

The Degree to Which Islamic Education Textbooks for the Basic Stage Include Human Rights Concepts from the Point of View of Islamic Education Teachers

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Abstract

The aim of the current study is to identify the degree to which Islamic Education textbooks for the basic stage include human rights concepts from the point of view of Islamic Education teachers. The survey descriptive approach was used. The study population consisted of (150) male and female teachers randomly selected from public schools at Al-Jami'ah Directorate of Education in Amman, Jordan. To achieve the requirements of the study, a questionnaire was constructed that consisted of (27) items divided into five parts. The results revealed that the degree to which Islamic Education textbooks for the basic stage include human rights concepts from the point of view of Islamic Education teachers was high. The results showed that there were no significant differences that can be attributed to the gender variable, while there were significant differences that can be attributed to the academic qualification variable in terms of all the rights and in favor of the post graduate teachers. The study recommended the Islamic Education textbooks to focus more on the gender equality topic.

Keywords: Islamic Concepts, Educational Stage, Human Rights Organizations, Islamic Education Teachers, Islamic Education Textbooks.

Introduction

One of the virtues of Islam for humanity is that it brought forward a comprehensive and sound approach to educating souls, raising generations, forming nations, and building civilizations.

Allah, the Almighty wanted Islamic Sharia, that He chose as a sound approach for his bondmen, to be the conclusion of the laws of heaven. Islamic Sharia is valid for every time and place, and meets all aspects of human life, as it is consistent with common sense and with human interaction with the universe and life.

Human rights occupy a distinguished place in the lives of societies and peoples. Their scope has exceeded the field of law to include politics, philosophy, religion and almost all other sciences, to the point that international politics have begun to crystallize and be shaped in accordance with the human rights concepts. The rapprochement between the West and the East has taken its course on the basis of recognizing human rights as a condition for international cooperation and rapprochement between peoples. Human rights relate to society and its cohesion, and represent a contributing factor to establishing relationships based on understanding and respect. When it comes to development, human rights represent a basis for achieving development in its comprehensive sense. However, when linked to politics, human rights represent a guarantee for the proper transfer of power and the protection of society from overturns and upheavals with serious consequences (Ibn Ramadan, 2001).

From among the creatures on earth, Islam has assigned man a special value. Man is the creature whom Allah, the Almighty has honored and made him a successor on earth. He subjected the universe above and below him to be at his service, granting him rights and freedoms, and endowing him with powers and energies that distinguish him from all other creatures (Al-Maqousi and Al-Khawaldeh, 2012).

Islam's concern for man is evident in its determination of rights, which include the individual's right to life, security, freedom, property, and other rights that surround man with an aura of respect and appreciation. The Holy Qur'an and the Sunnah of the Prophet are the greatest world's constitutions in terms of respecting man's rights and basic freedoms (Najm, 2010).

The rights that Allah, the Almighty has granted to man include all stages of his life, in addition to including whatever guarantees the dignity of the entire human species without exception, including the right to life. Allah, the Almighty said, "Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation or murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind (Surat al- Mai'dah (The Table), Verse 32). Thus, it can be said that Islam has defined the meaning of all rights and freedoms, in a way that preserves man's dignity and guarantees his rights, whether that is by establishing the traditional public freedom, the economic rights, the social rights, or otherwise (Al-Shafe'y, 1998).

During the 21st century, the issue of human rights has received increasing attention in most countries, as it became the most important issue among educational, social and political issues, being a civilizational issue and a tool for political pressure. Thus, the concept of human rights has become one of the common concepts in the modern political and educational literature. Hence, many countries have tended to increase interest in teaching human rights concepts.

In fact, this increasing interest in human rights issues is due to the growth of ideas and values calling for public freedom and democracy, and to the fact that man, for whom these rights are established, is the basis for every development and progress intended to be achieved. This means that providing the necessary guarantees that ensure enjoying an appropriate number of rights and freedoms is considered one of the important gateways to achieving the desired goals of any project or community development plan (Douglas, 2012).

There are many institutions that bear responsibility for human rights and their roles vary greatly, but the effectiveness of the role of the educational institution, the basis of which is the school, in teaching students the concepts of human rights and raising them to know and respect them is unmatched by any other institution. In the process of socialization, the school derives its strength and effectiveness from being an official institution that reflects the point of view of the political and social system. Whatever the school issues in its educational curricula enjoys high credibility and outstanding positive behavior among students. Thus, the knowledge, values, and moral principles that students learn at school are firmly established in their minds and last for a long time, forming a long-term impact on their future, since teaching human rights concepts, disseminating moral values, and nurturing the generations on respecting them stems from the educational curriculum (Al-Maqousi, 2012).

Based on the fact that the curriculum in its modern sense represents a set of educational experiences that the school prepares for its students to help them achieve comprehensive and integrated development in various aspects of their personality, it must play its role as an educational means that contributes to achieving this comprehensive and integrated development to enhance awareness of man's place in society. Among the educational proposals to improve official curricula is the need to emphasize that they prepare the personality for the possibilities of change in the community's cultural patterns, values, morals and standards contained in its culture. The curriculum contributes to preparing the learners' personality in a way that enables them to interact with the different situations and gain important life experience (Al-Madhoun, 2016).

The most prominent component of the educational system in any society is the school curricula, which are an important means on which educational institutions rely in order to achieve their goals. Through school curricula, students acquire the most important general rules of their community and exploit the general and physical abilities they possess to achieve their desires and ambitions (Aleimat, 2014). Teachers have to help students to learn through the lessons to acquire the knowledge, concepts, skills, attitudes and values they need to fit into the various walks of life.

