

The Degree of the Contribution of the Islamic Education Textbooks in Promoting the Values of Moderation among Students of the First Three Grades from Teachers' Perspectives

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Abstract: The study aimed to investigate the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades from teachers' perspectives and uncover any differences in the degree of the contribution due to the teachers' gender and students' grades. The study used the descriptive analytical design to achieve the objectives of the study. A questionnaire consisting of (71) items divided into (3) fields: faith, worship, and transactions was distributed to a random sample of (150) male and female teachers of the first three grades at Irbid's directorate of education. The results showed that the degree of the contribution of the Islamic education first three grades' textbooks as a whole in promoting the values of moderation was medium and that there were no statistically significant differences due to the impact of the teacher's gender and the class he teaches. The study recommended the need to increase students' awareness of the importance of moderation in transactions, the need to focus on instilling the values of tolerance and moderation among the students of the first three grades by the educational institutions and finally the need to hold specialized seminars by the school administrations to show Islam's moderation and forgiveness.

Keywords: Islamic Education Textbooks, Values, Moderation, The first three grades' students

درجة إسهام كتب التربية الإسلامية في تعزيز قيم الوسطية لدى طلبة الصفوف الثلاثة الأولى من وجهة نظر المعلمين

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هدفت الدراسة التعرف إلى درجة إسهام كتب التربية الإسلامية في تعزيز قيم الوسطية لدى طلبة الصفوف الثلاثة الأولى من وجهة نظر المعلمين، والكشف عما إذا كانت هناك فروق في درجة الإسهام تعزى لأثر جنس المعلم، والصف الذي يدرسه. استخدمت هذه الدراسة المنهج الوصفي التحليلي لتحقيق أهداف الدراسة وأعدت استبانة تكونت من (71) فقرة، موزعة على ثلاثة مجالات: العقيدة، والعبادات، والمعاملات. وطبقت على عينة عشوائية من معلمي الصفوف الثلاثة الأولى في مديرية التربية والتعليم للواء قصبه إربد، بلغ عددهم (150) معلماً ومعلمة. أظهرت النتائج أن درجة إسهام كتب التربية الإسلامية ككل للصفوف الثلاثة الأولى في تعزيز قيم الوسطية كانت متوسطة. كما أظهرت النتائج عدم وجود فروق ذات دلالة إحصائية تعزى لأثر جنس المعلم، والصف الذي يدرسه. وأوصت الدراسة بضرورة تعزيز الوعي لدى الطلبة بأهمية الوسطية في المعاملات، وأن تركز المؤسسات التربوية على غرس قيم التسامح والوسطية لدى طلبة الصفوف الأولى، وعلى إدارات المدارس أن تعقد ندوات متخصصة لإظهار وسطية الإسلام وتسامحه..

الكلمات المفتاحية: كتب التربية الإسلامية، قيم، الوسطية، طلبة الصفوف الثلاثة الأولى

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Introduction

Moderation in Islam indicates a righteous opinion, and it does not mean neutrality or gathering between two contradicting things (Habiballah, 13, 2004). The word “moderator” in language comes as a noun that means “in between” i.e., the two parts of a thing. It might come as an adjective meaning better. It also comes meaning justice (Ibn Al-Mandhoor, n.d). Whatever its use, moderation indicates mildness, originality, favour, charity, equitability, being in between, power, trust, dignity, and honesty. Idiomatically, moderation is linked to a rational, mental choice that is characterized with mildness, balance, and psychological calmness. It also allows directing vision to the best and most convenient decisions and to act perfectly in different sides of human life (Al-Madghri, 2008). The moderation of the Islamic education generally and particularly is based on right bases and clear evidence that draw their legality from the Holy Qur'an, the Prophet Sunnah and companions and followers of the Prophet. The scholars of Islam agreed that moderation is a principle to be taken into consideration and to be implemented and that rebellion has to be rejected (Baslom, 2004). The forms and features of moderation are obvious in the basics and branches of Islam and their applications are proved in the fields of the Islamic faith and law (morals, worship, and transactions) and all fields of life (Husseini, 2011).

