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## **The Male Islamic Studies Teachers' Perceptions of the Extent of Including National Values in High School Courses**

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**Abstract.** The current research paper aims at exploring the male Islamic studies teacher's perceptions of the extent of including national values in high school courses. The researchers used the non-experimental research method to collect the study data. The results are based on a questionnaire conducted with 192 male Islamic studies teachers working in Saudi high schools. The study came out with important results among them are: there are valuable national values were included in Saudi high school courses and textbooks. The results also indicated that some of these national values were repeated in the content of these courses several times. In the light of those findings, the researchers recommend attention should be paid to adding more national values to the content reaping great benefits from the national values included and suggested in this study, and carrying out further research papers on the topic for other stages of courses at elementary schools, colleges and the like.

**Keywords.** Including, National Value, Perceptions, Islamic Studies Teachers, High School Courses

### **Introduction**

National values are a sort of morals that are embodied in the combined consciousness of a nation, which ultimately becomes the consciousness of the national state wholly. National values are also the beliefs of a nation directing and enlightening the attitudes, perspectives, sentiments, actions, and manners of its natives.

National values are some of the standards by which people appraise thoughts, attitudes, nation, situations, and actions as good, valuable, and eligible (Shaver & Strong, 1976). Without shared national values, it is impossible to find the ground for setting up other collective values and principles of behavior in society. In this context, throughout history, numerous societies had produced various national values to sustain the existence and keep the nation in harmony.

One of the most powerful factors for society to sustain its national values is the schools' curriculum. For ages, education scholars have considered education as a useful instrument to embed and perceive national values within new generations. Education plays a catalytic role in producing an educated, mindful, enlightened nation that can achieve its country's aspirations and development, and working plans. Consequently, more developing countries have been paid

great attention to “the problems of enhancing the values such as National values, spiritual, moral of the younger generation”. (Obed, 2022, Kuanishbaevna,2022).

Education is an organizational entity and it advances to meet the evolving needs of society. In the area of knowledge, it has become a resource, which can create a new generation. (Albahiri & Alhaj, 2020). Moreover, education is a process the state modulates through the curriculum to sustain its control system in a society. Hence, authorities with different conceptions strain to communicate their awareness and insight to the next generation; through school courses, and curricular activities. For example, pictures and quotations of Saudi historical heroes on school walls are cognate with national values. (Ünal, 2013, Vassiliev,2013, Flood, 2002). In this context, Saudi schools have played a catalytic role in transmitting the national values of Saudi society to future generations through school courses, and curricular activities. Furthermore, these national values have been reflected as key values in education around the globe in general, and in developing countries, like Kingdom of the Saudi Arabia in particular. In this context, the Saudi Ministry of Education set five priorities which are educating the younger generation to be loyal to the fatherland, increasing the students’ social activities and initiatives, developing their high-thinking skills, enhancing their physical health and wellness, and making them more independent-minded and strong-willed. Essentially, it is impossible to change people's consciousness without changing the system of education and the upbringing of younger learners. To build young learners' national identities, teachers should not forget the need to use our ancient traditions and methods of upbringing for changing their minds and the thinking processes.

Today, Islamic studies teachers should shoulder the responsibility of using the pedagogical term "educaring" which means “bringing up,” “bearing,” “guiding,” and “directing” the students. (Bass, & Good,2004, Gardner,2002) Fittingly, the new pedagogical term "educaring" aims at indicating training or providing the students with a special skill and inculcating in them the national values. According to such education, the contents of the curriculum will be determined mostly by the economic or social needs of a country. As a result, the main incentive for teachers will be teaching the knowledge of particular posts or skills in fields where there is the most significant work opportunity. In a nutshell, Islamic studies teachers can affect students' national values advancement, as well as their cognitive and intellectual development. In the light of this, they are considered one of the most important determinants of instituting the future of society. (Muhammad, 2018, Abdullah, et al,2019).