The significance of human rights principles lies in the fact that they preserve the balance of the Muslim community, restore its confidence in its Islamic educational thought, enhance its ability to root imported concepts, differentiate between the features of the Islamic educational concepts and the western educational ones, and replace them with authentic Islamic concepts. In addition, human rights principles help the individuals to appropriately communicate directly and indirectly with others; to deal with them according to the Islamic approach; to select their life approach and attitudes; to envision what to follow in their life, and refine this vision until it becomes compatible with their life (Al-Madhoun, 2016).

Like other textbooks related to the concept of human rights principles, Islamic Education textbooks for the basic stage in Jordan consider human rights an integral part of Islam as a belief in the Jordanian community. This is embodied in the person's relationship with Allah, with himself, and with other people. In addition, these curricula provide practical models of the behavioral practices of human rights. One of the most important goals of teaching Islamic Education is to refine morals, educate virtues, and develop human moral awareness. On the other hand, the concepts of human rights are considered of the most important moral aspects

of man; and so, the Islamic Education curricula and textbooks must include clear objectives for instilling these values in students. These curricula and textbooks enhance interest in values and work to consolidate them, based on their concern of the human values, and the community's cultural legacies, on which they rely as evidence with a religious dimension and an evaluative one.

Despite the widespread circulation and use of the concept of human rights and basic freedoms in our contemporary daily life, it is difficult to define all the content of human rights, from a purely scientific perspective, and to study their various dimensions, goals and aspects. There are many different definitions and concepts depending on the ideological and cultural convictions and the legal and philosophical schools to which the researcher who defines this concept belongs.

A large number of terminological definitions attempted to define the concept of human rights. For example, Abdel-Da'im (2015), defined human rights as the natural genuine rights without which we cannot live as human beings. As for Badran (2013), he defined it as the study of personal rights that are nationally and internationally recognized, and that fall under a particular civilization, and ensure a combination of affirming and protecting human dignity on the one hand, and maintaining public order on the other hand. In general, human rights are defined as the rights that every man on earth acquires without prejudice or discrimination, regardless of his race, nationality, gender, language or religion. Hence, every individual in the world has the right to enjoy his rights without violating them, and in a way that guarantees him a life of dignity and equality. Human rights are represented by the following: freedom, such as freedom of belief, freedom of opinion and expression, protection from enslavement and torture, the right to life, the right to work and education, the right to obtain human rights, and to protect and maintain social status. It should be noted that these rights are acquired by every individual anywhere in the world, and they are spontaneously requested by the responsible authorities or those assigned to do so (Al-Shukri, 2016).

From all that has been previously mentioned, it can be said that the concept of human rights has focused on three basic elements: the human nature, through a comprehensive view of man with his human components of body, mind, and soul; the quality of rights, i.e. their characteristics and type; and protecting rights: the importance of protection as it is a component of human rights. There is no meaning in recognizing human rights unless they are supported by protection in order to survive at both the national and international levels.

According to what was confirmed by (Al-Baghdadi, 2015; Shatnawi, 2013), the importance of human rights lies in the following: ensuring the minimum and necessary requirements for a person to live in dignity, whether at the level of his basic needs, such as the right to food, housing, and the right to education. This prompts man to exploit opportunities available to him, and guarantees human freedoms, such as freedom to choose a lifestyle, freedom of speech, and freedom to choose the political affiliation that the individual wishes to support. In addition, human rights ensure that all of these freedoms provide individuals with protection from assault and persecution by any stronger or higher authority.

Williams (2020) and Lapayse (2016) emphasized several characteristics of human rights, the most prominent of which is: Human rights are universal and inalienable. This principle is

considered the cornerstone of the international law of human rights, which appeared for the first time in the Universal Declaration of Human Rights in 1948, and in which all countries agreed to at least one of the main human rights treaties contained therein, while about 80% of the countries agreed to 4 or more treaties. Human rights are characterized by being inalienable, as one can only withdraw from them in certain circumstances, such as restricting a person's right to liberty as a result of a court ruling that he or she is guilty of committing a crime of some kind.

In Jordan, the issue of human rights and public freedom has gained a great deal of importance, as these rights and freedoms were embodied in the Jordanian Constitution of 1952, and in other legislation and laws complementary to it. Some of these rights and freedoms are as follows: (Al-Shorbaji, 2012; Al-Saktawi, 2013)

- **The right to life:** This means man's right to preserve and respect his personal freedom, dignity, livelihood, without anyone assaulting his life, and the need for the state to fulfill its responsibility towards individuals. This right is stipulated in the provisions of Article (7) of the Jordanian Constitution, and Article (3) of the Universal Declaration of Human Rights.
- **The right to equality:** This means the equality of all people before the law in terms of rights, duties, and legal protection without discrimination for any reason. This right is stipulated in Article (16) of the Jordanian Constitution, Articles (1 and 2) of the Universal Declaration of Human Rights, and Article (26) of the International Covenant on Civil and Political Rights.
- **The right to security:** This right is considered one of the most important individual freedoms. No one may be arrested except in accordance with a law, and no crime may be committed except according to a text. This right is stipulated in Articles (8, 9) of the Jordanian Constitution, Articles (3,8,9,11) of the Universal Declaration of Human Rights, and Article (9) of the International Covenant on Civil and Political Rights.
- **The right to citizenship:** This means the legal bond that links the individual to the state. This right is used to explain the nature of the legal relationship between the individual and the state as determined by the state. This right is stipulated in Articles (5) of the Jordanian Constitution, and Article (15) of the Universal Declaration of Human Rights.
- **The right to freedom of expression, opinion, and press:** This means Freedom to express one's opinion in writing or orally. This right is stipulated in Article (15) of the Jordanian Constitution, Article (19) of the Universal Declaration of Human Rights, and Article (19) of the International Covenant on Civil and Political Rights.
- **The right to complain and submit petitions:** This means enabling the individual to resort to public authorities and contact them to convey his complaint to them and ask them to intervene and provide justice. This right is stipulated in Article (17) of the Jordanian Constitution.

