values with (7) iterations, and at a rate of (2%) of its occurrences, and in second place the tenth grade came with (264) iterations, and with a percentage of (32%), the highest frequency in it was for the field of cognitive theoretical values, B (65) iterations, with a percentage of approximately (25%) of the class values, and the lowest occurrences were for the economic field, b (26) iterations, and with a percentage of (10%) of the class values, and in the third place came the values in the eighth grade, b) 232) iterations, with a percentage (28%) of the total values in the three grades that were analyzed, and the highest frequency in this row was for the national domain B (64) iterations, and the percentage (28%), and the lowest it was for the economic domain with (8) iterations, and the percentage of (3%).

The ninth book has presented the highest percentage of values that may be attributed to several things, including that it is one unit more than the two writers of the other two grades, and each unit contains a quantity of values, and also came in its introduction to what it says: "In choosing reading texts, we were keen on diversity in form and content, in order to ensure the complementary approach. And the development of positive values and trends, by keeping away from direct preaching. The values in the ninth grade varied between religious, national, moral and educational values. "Religious values advanced in this class and came in the first place; This may be explained by the fact that religious values came in the forefront

of the values referred to in the introduction to the book in the text quoted above, as well as a large proportion of the units of the book, with its two parts, came under ethical religious titles, such as "honorable morals," "good morals," and "just judge." This is consistent with the results of Al-Maliki's study (2018), which followed the patriotic religion, and this is explained by what he explained in the religious field. The ninth grade in values was followed by the tenth grade, and the highest values in it were for the theoretical field of knowledge. This value field enriches the availability of units that support the values in it, such as "diligence" and "high motivation", and in the third place in the grades was the eighth grade, and progressed in it The national sphere of values, and it contains many units and activities that develop it, such as "Jordan, the country of determination," and "on the anniversary of independence."

The economic field of values declined in all grades, and came last; Because of the lack of texts that feed it, and most of the economic values came in the tenth grade, by (26) a value outperforming the other two classes combined, and perhaps that was Because at the end of this grade students begin to choose between the academic and professional tracks.

Recommendations and suggestions

In light of its findings, she recommends the following:

1. Planning curricula, books and academic courses, in light of a predetermined matrix of values, or a frame of reference for values, in the light of which the texts, activities and training that develop them are chosen; All the way to integration and balance in the growth of the value pupils.
2. 2. The teachers of the Arabic language study, through the hidden

curriculum, and the enrichment activities, to reinforce the values that have reduced their frequency.

3. 3. Include teachers 'guides, applied lessons that explain the mechanisms of presenting values and imparting them to students, and how to evaluate them.

4. 4. Enriching books with units chosen from the noble hadiths to deepen the love of the Prophet - may God bless him and grant him peace - and the honorable Companions in the hearts of students.

References

1- Abu Jadu, Salih (1998). Nurturing Psychology, Amman: Dar Al-Masirah for Publishing, Distribution and Printing.

2- Al-Jaafra, Abd al-Salam (2011). Curricula and Teaching Methods of the Arabic Language between Theory and Practice, Amman: Arab Society Library for Publishing and Distribution.

3- Al-Jallad, Majid (2007). Learning and Teaching Values, 2nd Edition, Amman: Dar Al-Masirah.

.Ratings of values

4- Hammadneh, Adeeb and Al-Maghed, Omar (2011). Islamic values in Arabic language textbooks for the first and second grades of basic education in Jordan, Journal of the Islamic University / Human Studies Series, 9 (1): 487-517.

5- Al-Kharafi, Abdul Mohsen (2000). Employing mathematical concepts in support of educational and religious values in the secondary stage in the State of Kuwait, The Educational Journal, College of Education, Kuwait University, Volume 14 (56): 4-27.

6- Al-Shuha, Ahmad (2005). The educational values included in the books of Islamic education prescribed for the upper four grades of the basic stage in Jordan, MA thesis, Yarmouk University.

7- Al-Deeb, Ibrahim (2006). Foundations and Skills of Educational Values, Mansoura, Egypt: Umm Al-Qura Foundation for Translation and Distribution.

8- Robbins, Pam & Scott, Jean (2000). Emotional Intelligence, translated by Safaa Al-Assar and Alaa Kafafi, Cairo: Dar Quba.