Regarding the Saudi Vision 2030, teachers should take into their account the entire human experience of spiritual culture and the folk wisdom of generations. Upbringing is a systemic process based on the pedagogical theory to produce an active and productive citizen who acquires and accepts his/her community values and moral attitudes. To achieve that, Islamic studies teachers should humanize the process of education and time transform the very social reality. (Usman, et al,2017, Shumer,1994)). Also, they should provide students with rich learning environments while the Saudi Islamic education curricular contains national values such as national unity, equity, patriotism, sharing and devolution of power, human dignity, equality, human rights, and social justice. Also, these curricula are designed for learners’ national and moral character development. (Lal, et al, 2010, Grant,2020). Furthermore, to extend their belonging to freely express their love of the homelands, their thoughts, and worldviews (Kalavite,2010) about the government's achievements. Moreover, the creation of a favorable psychological climate plays an important role in exchanging information among different generations for helping the younger generation to study and understand the national heritage (Byrne, et, al,2005). Islamic studies teachers have a great ability to pass on the essence

of our national values to the next generation, based on their knowledge. The bearers of these values are the Saudi students regardless of their educational levels. Spiritual and moral education is an integral part of the educational process, which is carried out in the Saudi Education system. (Jamjoom. 2010, Ahmed, 2007).

Educators consider it necessary to develop persons spiritually, focus on the kindness of citizens, respect for other people love the homeland, compassion, and sympathy. Upbringing is one of the most important competencies of education in the interests of individuals, society, and the Country. (Auhadeeva, et al, 2017). Therefore, there is a need to implement the program in the school courses for the younger generation because “there has been no nation which has been survived and developed without a proper attitude towards the history and the culture of own people, without rethinking and improving the history of the native land and the spiritual heritage, and without civil, patriotic and moral education” (Atemova, et al 2018,). Also, they are capable to absorb the behaviors and attitudes of their teachers. So, the current study examines the Islamic studies teachers’ perceptions of the extent of inclusion of national values in high school courses.

Academically, national values have become a contested concept. This research paper contributes to these debates by exploring the male Islamic studies teacher's perceptions of the extent of including the national values in high school courses.

### **Literature review**

#### **Concept of National Value**

The national values are people's embedded abstract incentives. They direct people to understand, justify, and explicate norms, attitudes, and actions. Feather, 1995). According to Rokeach (2008) human national values are the consequence of psychological needs and societal demands, personal experience, being created by institutions within the community, or the culture.

In line with that, values shaped the character of the students’ personalities as well-developed loop positive attitudes which will help the educational institutions to meet their goals and speed up the governmental development ( Amaele &Amaele,2003). Moreover, Marmor (2005) stated that values are the “fundamental doctrines that emerge from the writing, or the beliefs of the elite, within a certain tradition”. It is indeed noted that “values are worthwhile attitudes, characteristics and phenomenon which can be exhibited by individual or group of persons over an issue” (Duruamaku-Dim and Nnamdi,2011).

National values are at the top of the values pyramid because they help citizens to possess all societal survival and development skills ( Obebe, et al 2009). Although the importance of national values, Schumpeter (1908) mentioned that the national values are controversial and argumentative topics among the social activists. National values are related to all the citizen's life aspects. National values “have been compromised under the altar of greed, insincerity, sycophancy, mediocrity, corruption, official high headedness, obnoxious policies for the benefit of few, ethic chauvinism, religious intolerance, government abuse of citizens fundamental human rights” Mbachu,, C.E.(2021). As such, the national values which are more of moral education need to be inculcated to the youths in the teaching and learning process to encourage the acceptable behavior and character that are beneficial and nourishing to the overall growth of the student and the development of the society” (Denga, 2011).

Furthermore, Enu, Unimkeakongi, and Attah (2017) declared that “national values are moral principles which every individual in the society is expected to cultivate towards the growth and development of the society” (p.219). Moreover, they shape the personality of the

students by forming their principles, customs, and traditions “which were peculiar to the social group that inhabited a definite locality. national values must be understood like the complex the spiritual ideas of a certain ethnic community” (Atemova, et al, 2018, p.46). So, “teachers should take into their account the essential of raising the national values of the younger generation because national values develop creative and critical thinking skills, sophistication and artistic tastes, and expands the high-level of thinking” (Ibodovich,2022).