- **The right to confidentiality of correspondence:** This means that it is not permissible to reveal the confidentiality of correspondence between individuals, as this constitutes an attack and violation of freedom of thought. Monitoring correspondence is prohibited except within the limits stipulated in the law. This is stipulated in Article (18) of the Jordanian Constitution, and in Article (12) of the Universal Declaration of Human Rights.
- **The right to freedom of assembly:** This means enabling individuals to meet for a period of time to express their opinions through discussion or exchange of opinions and to persuade others to act within the limits of the law. This right is stipulated in Article (16) of the Jordanian Constitution, and in Article (20) of the Universal Declaration of Human Rights.
- **The right to work:** This means preserving the rights of workers and ensuring a decent life for them, as stipulated in Article (13) of the Jordanian Constitution, Articles (23,24) of the Universal Declaration of Human Rights, and Articles (22,6,7) of The International Covenant on Economic, Social and Cultural Rights (ICESCR).
- **The right to education:** The Jordanian Constitution guarantees the right of individuals to education by making it compulsory and free at the basic level, and free at the secondary level. This right is stipulated in Articles (6, 19, ,20) of the Jordanian Constitution, and in Article (26) of the Universal Declaration of human rights.
- **The right to freedom of belief and worship:** This means the person's freedom to embrace the religion or principle he wants, his freedom to practice his rituals secretly or in public, and his freedom to change his religion or belief, provided that this is done within the limits of order, public morals, and the social order prevailing in the Jordanian society. This is stipulated in Article (14) of the Jordanian Constitution, and Article (18) of the Universal Declaration of Human Rights.

It has become clear from the above that preserving human rights is the cornerstone of the stability of any society. No doubt that teaching human rights to members of society, introducing them to their culture, and transforming them into the reality of their life has a great impact in enhancing understanding the human rights on the one hand, and respecting and preserving them on the other hand, which necessarily leads to developing a sense of dignity and freedom.

In addition, including human rights in Islamic education textbooks ensures that students absorb them, especially since Islamic education curricula are full of noble Islamic attitudes and values. The results of this study also give Islamic education curriculum designers ideas about the level of learning of students in the basic stage of human rights and adaptation to the concepts of this era and the results of this study benefit human rights supervisors in education directorates, as the results of this study may direct them to consider Islamic education curricula as an introduction to teaching human rights.

The researcher was interested in the degree of inclusion of human rights in Islamic education textbooks, because the researcher specializes in teaching Islamic education, which

is a curriculum full of values and attitudes, and because students have become more opened to different societies than ever before as a result of the development of means of communication, they must possess a good level of human rights concepts that have become common topics among students, and have become criteria for judging some behaviors.

Previous Studies

Due to the significance of this topic, many previous studies dealing with human rights have been conducted, including the following:

Hamid (2023), carried out a study which aimed to identify the implications of teaching the Islamic Education curriculum in consolidating the principles of human rights and the concept of peaceful coexistence among intermediate school students from the point of view of teachers. The study adopted the descriptive approach. To achieve the aim of the study, a 31-item questionnaire was prepared and distributed to a sample of Islamic Education teachers of a preparatory school in Iraq. The results showed that the Islamic Education teachers' estimates of the implications of teaching the Islamic Education curriculum in consolidating the principles of human rights and the concept of peaceful coexistence among intermediate school students were low in the domains of social, political, economic, health, and intellectual rights. The results did not show significant differences in terms of the Islamic Education teachers' estimates of the implications of teaching the Islamic Education curriculum in consolidating the principles of human rights and the concept of peaceful coexistence that are attributed to the variables of gender and academic qualification.

Al-Jararwa and Al-Heyari (2022) conducted a study that aimed to determine the degree of human rights practice at Yarmouk University in light of Islamic Education and the Universal Declaration of Human Rights from the point of view of faculty members. The study population consisted of (1,124) faculty members at Yarmouk University for the year 2018 /2019. A questionnaire was used to achieve the aim of the study, and was distributed to a sample of (337) faculty members who were selected using the random stratified approach. The results of the study showed that the degree of the faculty members' practice of human rights was high from their point of view over all the items of the questionnaire. The results also showed that there were significant differences at the level of significance ($\alpha = 0.05$) in terms of the degree to which the faculty members at Yarmouk University practice human rights that is attributed to the college variable in favor of the humanitarian colleges. In light of these results, the researchers proposed a set of recommendations to promote the concept of human rights.

Al-Fahd (2016), carried out a study that addressed the degree of including human rights principles in the Social Studies textbooks for the intermediate stage in Saudi Arabia from the point of view of educational supervisors. The study adopted the descriptive approach. A questionnaire consisting of (24) items was prepared and distributed to a sample of (76) supervisors. The results showed that the degree of including human rights principles in Social Studies textbooks for the intermediate stage was medium in the domains of political, social, health, educational, intellectual, and economic rights. The results did not reveal significant differences in terms of the supervisors' estimates of the degree to which human rights principles are included in the Social Studies textbooks for the intermediate stage in Saudi Arabia that can be attributed to the variables of academic qualification and experience.

A study carried out by Al-Sleihat & Al-Husami (2011), aimed to identify the commitment degree of the University of Jordan in enhancing awareness of human rights concepts from the students' point of view. To achieve this aim, a questionnaire consisting of (70) items distributed over seven domains was prepared. The study sample was selected intentionally and consisted of (200) male and female students. The results of the study revealed a high degree of commitment from the University of Jordan in promoting the following domains of human rights: the right to belong and enjoy basic freedoms, the right before the law, economic rights, the right to education and health, the right to rights, the right to obtain services, and freedom of thought, religion and belief. Meanwhile, the university's degree of commitment to promoting the right to life and the right to security was medium. The results of the study also revealed that there were no significant differences in terms of the students' estimates of the degree of the University of Jordan's commitment to promoting human rights concepts that can be attributed to gender and college.