The values of moderation in Islam were classified to be among old topics that were discussed by the Islamic educational scholars like Ibn Al-Qayyim. He frankly pointed to the fact that "Allah religion is between exaggerators and those boorish in Islam and, the best of all are those of the moderated style who ascended from default of wasters and who didn't follow up the exaggeration of aggressors" (Ibn Al-Qayyim, 182: 2008). In light of some behaviour that appeared as extremist and insufficient for the good principles of Islam, the subject of moderation reverted and gets the attention of researchers as well as scholars nowadays. So, moderation is now becoming an integrated approach that is not limited to a certain element or rule; Islam represents moderation, and its nation is mild and moderate (Abu-Jaber, 2014; Al-Basheer, 2008; Al-Sallabi, 1999).

Due to the fact that the Islamic education textbooks were the main cognitive part from which students receive diverse religious knowledge and information, paying attention to these books and their information and facts are considered for learners in different educational stages especially in the child-

hood stage, which is represented in the first three grades given their importance in the balanced cognitive and psychological structure for young learners. Furthermore, the Islamic education curricula of the first three grades were prepared according to very important standards, such as: acquiring children with the correct knowledge on basic religious concepts adequate for their intellectual level. Moderation and avoiding inflexibility and randomization have been taken in consideration as basic principles in the type of cognition and knowledge submitted to children (Ministry of Education, 2018). Moderation in the Islamic education curricula shows its significance from achieving balance between the individual and the group, and between the soul and the material via a correct science that rejects extremism. Moderation cannot be achieved in the presence of ignorance and incorrect opinions in religion (Al-Asmar, 2008; Habiballah, 2004).

In the same context, (Abu-Daf, 2004; Abu-Jaber, 2014; Al-Asali, 2010; Al-Jallad 2004) pointed to the significance of instilling the good values and morals, moderation, and the positive religious awareness by the curricula among students. Since the Islamic education subject is considered to be an important tool in forming the thought and making changes among students and since their content is sensitive and essential as it influences students in general and the students of the first three grades in particular, the Ministry of Education in Jordan worked hard to include the clear connotations referring to moderation through the general guidelines of the Islamic education textbook. It is supposed that such connotations come as topics which can be detailed, explained, and discussed between students and teachers (Ministry of Education, 2018).

It is worth mentioning that school textbooks were greatly argued in terms of the principles they support from one hand and overcoming the well-known standards of evaluating the educational textbooks on the other (Qakhoun, 2016). The topics of such textbooks became susceptible to interpretation and explanation apart from clear standards. Among these textbooks that were affected by such issues was the Islamic education textbooks due to their social and emotional privacy among the members of the community (Abu-Jaber, 2011) and since they are considered a basic rule in acquiring students' values and cognition which the society seeks to convey logically and rationally.

According to the above and in light with the goals of the content of the Islamic Education textbook in

schools in terms of their responsibility to develop and promote the concepts of the Islamic education among students, the content of the Islamic education books is supposed to focus on balancing learners; this balance should be in the intellectual, psychological and social fields so that the student can perform his mission in life correctly, and win god's will in the eternal life (Al-Asali, 2010; Al-Jallad, 2004).

Since the childhood period occupies an important place in the lives of students regarding their social, psychological, and cognitive structure, instilling the values of moderation has to accompany students from the very beginning of their learning process to avoid being victims to extremism or misunderstanding of the principles of Islam's good principles. In accordance to the importance and effect of the Islamic education textbooks on the students of the first three grades by providing them with various values, which must focus on the concept of moderation through topics submitted to young learners, the researchers realized the importance of conducting a scientific study to stand on the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the first three grade students from their teachers' point of view.

Study Problem and Questions

Newspapers and social media provide us with different images and forms of the different intellectual issues of extremism, which are considered mistaken, and they are a proof for the absence of the values of moderation. The conference on the role of the Arab universities in promoting the values of moderation among the Arab youth that was held in Medina in 2001 confirmed the need to fight extremism and it indicated a defect in committing with moderation and mildness calling for enhancing this principle especially among students.