One of the most important values is the national values which are related the society's customs, traditions, lifestyle, way of life, corporate values, the religious values, independence, patriotism, tolerance, the law values, mother tongue, orderliness, honor, mentality, spirit, history of homeland and ethic formation of the society. Furthermore, they include allowance, politeness, decency, charity, satisfaction, hospitality, collectivism, justice social, liberty of thought, expression, faith and worship, equality of status and opportunity, and fraternity assuring the dignity of individuals unity, the honesty of the nation and ancestries. To develop the students' national skills, an education plan, has an essential role because education and developing national values are interwoven, interconnected, and inseparable topics. Thus, without education, national development becomes meaningless in the state because education is guided by governmental policies for inculcating the right type of values in the citizens.

Chijioke and Irechukwu (2022) mentioned that national values are rooted in the structural-functionalist theory which focuses on how educators should function in education systems in terms of raising students and developing values. Considering the importance of the national upbringing of the high school students has been given in the address of the Saudi Vision 2030 in terms of setting many tasks for the Saudi educational system, as follows: the foundation of Saudi Arabia, and the raining of school students from kindergarten level to the high-school level in the spirit of the national identity. In the process of education, it is crucial to form younger students in all “spiritual and moral development, to realize their abilities and to equip them with the knowledge, skills, and abilities necessary for social life” (Nigora, 2022) because education trains the transmission of national values to the young generation and enables them to acquires the social capabilities demanded by the state and society. Also, it transmits the society culture from the elder generation to the young generation to protect their identities and understand their society heritages.

Saudi students should be proud of what kind of Saudi society, what kind of Saudi nationals, and what kind of their country has been achieved to be responsible for the future of their society and country and act accordingly. So, Nigora (2022) pointed out that “national self-awareness is a special form of social consciousness in which national life is reflected. It is necessary to have a clear idea of how social, economic, religious, political and spiritual processes are taking place today and how they are reflected in the minds of nations and peoples” (pp.468-469). During the last five years, educators use the learning social environment effectively by role-play to develop a positive attitude to the school students. Indeed, teachers must constantly pay attention to preserving and maintaining society's social equilibrium. Submitted that education is the total of intensive training program given by an adult to young generation to be more active, productive, acceptable in the society.

### **Previous Studies**

Al-Rashdan, et al., (2011) conducted a study aimed to determine the values that ought to be included in the textbooks of social education in Jordan to develop national belonging among primary school students. The study used the descriptive-analytical approach and found that the objectives and content of the social education textbooks have a low rate in the aspects

related to national loyalty and belonging. The study recommended the need to include national loyalty values in the books of social education

Subheyin, et al, (2017) conducted a study entitled "The Status of National Values in the Books of Social Studies for the Grades of the Upper Primary Stage in Jordan". This study aimed at determining the most important national values that should be included in the textbooks of social studies for the upper-primary stage grades in Jordan; and then identify the degree of their inclusion in those books. The study used a descriptive-analytical approach. The results also showed that some national values were repeated in the content of these books a reasonable number of times, while other national values were repeated from (0 – to 2) times only. In the light of those results, the study recommends paying attention to the national values that were not available; benefiting from the national values enclosed in the study tool; and conducting further studies on this topic for other stages and subjects.

Ibodovich. R..T. X. (2022) conducted a study entitled “aesthetic education of students through national values (on the example of Bukhara children's folklore). The study revealed that there are several measures to examine the level of united society based on national and universal. Also, the development of national values becomes a priority for more developed countries.

Bakhriddinovna, O. F. (2022) conducted a study entitled " The role of ethnic and national values in the formation of intergenerational relations in social psychology. The study showed that one of the great tasks is to pass on the experience of the so-called family to the next generation, to pass on our national heritage to the younger generation, and to instill in them a sense of homeland and national pride. At the same time, of course, the fact that our values seas serve as a program for the formation of the child as a person strengthens and enriches the process.

Obod (2022) conducted a study entitled “The importance of examples of people's oral creativity in the formation of national and spiritual education”. It addressed the role of community culture in the formation of students’ national values as well as the role of the community educational system in increasing students’ mental abilities.

### **The Focus of the study**

Crown Prince Mohammed Bin Salman, in his address to the Al Arabia English Chanel TV on April 28, 2021 on the Liwan Al Mudaifer Show and discussed developments in Saudi, has stated that educators play an important role in helping students to preserve their national values in all multiplicity and greatness. The main purpose of this research is to examine the Islamic Teachers' perceptions of the extent of inclusion of national values in high school courses.