Al-Qur'an & al-Taweel (2011), carried out a study that aimed at investigating the status of human rights in the Jordanian higher education institutions from the students' point of view. To achieve the aims of the study, the study tool was distributed to (550) male and female students who were selected via a multi-stage sampling. Two scales were used: The first scale measures the practice of human rights in the Jordanian higher education institutions; whereas the second addresses the contribution of such institutions to the spreading of the human rights culture. The results revealed that the practice of human rights in the Jordanian higher education institutions is low in terms of the domains of personal, intellectual, political and social rights, while their contribution to the spreading of the human rights culture is medium.

Al-Makki (2015), carried out a study with the aim of identifying the extent of the availability of human rights concepts in Religious Education textbooks for the second cycle of the basic stage in the Syrian Arab Republic, and the extent of their adequacy from the point of view of specialized teachers and advisors. The descriptive analytical method was adopted. The study sample included (284) male and female teachers of Religious Education, and (64) male and female advisors. The study tool was an opinion questionnaire about the adequacy of human rights concepts in the Religious Education textbooks for the second cycle of the basic stage. The results of the study revealed that the estimates of the teachers and advisors of the availability of human rights concepts in the Religious Education textbooks were medium in the domains of human rights to life and civil, political, and social rights. The results did not reveal any significant differences in the estimates of teachers and advisors regarding the availability of human rights concepts in the Religious Education textbooks that can be attributed to the variables of gender, academic qualification, and experience.

Bani Ahmed (2014), carried out a study that aimed to identify the extent to which children's rights are implemented in accordance with the United Nations Charter at the private schools of Amman from the point of view of the teachers in these schools. To achieve this goal, a sample of (270) male and female teachers was selected. A 49- questionnaire was designed for the aim of finding out the extent of actual implementation of children's rights. Each group of items covers one of the four main aspects of children's rights. The results of the study revealed that there is an actual implementation of children's rights in Jordan in the four aspects of survival, participation, protection, and growth. The study also revealed that there is a strong significant relationship between the personal study variables and the independent

variables, as it was found out that the higher the teachers' income, the greater the orientation towards children's rights in terms of survival, participation, and growth. Meanwhile, awareness and knowledge of children's rights were below the required level.

Study Problem & Questions

Modern education is an important means that helps build learners and refine their human, religious and social personality through the positive change it brings about in their behavior. This enables them to serve themselves and their community and bring it to a high degree of progress. This can only be done through a system of values and ethics that govern their behavior in a way that makes them realize their rights and duties under this system.

Education plays a major role in building the individuals' integrated personality religiously, physically, mentally, behaviorally and socially, to enable them to harmonize their behavior and abilities. To achieve this, the Ministry of Education in Jordan emphasizes the need for curricula and textbooks in general and the Islamic Education textbooks in particular to include the values necessary to build this integrated personality. The most important values are the principles of human rights. In view of the role that textbooks play in providing students with the rights that are desired and accepted in society, it is necessary to know the point of view of Islamic Education teachers regarding the extent to which these textbooks include these rights.

Given the importance of human rights in general, and their significance in the Islamic Education textbooks, especially for basic stage students, and despite the attention these rights have received from educational researchers, studies in this field indicate the weakness of including these rights in textbooks. The results of Hamid's study (2023), and the study of Al-Qur'an and Al-Taweel (2011), revealed that human rights are not included in the Islamic Education textbooks from the point of view of teachers and students.

By surveying the opinions of some Islamic Education teachers about the extent to which Islamic Education textbooks for the basic stage in Jordan contain human rights concepts, the researcher, by virtue of his work in the educational field, noticed a shortage in the Islamic Education textbooks regarding human rights principles. Hence, the aim of the current study is to reveal the extent to which Islamic Education textbooks for the basic stage include human rights concepts from the point of view of Islamic Education teachers.

Study Questions

1. To what degree, do the Islamic Education textbooks in the basic stage include the human rights concepts from the point of view of Islamic Education teachers?
2. Are there significant differences in terms of the Islamic Education teachers' estimates of the degree to which Islamic Education textbooks in the basic stage in Jordan include human rights attributed to the variables of gender and academic qualification?

Study Significance

Theoretical Significance

The significance of the current study stems from the significance of the topic it addressed: including human rights principles in the Islamic Education textbooks at the basic stage, and

providing the national and Arab libraries with scientific educational materials on the subject of human rights, as these libraries suffer from a scarcity in the studies that address the degree of including human rights in the Islamic Education textbooks from the point of view of teachers. Moreover, this study provides methods of teaching human rights concepts, highlights the role of the school curriculum in developing human rights among students, and informs teachers of the students' shortcomings in order to address these shortcomings and work to develop them to be effective in achieving the goals. The study may also benefit future researchers in terms of preparing their studies based on the results of the current study.

Practical Significance

Provide recommendations and proposals to those responsible for developing school curricula, to develop these curricula in accordance with the individual's personality, the needs of society, and the requirements of the Islamic religion.