According to the fact that the reality evokes to have an educational effort to ascend the values of moderation among the young generations and contributes to the inclusion with the global human thought without any bias to a certain culture, the values of moderation as a concept and a remedy got the attention of many academic and societal institutes. Many educational and scientific conferences, workshops, seminars, and meetings were held on that topic. They recommended the need to foster these values in different educational fields. The conference titled "Moderation, a method of life (2005)" recommended employing education to promote the

values of moderation and mildness. Also, the seminar entitled with "Islamic values and education curricula", which was held in 2009 through a cooperation between the Islamic Educational, Scientific and Cultural Organisation (ISESCO) and the International Institute for Islamic Thought, recommended preparing Islamic education curricula throughout a common perspective that assures the values of moderation and mildness (Al-Juhani, 2012). This was also the focus of the "first International Conference for Islamic Education" (The International Centre for Islamic Education, 1983). Furthermore, the "Second International Conference for Moderation Forum for Culture and Thought" which was held in Jordan in (2006) called for developing the educational curricula through using school textbooks that affirm the values of moderation and mildness; so, they are reflected on a generation able to absorb Islam with its comprehension and forgiveness.

While supervising students of the practical education (practical training), the researchers observed an insufficient care for focusing on the values of moderation and mildness in their teaching process to the first three grades by the students of the training; they present such values as information and knowledge which might not be linked to young learners' reality. the researchers had to tackle this problem for the following reasons: curricula have an essential role in promoting such values among students, recommendations of Al-Feqqi (2011) and Balki (2011) on the importance of the presence of having moderation values in all school curricula and since the Islamic textbooks, particularly those for the first three grades, the need to include the moderation values as a concept and application and in light of the need to include such values in the content of the Islamic educational textbooks as recommended by (Al-Juhani, 2012). Therefore, the researchers tackled this problem through answering the following questions:

Main question: What is the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades from their teachers' perspectives? Here are the sub-questions of this main question:

1. What is the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades in the field of faith from teachers' perspectives?

2. What is the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades in the field of worship from teachers' perspectives?
3. What is the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades in the field of transactions from teachers' perspectives?
4. Are there any statistically significant differences among the members of the study sample that are attributed to the variables of the class taught by the teacher and the teacher's gender?

Study Objectives

1. Uncovering the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades in the fields of faith, worship, and transactions from their teachers' perspectives.
2. Clarifying the individual differences in the responses of the members of the study sample on the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades in light of the variables of the teacher's gender and the class taught by the teacher.

Significance of the study

1. Presenting information related to the Islamic education textbooks about the presence of moderation in their contents. The study presents the designers of the Islamic education textbooks with scientific signs and connotations that might contribute to developing the design of such curricula.
2. Contributing to developing the perspectives of the teachers of the first three grades regarding equipping the values of moderation among their students in their early stages.
3. Opening the horizons for researchers and people interested towards conducting studies linking the curricula and the values of moderation in different fields and aspects.

Procedural Definitions

The procedural definitions of this study were presented in a manner that includes all the definitions that represent the structure of the study, and the

reader has a clear vision of the current study. The procedural definitions of this study, as follows:

Degree of Contribution: what values of moderation the Islamic education textbooks submit to the first three grades through their content.

Islamic Education Textbooks of the First Three Grades: The Islamic educational textbooks assigned by the Ministry of Education which are taught in the Jordanian schools. (Ministry of Education, 2020).

Promotion: the increase and confirmation of the values of moderation through what the Islamic education textbooks submit to the first three grades.

Values: a group of restricted standards and features that guides the human behaviour in various life paths to achieve the goal of the human existence (Abu-Jaber, 2014; Al-Basheer, 2008).

Moderation: being moderate in thought, speech, and job (Abu-Jaber, 2014, Al-Basheer, 2008; Al-Sallabi, 1999).

Students of the First Three Grades: students who are in the basic stage (first, second and third grades) in the Jordanian schools. The sample of the study is limited to the schools of the directorate of education of Irbid (Ministry of Education, 2020).

Teachers of the First Three Grades: teachers who teach in the first, second and three grades in the Jordanian schools. The sample of the study is limited to the schools of the directorate of education of Irbid (Ministry of Education, 2020).