### **Methodology**

#### **Research Objectives:**

This study intends to achieve the following objectives:

- a. Investigating female Islamic Studies Teachers' perceptions of the extent of including national values in. Saudi high school courses
- b. Identifying the status of the availability of national values in Saudi high school courses
- c. Casting new light on the importance of national values for upbringing youth Saudi students.
- d. Providing knowledge about the perception of Islamic Teachers of the extent of inclusion of national values in high school courses.

- e. Determining the national values that should be available in Saudi high school courses

### **Research Question**

To meet the stated objectives, the following research questions have been answered throughout the study.

1. What are the perceptions of the male Islamic studies teachers of the extent of including the national values in high school courses?
2. What are the main moral values the male Islamic studies teachers should have?
3. What are the national values that should be transferred by the male Islamic studies teachers: to the students at schools?

### **The significance of the Study:**

The significance of the study lies in the following:

- A. drawing attention to the place of national values in the educational process and its catalytic role in raising the young and the youth and building societies.
- B. supporting officials, teachers, supervisors, decision-makers, authors of curricula course designers, educators, and educationalists.
- C. Interdisciplinary and educational studies are valuable and effective as a reference in deciding the value system.
- D.

### **The Study limits:**

- This study was carried out in the current academic year 2021/2022
- This study was conducted in the Asir District Kingdom of Saudi Arabia.
- This study was limited to exploring the national values that should be readily available in Saudi high school courses and textbooks.
- The study's population is limited to Islamic studies teachers in the high schools within the Abha educational district.
- The results of this study are generalized only to Islamic teachers' perceptions of the extent of inclusion of national values in high school courses

### **Research Approach**

Hutchinson (2004) states that collecting data through the questionnaire is the simplest way in the survey model. Thus, to achieve the study goals, the researchers used a survey research methodology (also call descriptive study) which allow researchers to gather data through questionnaires from individual or group of people to summarize the characteristics of the study participants in this study, the researchers used nonexperimental research which means "the researcher identifies variables and may look for relationships among them but does not manipulate the variables. Major forms of nonexperimental research are relationship studies including ex post facto and correlational research and survey research" (Ary, Jacobs, Sorensen, 2010).

### **Participants**

The target population for this study was high school Islamic teachers in the Abha educational district which consists of Abha, Khamis Mushayt, Ahad Rafidah, and Tereeb. The appropriate and convenient type of sampling for the quantitative phase is random sampling. Based on the data and statistics department at the Abha educational district, the study sample includes 180 male Islamic high school teachers and distributes in 52 schools during the 2021-

2022 academic year. For a qualitative phase, the researchers selected subjects through purposeful sampling which includes ten high school Islamic studies teachers. The teaching experiences of interviewees ranged from 1 year to 25 years while seven participants held a bachelor's degree in Islamic studies and three held a master's degree in curriculum and instruction.

### **Procedures**

To get access to the study samples, the researchers applied to the Abha educational district manager for seeking permission to gather the study data. The researcher included all the Islamic school teachers in both rural and urban high schools in the Abha educational district then study participants completed consent forms for their participation. Also, the researchers emailed 1an electronic survey to the selected participant with an appreciation letter that explained the study objectives and its future knowledge contributions toward developing the high school's Islamic education studies. The participants concluded the questionnaire in about two days. Only 5 participants failed to answer the questions accurately, and thence they were excluded from the study during the data analysis. Consequently, 192 questionnaires by male Islamic studies teachers were analyzed in the study. The data were analyzed using Microsoft Office Excel 2007 package program.

### **Data Collection**

Quantitative data was gathered by an electronic survey questionnaire and analyzed using descriptive statistics. The questionnaire data were analyzed to determine the Islamic studies teachers' perceptions of the extent of inclusion of national values in high school courses. For obtaining the study purpose, the researchers used descriptive statistics as mentioned earlier for calculating the frequency and percentage, and mean scores of each survey statement and calculated the standard deviation for identifying the subjects' distributions to answer the research questions.

### **Timeline of the Study**

The researchers conducted the pilot tests for the questionnaires from May 25 to 28, 2022. Between May 29 to 31, 2022, they sent the electronic questionnaires to the selected participants of the study. After that, the questionnaire data were analyzed by Jun 1, 2022, and a write-up of the study's results was completed by Jun 5, 2022.