This study accompanies the process of preparing and developing Jordanian curricula, and so its results can be taken into account when developing these curricula

Study Terminology and Procedural Definitions

- **Inclusion Degree:** The degree to which the availability of human rights principles in Islamic Education textbooks for the basic stage in Jordan is measured from the point of view of teachers. The inclusion degree was measured through the questionnaire prepared by the researcher.
- **Human rights:** the basic rights and freedoms that a person must possess to achieve human dignity, which aim to guarantee and protect the meaning of humanity in various political, economic, and social fields (Amayreh, 2019). The researcher believes that the human rights are a set of common rules and standards agreed upon by international human rights conventions and legislation: the Universal Declaration of Human Rights (1948), the International Declaration on Political and Civil Rights (1966), and laws, legislation, and official documents in Jordan. Human rights were defined in this study as the social, personal, economic, intellectual, and faith-based rights.
- **Islamic Education Textbooks:** Islamic Education textbooks approved by the Ministry of Education in the Hashemite Kingdom of Jordan for teaching the 1-10 basic grades starting in the scholastic year 2014/2015.

Study Limits and Limitations

- **Human limitations:** The study was carried out on a sample of Islamic Education teachers.
- **Time limitations:** The study was carried out in the first semester of the scholastic year 2022/2023.
- **Place limitations:** The study was applied to the public schools at al-Jami'ah Directorate of Education in the capital, Amman.
- **Content Limitations:** The results of this study were determined by the nature of the tool used, its psychometric properties, and its validity and reliability.

Method and Procedures

Study Approach

The descriptive survey approach was adopted, being as an appropriate method to investigate the problem of the current study.

Study Population

The study population consisted of (264) male and female Islamic Education teachers from public basic schools at al-Jami'ah Directorate of Education in Amman, Jordan.

Study Sample

The study sample consisted of (150) male and female teachers who were selected through the stratified random sampling. The following table shows the distribution of the sample subjects according to the study variables.

Table (1)

Distribution of Study Subjects According to the Study Variables

Variable	Level	Number
Gender	Male	99
	Female	51
Total		150
Academic Qualification	Bachelor	61
	Postgraduate	89
Total		150

Study Tool

A questionnaire was constructed through the following steps:

- Review the educational literature related to the study, especially the previous studies that prepared similar tools in terms of including human rights, such as the study of (Hamid, 2023; Al-Fahd, 2016).
- Determine the purpose of the questionnaire: To measure the degree to which Islamic Education textbooks for the basic stage include human rights concepts from the point of view of Islamic Education teachers.
- Determine the principles of human rights: social rights, personal rights, economic rights, political rights, and intellectual and faith-based rights.
- Draft the questionnaire paragraphs, taking into account language ease, phrase clarity, and their suitability to the study subject.
- Construct the questionnaire in its initial form: the questionnaire consisted of (30) items distributed over the five human rights.

To facilitate interpretation of the results, the following method was used to determine the level of response to the tool's items:

- A weight was given to the alternatives: (strongly agree = 5, agree = 4, undecided = 3, disagree = 2, strongly disagree = 1).
- The responses of the study subjects to the five elements were divided into three levels: high, medium, and low. This is done by dividing the range of numbers 1-5 into three categories to get the range of each level, i.e. 1-5 = 1.33.
- Accordingly, the levels were as follows: low response: (1-2.33), medium response: (2.34-3.67), and high response: (3.68-5).

Tool Validity

To verify the content validity of the study tool, it was presented in its initial form to (9) reviewers specialized in the field of Curriculum & Teaching Methods, and Measurement and Evaluation to judge the fitness degree in terms of their linguistic wording and their belonging to the domain to be measured and to suggest any amendments they deem appropriate. After retrieving the questionnaires and reviewing the opinions of the reviewers, amendments were made based on the reviewers' opinions. The items that the reviewers deemed appropriate were selected, and the wording of some items were modified by 80%. In its final form, the questionnaire consisted of (27) items.

Tool Reliability

To verify the tool reliability, the test and retest method which is sometimes classified among the methods used in studying validity was used. The questionnaire was administered to a sample of (25) male and female teachers from outside the study sample, and then the questionnaire was re-administered to the same sample after two weeks had passed. The Pearson correlation coefficient was used to calculate the reliability coefficient for each domain. Table (2) shows these results.

Table (2)

The Pearson Correlation Coefficient for the Study Domains (Pilot Sample, N= 25)

Domain	No. of Items	Correlation Pearson Coefficient
Social Rights	6	0.89
Personal Rights	5	0.91
Economic Rights	5	0.88
Political Rights	5	0.94
Intellectual and Faith-based Rights	6	0.89
Total	27	0.90

The previous reliability coefficients for the study tool, calculated using the internal consistency method, indicate that the research tool has a degree of reliability and is appropriate for the study aims.

Application Procedures

To implement this study, the following steps were followed:

- Review the specialized literature related to this topic in order to benefit from the theoretical framework of these studies.
- Verify the validity and reliability of the questionnaire.
- Determine the study sample.
- Distribute the questionnaire to the Islamic Education teachers at the basic stage and ask them to fill it out and receive it from them personally through the school administration.
- Process the questionnaires and analyze the responses using the Statistical Packages for the Social Sciences (SPSS).

Study variables

A. Mediating variables:

- Gender: (Male Female).
- Academic qualification (Bachelor's, Postgraduate)

B. Independent variables: The degree to which Islamic Education textbooks for the basic stage include human rights concepts from the point of view of Islamic Education teachers.

Statistical Processing

To answer the two questions of the study, statistical analyzes were conducted as follows:

- To answer the first question, means and standard deviations were calculated at the item and domain levels.
- To answer the second question, the (t) test was used.

Results & Discussion

Results related to the first question: To what degree, do the Islamic Education textbooks for the basic stage include the human rights concepts from the point of view of Islamic Education teachers?

To answer this question, the means and standard deviations of the degree of the Islamic Education textbooks for the basic stage including the human rights concepts from the point of view of Islamic Education teachers were calculated at the level of each domain of the study. Table (3) shows the results for each domain and for the total domains.