9- Zahran, Hamed (2000). Social Psychology, 2nd Edition, Cairo: The World of Books.

10 Al-Zyoud, Majid (2006). Youth and Values in a Changing World, Oman: Dar Al-Shorouk.

11- Salama, Amal, Al-Samadi, Amer and Al-Qaisi, Khalil (2018). Arabic Language Textbook, for the tenth grade, C1 + 2, Amman: Ministry of Education.

12- Slot, Nour (2005). The concepts of values included in the songs presented to students of the lower basic stage in schools in Palestine, an unpublished master's thesis, College of Education, Islamic University: Gaza.

13 Al-Saleem, Bashar (2015). The educational values included in the hymns contained in the books of Our Arabic Language, Grades The First Basic Stage in Jordan, Studies, Educational Sciences, 42 (2): 601-607.

14- Abdul-Raouf, Tariq (2015). Youth and the Investment of Free Time, Cairo: The Anglo-Egyptian Library.

15- Abdel Kafi, Ismail (2005). Childhood and the future, studies in world, culture,

literature and child rights, Alexandria: Alexandria Book Center

16-Al-Obeissat, Hayam Wudrads, Laila and Hazimeh, Ahmad (2018). Arabic Language Textbook, for the eighth grade, C1 + 2, Amman: Ministry of Education.

17- Akl, Mahmoud (2001). Behavioral values of middle and high school students in the member states of the Arab Bureau of Education for the Gulf States, a theoretical and field study, 2nd floor, Riyadh: Arab Education Office.

18- Al-Maliki, Zakia (2018). The educational values included in the Arabic language textbooks for the first secondary grade in the Kingdom of Saudi Arabia (an analytical study), Umm Al-Qura University Journal of Educational and Psychological Sciences, 9 (1): 215-238.

19 - Interview, Nasr and Al-Bashaira, Zaid (2007). The values included in our Arabic language books for the first three grades of the basic stage in Jordan, Journal of Educational and Psychological Sciences / College of Education, University of Bahrain, 8 (4): 91-116.

20- Al-Nashif, Abd al-Malik (1981). Values and Teaching and Learning Methods, Amman: UNRWA Education Department.

21- Nashwati, Abdul Majeed (2003). Educational Psychology, 4th Edition, Amman: Dar Al-Furqan.

22- Al-Hawawsheh, Mahmoud and Al-Hayari, Abdel-Karim and Dardas, Leila (2018). Arabic Language Textbook, for the ninth grade, C1 + 2, Amman: Ministry of Education.

23- Al-Nashif, Abd al-Malik (1981). Values and Teaching and Learning Methods, Amman: UNRWA Education Department.

24- Ministry of Education (2013). The general framework for curricula and evaluation, i (2) 2.

25. Kumar, S. (2022). A quest for sustainium (sustainability Premium): review of sustainable bonds. Academy of Accounting and Financial Studies Journal, Vol. 26, no.2, pp. 1-18

26. Allugunti V.R (2022). Breast cancer detection based on thermographic images using machine learning and deep learning algorithms. International Journal of Engineering in Computer

Science 4(1), 49-56

27. Viswanatha KKRC, Reddy A, Elango N M (2019). Diabetes Kaggle Dataset Adequacy Scrutiny using Factor Exploration and Correlation, International Journal of Recent Technology and Engineering (IJRTE)   Vol. 8.

Ministry of Education (2013). Document of the general framework and findings of the Arabic language study, i (2) b.

1. Gebregeorgis,M(2017).Peace values in language textbooks: the case of English for Ethiopia Student Textbook,   Journal   of   Peace Education, 14(1):54-68.
2. Halstead, J. Mark; Taylor, Monica J., (1996): **Values in Education and Education in Values**, The Falmer Press (A member of the Taylor & Francis Group) London Washington, D.C.
3. Jingyi Li(2016). The transmission of cultural values via EFL textbooks in China, ' **Journal of Educational Media, Memory, and Society**, vol. 8: 128-144.
4. Scott,   W   &   Wertheimer,   M (1967).Introduction to Psychological Research. New York, Wiley.

5. Zareia, G & Khalessib,M(2011). Cultural load in English language textbooks: an analysis of interchange series, **Procedia Social and Behavioral Sciences**, 15 (2011) 294–301.