### **Results**

In the result section of the research, it was to show the analysis of the questionnaire to identify the Islamic teachers' perceptions teachers of the extent of inclusion of national values in high school courses. This section is used to answer the following question:

What are the perceptions of Islamic Teachers on the extent of inclusion of national values in high school courses?

Through this section, the researcher attempted to determine whether or not the Islamic teachers' perceptions of the protection of student national identity by high-school courses. To accomplish these goals, Islamic teachers are questioned to determine their degree of agreement or disagreement with the protection of student national identity in high school courses.

Table 1

The Extent to Which Islamic Teachers Agree or Disagree with Statements on the protection of student national identity by high school courses.

N	Statement	Strongly agree (5)	Agree (4)	Undecided (3)	Disagree (2)	Strongly Disagree (1)	Mean M	Standard deviation SD
1	High school courses highlight the importance of national identity.	52.9	44.9	0	2.2	0	4.48	.618
2	High school courses preserve or destroy the awareness of national identity,	68.1	11.6	2.9	8.7	8.7	4.21	1.344
3	High school courses develop a kind of value system through identity awareness.	52.9	44.9	0	2.2	0	4.48	.618
4	High school courses promote national and cultural values through different curricula and syllabi.	43.8	29.9	0	10.5	15.8	4.34	0.585
5	High school courses can play a pivotal role in the proof the authentic characteristics of national cultures and prove to be the way of creating one's own national identity in Saudi Arabia.	47.1	26.5	0	22.1	4.3	4.31	0.551
6	Attention was paid by high school course designers to the representation of content from the Saudi cultural domain such as art, literature, history, folklore studies, etc.	42.0	47.8	0	0	10.1	4.37	0.664
7	High school courses aim at enhancing and	37.0	58.0	0	0.7	4.3	4.26	.737

	highlighting the awareness of one's national values within one culture as a basic condition for accepting the others and the different.							
8	High school courses should identify the value elements and specific characteristics of national identities.	68.1	8.7	2.9	8.7	11.6	4.21	1.344

As shown in Table 1, the questionnaire included eight items on the protection of student national identity in high-school courses. These items generated the strongest agreement with the positive effects that high-school courses play an important role in protecting student national identity. The first item concentrates on the role of high school courses in highlighting the importance of national identity. (M= 4.48). The majority of respondents (94%) agreed with the role of high school courses in highlighting the importance of national identity by including several fruitful texts and useful examples. Also, these courses allow students to ask meaningful and clarification questions to foster different kinds of students' cognitive skills such as high-order thinking skills like critical thinking, problem-solving, and communication skills. Furthermore, approximately 80% of the respondents reported that the high school courses could preserve or destroy the awareness of national identity because of the effectiveness of the learning material (hidden curriculum) and the role-play of teachers. Also, high school courses pay attention to developing a kind of value system for students through identity awareness. As table 1 shown, above 75% of the study participants assert that high school courses promote national and cultural values through different curricula and syllabi as well as play a pivotal role in the proof of the authentic characteristics of national cultures and prove to be the way of creating one's own national identity in Saudi Arabia.

Notably, more than 70% of respondents stated that there is a need to pay attention by high school course designers to the representation of content from the Saudi cultural domain such as art, literature, history, folklore studies, etc. Indeed, almost 75% of participants highlighted that high school courses aimed at enhancing and highlighting the awareness of one's national values within one culture are a basic condition for accepting the others and their difference. Also, high school courses should identify the value elements and specific characteristics of national identities.

Table 2

The Extent to Which Islamic Teachers Agree or Disagree with Statements on the extent of inclusion of national values in high school courses.