Table (3)

Means and Standard Deviations of the Degree of the Islamic Education Textbooks for the Basic Stage Including the Human Rights Concepts from the Point of View of Islamic Education Teachers Arranged in Descending Order According to their Means

Rank	No.	Domains	M	SD	Estimate Degree
1	5	Intellectual and Faith-based Rights	3.83	1.10	High
2	4	Political Rights	3.81	1.09	High
3	1	Social Rights	3.71	0.99	High
4	3	Economic Rights	3.68	1.09	High
5	2	Personal Rights	3.66	1.09	Medium
Tool as a whole			3.72	1.07	High

Table (3) shows that the means of the tool as a whole was (3.72) which is considered a high degree of inclusion from the teachers' point of view. The intellectual and faith-based rights was ranked first with a means of (3.83) which is considered a high degree of inclusion, followed by the political rights which ranked second with a means of (3.81) which is also considered a high degree of inclusion. The social rights domain was ranked third with a means of (3.71) which is also considered a high degree of inclusion. The economic rights domain was ranked fourth with a means of (3.68) which is also considered a high degree of inclusion. Meanwhile, the domain of personal rights was ranked fifth with a means of (3.66) which is considered a medium degree of inclusion. The means and standard deviations of the study sample members' estimates were calculated on the items of each domain separately, and were as follows according to what was stated in the study tool:

Social Rights

Table (4)

Means and Standard Deviations of the Items of the Social Rights Domain Arranged in Descending Order According to the Means

Rank	No.	Items	M	SD	Estimate Degree
1	5	The Islamic Education textbooks focus on the relatives' rights	3.84	0.93	High
2	1	The Islamic Education textbooks consider talking about the parents' rights	3.81	1.06	High
3	3	The Islamic Education textbooks care about the children's rights	3.78	1.00	High
4	2	The Islamic Education textbooks care about the orphans' rights	3.75	1.00	High
5	2	The Islamic Education textbooks care about the right to get married and establish a family	3.68	1.09	High
6	6	The Islamic Education textbooks consider taking about gender equality in rights	3.65	0.87	Medium
Total Degree			3.71	0.99	High

Table (4) shows that the means of the items in the domain of social rights ranged between (3.65-3.84), where (5) items obtained a high estimate, while only one item obtained a medium estimate. Item (5) which states “The Islamic Education textbooks focus on the relatives’ rights) ranked first with a means of (3.84), while item (4) which states “The Islamic Education textbooks consider taking about gender equality in rights” ranked last with a means of (3.65).

The reason for this result may be attributed to the belief of Islamic Education teachers that the content of Islamic Education textbooks is composed according to specific objective standards, consistent with the principles of Islamic law, which created balanced human rights. The researcher also believes that the reason for this is due to the perception of Islamic Education teachers that the authors of the Islamic Education textbooks for the basic stage adopted the criterion of usefulness when selecting topics for human rights content. This means selecting the content in light of its real or functional meaning in life with the aim of providing the learners with the opportunity to face different life. Therefore, including the human rights concepts of the social domain in the Islamic Education textbooks for the basic stage was to a high degree, because of their connection to the students’ life, and so that they can benefit from them while dealing with the components that make up social human rights, as well as dealing with the social problems they encounter.

The results of this study differ from the results revealed by the study carried out by Hamid (2023) which showed that Islamic Education teachers’ estimates of the implications of teaching the Islamic Education curriculum in consolidating the principles of human rights and the concept of peaceful coexistence of intermediate school students were low in the domains of social rights. The results of this study also differ from the results revealed by the study carried out by Al-Fahd (2016) which showed that the degree of including human rights principles in social studies textbooks for the intermediate stage was medium in the domains of social rights. The results of this study differ from the results revealed by the study carried out by Al-Qur’an & al-Taweel (2011) which revealed that the practice of human rights in the Jordanian higher education institutions is low in the domain of social rights.

Personal Rights

Table (5)

Means and Standard Deviations of the Items of the Personal Rights Domain Arranged in Descending Order According to the Means

Rank	No.	Items	M	SD	Estimate Degree
1	11	The Islamic Education textbooks care about the right to human dignity and equality	3.79	1.10	High
2	8	The Islamic Education textbooks care about the right to security and protection	3.78	0.96	High
3	7	The Islamic Education textbooks consider the right to justice and equality before the judiciary	3.71	1.05	High
4	10	The Islamic Education textbooks address the right to housing and the sanctity of its privacy	3.68	1.20	High
5	9	The Islamic Education textbooks care about the right to movement, immigration and residence	3.60	0.92	Medium
Total Degree			3.66	1.09	Medium

Table (5) shows that the means of the items in the domain of personal rights ranged between (3.60 - 3,79), where (4) items obtained a high estimate, while only one item obtained a medium estimate. Item (11) which states “The Islamic Education textbooks care about the right to human dignity and equality” ranked first with a means of (3.79), while item (9) which states “The Islamic Education textbooks care about the right to movement, immigration and residence” ranked last with a means of (3.66).

The reason for this result may be attributed to the feeling of Islamic Education teachers that this domain has not received adequate attention from the authors of the Islamic Education textbooks, despite its importance, which means that there is a deficiency in including personal rights.

The results of this study differ from the results revealed by the study carried out by Al-Qur’an & al-Taweel (2011) which revealed that the practice of human rights in the Jordanian higher education institutions is low in the domain of personal rights.

Economic Rights

Table (6)

Means and Standard Deviations of the Items of the Economic Rights Domain Arranged in Descending Order According to the Means

Rank	No.	Items	M	SD	Estimate Degree
1	16	The Islamic Education textbooks address the individual property right	3.88	1.04	High
2	12	The Islamic Education textbooks address the right to collective property	3.85	1.07	High
3	15	The Islamic Education textbooks care about talking about the right to work	3.71	1.15	High
4	14	The Islamic Education textbooks include the right to social solidarity	3.68	1.18	High
5	13	The Islamic Education textbooks address the right to hold public positions and jobs	3.60	1.12	Medium
Total Degree			3.68	1.09	High

Table (6) shows that the means of the items in the domain of economic rights ranged between (3.60 - 3,88), where (4) items obtained a high estimate, while only one item obtained a medium estimate. Item (16) which states “The Islamic Education textbooks address the individual property right” ranked first with a means of (3.3.88), while item (13) which states “The Islamic Education textbooks address the right to hold public positions and jobs” ranked last with a means of (3.60).

The reason for this result may be attributed to the perceptions of Islamic education teachers at the basic stage of the importance of economic human rights, as these rights are among the necessities of the times, and at the heart of the needs of individuals and societies to achieve progress and prosperity. Economic human rights urge learners to bear responsibility, conserve money and time, encourage work and production, and make good investment of the nation’s resources. The economic human rights also include the value of mastering work, a value when

prevailed in a society, it achieves elevation, progress, and renaissance. There are also the values of appreciating professions and vocational work, avoiding the culture of shame at work, rationalizing spending, preserving public money, respecting private property, appreciating the value of time, and rejecting all work that affects the nation's economy. The researcher believes that economic human rights are among the conditions for the progress and advancement of societies, and therefore they are considered important at this age stage to prepare a generation that is motivated to embark on practical life and form a professional personality.

The results of this study differ from the results revealed by the study carried out by Hamid (2023) which showed that Islamic Education teachers' estimates of the implications of teaching the Islamic Education curriculum in consolidating the principles of human rights and the concept of peaceful coexistence of intermediate school students were low in the domains of economic rights. The results of this study also differ from the results revealed by the study carried out by Al-Fahd (2016) which showed that the degree of including human rights principles in social studies textbooks for the intermediate stage was medium in the domains of economic rights.

Political Rights

Table (6)

Means and Standard Deviations of the Items of the Political Rights Domain Arranged in Descending Order According to the Means

Rank	No.	Items	M	SD	Estimate Degree
1	21	The Islamic Education textbooks address talking about the right to hold political positions	3.88	1.11	High
2	17	The Islamic education books include topics about the right to vote and to stand for elections	3.86	1.01	High
3	20	The Islamic Education textbooks focus on the issues of the right to hold officials accountable	3.77	1.16	High
4	18	The Islamic Education textbooks topics about the right of Shura	3.72	1.03	High
5	19	The Islamic Education textbooks topics about the right to nationality	3.70	1.13	High
Total Degree			3.81	1.09	High

Table (7) shows that the means of the items in the domain of economic rights ranged between (3.70 - 3,88), where all the items obtained a high estimate. Item (21) which states "The Islamic Education textbooks address talking about the right to hold political positions" ranked first with a means of (3.88), while item (19) which states "The Islamic Education textbooks topics about the right to nationality" ranked last with a means of (3.70).

This result may be attributed to the conviction of Islamic Education teachers that they are satisfied with the role played by the Islamic Education textbooks in educating students in this field, and that the political rights are guaranteed by the Jordanian Constitution and international conventions. In addition, the authors of the Islamic Education textbooks are also

convinced of the importance of enhancing students' participation in political life, and making the educational school space close to political life. In addition, the school laws encourage students to truly participate in political activity.

The results of this study differ from the results revealed by the study carried out by Hamid (2023) which showed that Islamic Education teachers' estimates of the implications of teaching the Islamic Education curriculum in consolidating the principles of human rights and the concept of peaceful coexistence of intermediate school students were low in the domains of political rights. The results of this study also differ from the results revealed by the study carried out by Al-Fahd (2016) which showed that the degree of including human rights principles in Social Studies textbooks for the intermediate stage was medium in the domains of political rights. The results of this study also differ from the results revealed by the study carried out by Al-Qur'an & al-Taweel (2011) which revealed that the practice of human rights in the Jordanian higher education institutions is low in the domain of political rights.

Intellectual & Faith-based Rights

Table (8)

Means and Standard Deviations of the Items of the Intellectual and Faith-based Rights Domain Arranged in Descending Order According to their Means

Rank	No.	Item	M	SD	Estimate Degree
1	27	The Islamic Education textbooks include topics on the right to worship and practice religious rituals	3.91	1.06	High
2	22	The Islamic Education textbooks include the right to call for Islam (Da'wa)	3.88	1.04	High
3	25	The Islamic Education textbooks address topics about the right to think	3.82	1.02	High
4	24	The Islamic Education textbooks include topics about the right to opinion and expression	3.81	1.04	High
5	23	The Islamic Education textbooks focus on topics about the right to education	3.80	1.04	High
6	26	The Islamic Education textbooks raise topics about the prohibition of slavery	3.74	0.84	High
Total Degree			3.83	1.10	High

Table (8) shows that the means of the items in the domain of intellectual and faith-based rights ranged between (3.74 - 3,91), where all the items obtained a high estimate. Item (27) which states "The Islamic Education textbooks include topics on the right to worship and practice religious rituals" ranked first with a means of (3.74), while item (26) which states "The Islamic Education textbooks raise topics about the prohibition of slavery" ranked last with a means of (3.74).

This confirms the commitment of the Islamic Education textbooks for the basic stage to enhance students' awareness of their political rights. This was guaranteed by the Jordanian Constitution and reinforced by individuals exercising these freedoms without restrictions. This

was embodied by the state's guarantee of caring for these rights for all citizens on the basis that there shall be no compulsion in [acceptance of] the religion. The reason may also be attributed to the fact that the authors of the Islamic education textbooks are convinced of increasing students' awareness of the importance of intellectual rights, and of the right of groups to have their own culture that distinguishes them from other cultures. Thus, they feel that their rights are protected in this regard, and so they become more responsive in performing their duties.