N	Statement	Strongly agree (5)	Agree (4)	Undecided (3)	Disagree (2)	Strongly Disagree (1)	Mean M	Standard deviation SD
1	High school courses emphasize the understating of the unity of the Arabic language and Saudi culture.	43.8	29.9	0	10.5	15.8	4.34	0.585
2	High school courses spotlight respect for the place of birth and homeland.	47.1	26.5	0	22.1	4.3	4.31	0.551
3	High school courses make a point of service to human beings.	29.9	46.1	10	4	10	4.31	0.551
4	High school courses improve student work perfection.	37.0	58.0	0	0.7	4.3	4.26	.737
5	High school courses increase students' honesty and integrity.	21.7	38.4	9.4	16.7	13.8	3.60	1.363
6	High school students are getting hospitality experiences through school courses.	42.0	47.8	0	0	10.1	4.37	0.664
7	High school courses improve the students' loyalties to the homeland.	47.1	40.6	0	5.1	7.2	4.21	0.841
8	High school courses encourage the students' sense of duty to support their community.	68.1	11.6	2.9	8.7	8.7	4.21	1.344
9	High school courses appreciate and	68.1	11.6	2.9	8.7	8.7	4.21	1.344

	recognize Saudi society's generosity.							
10	High school courses hearten maintaining strong family relationships.	52.9	44.9	0	2.2	0	4.48	.618
11	High school courses educate the student to be peaceful and calm in their society.	68.1	11.6	2.9	8.7	8.7	4.21	1.344
12	High school courses build good relationships with people of different faiths and beliefs.	52.9	44.9	0	2.2	0	4.48	.618

As shown in Table 2, the majority of respondents (74%) agreed with high school courses emphasize the understating of the unity of the Arabic language and Saudi culture. According to the Saudi Constitution (1992), the Saudi culture has written in the Arabic language which is the Holy Quran language so the role of education is to improve its skills, structure, and semantics. Illustrating this, the first statement of the questionnaire generated the strongest agreement with the role of high school courses in emphasizing the understating of the unity of the Arabic language and Saudi culture. Furthermore, the majority of questionnaire respondents (73%) valued that high school courses spotlight respect for the place of birth and homeland by addressing the national battles, and the Saudi civilization.

Regarding the national values, almost (70%) of the study respondents stated that high school courses make a point of service to human beings to strength strengthen the government at the local and global levels. Also, high school courses improve student work perfection (M=4.26) as well as increase students' honesty and integrity (M=3.60). Illustrating these statements, research showed a clear correlation between work perfection and honesty and integrity (Nigora, 2022). Honesty focus on seeking facts and fairness and straightforwardness of right conduct while integrity concentrates on adopting strong and positive moral principles. So, these values bear a high quality and high level of student work perfections. Moreover, more than (70%) of respondents agreed that high school students are getting hospitality experiences through school courses related to Saudi customs. Additionally, the majority of questionnaire respondents (75%) stated that high school courses improve the students' loyalties to the homeland by encouraging students to dent to be more active and productive in their society. Also, these courses encourage the students' sense of duty to support their community by offering volunteer opportunities in different charitable sectors.

Essentially, table 2 shows high school courses appreciate and recognize Saudi society's generosity (M=4.21). Approximal (73%) of study participants assert the role of high-school students in representing the Saudi society's generosity through social media with valid and attractive content which getting from schools. As we know, Saudi society is a united and collective society that needs to hearten maintain strong family relationships in high school

courses as the study respondents mentioned. Therefore, it is teachers' responsibility to educate students to be peaceful and calm in their society by providing them with solid information at the high school level. Also, more than (75%) of study participants mentioned there is a need to build good relationships with people of different faiths and beliefs through high school courses. The findings are consistent with the findings of several studies such as Subheyin, et al, (2017), Chijioke and Irechukwu (2022), and Ibodovich (2022) in terms of the role of school courses in building students' social characteristics which allow them to coexist with others.

### **Conclusion**

The present study focused on Islamic teachers' perceptions about the extent of inclusion of national values in high school courses. Considering that majority of study participants reported that high school courses spotlight respect for the place of birth and loyalty to the homeland. Also, there is a need to build good relationships with people of different faiths and beliefs, to educate the student to be peaceful and calm in their society through high school courses. Additionally, high school courses make a point of service to human beings by encouraging the students' sense of duty to support their community.

### **Pedagogical Implications**

This study has provided a meaningful recommendation for future research which includes the following:

1. It is important to investigate perceptions of teachers in other educational levels such as intermediate, and middle schools, and the undergraduate and graduate levels.
2. It is essential to address how to increase the high school courses' effectiveness to protect students' national identity and improve the national values.

### **Recommendations for further research**

It is recommended that further research would address other types of values such as morals, and business by using different kinds of participants such as stakeholders, students, parents, and school principals.

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