The results of this study differ from the results revealed by the study carried out by Hamid (2023) which showed that Islamic Education teachers' estimates of the implications of teaching the Islamic Education curriculum in consolidating the principles of human rights and the concept of peaceful coexistence of intermediate school students were low in the domains of intellectual rights. The results of this study also differ from the results revealed by the study carried out by Al-Fahd (2016) which showed that the degree of including human rights principles in Social Studies textbooks for the intermediate stage was medium in the domains of intellectual rights. The results of this study also differ from the results revealed by the study carried out by Al-Qur'an & al-Taweel (2011) which revealed that the practice of human rights in the Jordanian higher education institutions is low in the domain of intellectual rights.

Results related to the second question: Are there significant differences in terms of the Islamic Education teachers' estimates of the degree to which Islamic Education textbooks in the basic stage in Jordan include human rights attributed to the variables of gender and academic qualification?

A. Gender Variable

To answer the question about the gender variable, the means and standard deviations of the tool domains and for the tool as a whole were calculated in light of the gender variable. Table (9) shows this:

Table (9)
Means, Standard Deviations, and T-test Results for the Degree to Which Islamic Education Textbooks for the Basic Stage in Jordan Include Human Rights in Light of the Gender Variable

Domain	Gender	No.	M	S	T-test	Significance
Social Rights	Male	99	33.22	7.257	2.015	.157
	Female	51	32.65	7.760		
Personal Rights	Male	99	28.70	6.740	1.103	.294
	Female	51	27.82	5.634		
Economic Rights	Male	99	35.82	8.317	.233	.630
	Female	51	35.62	8.058		
Political Rights	Male	99	35.11	9.220	.015	.903
	Female	51	34.47	9.059		
Intellectual & Faith-based Rights	Male	99	26.30	6.386	.261	.610
	Female	51	25.99	6.480		

The results presented in Table (9) indicate that there are no significant differences at the significance level ($\alpha = 0.05$) in terms of the Islamic Education teachers' estimates of the degree

to which Islamic Education textbooks at the basic stage in Jordan include human rights principles, given the importance of human rights in light of the gender variable in all of the study domains.

The reason for this can be attributed to several reasons, the most important of which are the modernizations that entered the educational system in Jordan and the accompanying procedures related to training teachers and organizing conferences and workshops, which brought about a change in the status of teachers. The application of the Jordanian curricula in general and the Islamic Education curriculum in particular to the principles of human rights has also led to a deepening of teachers' understanding of the principles of human rights. This result may be due to the state of educational enlightenment they experience in the school environments with all its aspects, and the search for new participatory experiences according to a cooperative understanding based on improving planning and implementation. All of these reasons make the differences between Islamic Education teachers in terms of their estimates of the degree to which Islamic Education textbooks include human rights insignificant.

The results of this study are consistent with the results of the study carried out by Hamid (2023), which showed no significant differences in the estimates of the Islamic Education teachers of the implications of teaching the Islamic Education curriculum in consolidating the principles of human rights and the concept of peaceful coexistence in light of the gender variable.

B. Academic Qualification Variable

To answer the question about the economic variable, the means and standard deviations of the tool domains and for the tool as a whole were calculated in light of the academic qualification variable. Table (10) shows that:

Table (10)

Means, Standard Deviations, and T-test Results for the Degree to Which Islamic Education Textbooks for the Basic Stage in Jordan Include Human Rights in Light of the Academic Qualification Variable

Domain	Academic Qualification	No.	M	SD	T	Significance
Social Rights	Bachelor	61	32.64	8.358	24.6	.000
	Post Graduate	89	33.71	4.626		
Personal Rights	Bachelor	61	27.70	6.764	12.9	.000
	Post Graduate	89	29.76	4.234		
Economic Rights	Bachelor	61	35.20	8.967	19.7	.000
	Post Graduate	89	37.09	5.377		
Political Rights	Bachelor	61	34.10	9.928	10.6	.001
	Post Graduate	89	36.60	6.284		
Intellectual & based Faith	Bachelor	61	25.35	6.998	31.7	.000
	Post Graduate	89	28.21	3.927		

The results presented in Table (10) indicate that there are significant differences at the significance level ($\alpha = 0.05$) in terms of the degree of the Islamic Education textbooks for the

basic stage in Jordan include human rights principles in light of the academic qualification variable in all the Islamic Education textbooks for the basic stage in Jordan, and in all of the study domains and in favor of the teachers with a postgraduate degree.

This may be attributed to the fact that the Islamic education teachers who hold a postgraduate degree believing that they are more capable to judge the extent to which the Islamic Education textbooks include human rights due to their postgraduate studies at the university, which allowed them to study academic courses that help them understand human rights principles.

The results of this study are consistent with the results of Hamid's study (2023), which revealed no significant differences in Islamic Education teachers' estimates of the implications of teaching the Islamic Education curriculum in consolidating the principles of human rights and the concept of peaceful coexistence according to the academic qualification variable. The results of this study are also consistent with the results revealed by the study carried out by Al-Fahd (2016) which showed no significant differences in terms of the advisors' estimates of the degree of including human rights principles in the Social Studies textbooks for the intermediate stage in Saudi Arabia that are attributed to the academic qualification variable.

Recommendations

1. The Islamic Education textbooks should consider talking about gender equality in rights.
2. The Islamic Education textbooks should focus on the right of movement, immigration and residence.
3. The Islamic Education textbooks should include topics taking about the right to hold public positions and jobs.
4. Further studies should be carried out in different educational stages and different samples that were not included in this study, using other tools such as interviews, observation, and the analytical approach.

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