Limitations

- **Objective limits:** the degree of the Islamic educational textbooks in promoting the values of promotion among the students of the first three grades of the basic stage in the Jordanian schools.
- **Human limits:** teachers, males, and females, specializing in class teaching who teach the Islamic education textbooks for the first, second and third basic grades in Irbid's directorate of education.
- **Time limits:** the study was conducted in the first semester of the academic year 2018-2019.
- **Place limits:** all male and female teachers specialized in class teaching in the public and private schools in Irbid's directorate of education.

Literature Review

According to the knowledge of the researchers, they found some studies directly related to the subject of the current study. They are ordered according to the date of their publishing.

Al-Hajhooj (2016) conducted a study aimed to uncover the responsibility of the university faculty members in promoting the moderation approach among the university students through the perspectives of the faculty staff in different departments of Al-Majma'a University in Saudi Arabia. The results showed that the university faculty members believe in mildness and moderation in words and deeds. The faculty members were kind with students, and they clarified the danger of the modern technology on moderation. The study recommended paying more attention in promoting the national values among the university students as well as the students of different academic stages.

Abu-Jaber (2014) conducted a study in Gaza University aimed to clarify the role of the faculty staff at in promoting the principle of moderation among their students and the way for activating it as well as the effects on some variables. The study showed that the role of the faculty staff in promoting the principle of moderation is highly available where the vocational academic field were ranked first followed by the personal field in the second rank and the social and cooperative field in the third rank. The study showed that there were statistically differences attributed to the variable of the faculty in favour of the faculty of law and the faculty of Sharia and that there were no statistically differences that were attributed to the variables of gender and level. The study recommended the need that the faculty staff members are characterized with the features of the balanced member of the faculty staff who promotes the values of moderation among students.

Showayya (2013) also examined the role of the physical and sports education curricula in promoting the principle of moderation among the students in Algeria and Saudi Arabia. The result revealed that there was a high percentage of agreement between the things taught in Algeria and that taught in Saudi Arabia in terms of the physical and sports curricula and their convergence with the principles of moderation issued by the Islamic law. The study also revealed that participating in the physical and sports activities have an active role in promoting a moderate thinking among students. The study recommended the need to enrich the physical and sports educa-

tion curricula with more values of moderation and equanimity and the need to reconsider these curricula in terms of the availability of the values of moderation so that would positively affect the thinking of students.

Al-Juhani (2012) conducted a study targeted to uncover the availability of the values of moderation in the Islamic culture and Hadith textbooks for the secondary grade and determine the statistically significant differences in the degree of the contribution of the textbook in including the values of the moderation among the students of the second secondary grade. The study showed that the degree of including the values of moderation in the Islamic culture and hadith textbooks is medium, the degree of the contribution in strengthening the values of moderation for the students of the secondary level is medium and that there were no statistically significant differences due to the variables of qualifications, experiences, and courses. The study recommended focusing on the principles of moderation in the contents of the curricula that are taught to students in different educational stages.

Balki (2011) conducted a study aimed to explore the importance of teaching the Islamic culture on different students and its role in promoting the values of moderation among them in Saudi Arabia. The study tackled the roles of the teaching staff, students, teaching methods and teaching environment. The study concluded that moderation can be achieved in education through its different levels through an integrated system that starts with the teacher, materials, methods, and educational environment. All these components worked together to promote the principle of moderation among students. The study recommended the need to concentrate on the values of moderation in the curricula of teaching the students throughout different stages as an intellectual base to address other civilisations.

Al-Feqqi (2011) conducted a study in Taiba University, Saudi Arabia. aimed to explore the role of the teaching staff in consolidating the principle of moderation among students and the impact of moderation on the rightness and positivity of the youth. The study focused on promoting the principle of moderation while teaching the environmental sciences and the universities' pedagogical speech to adequate teachers in producing moderation while teaching students. The study revealed that the moderation available in the contents of the environmental sciences curricula can be activated and focused

on by the faculty staff in a way that affects the thinking of students. The study also showed the importance of the role of the faculty staff in promoting the concept of moderation through his/her teaching. The study recommended the need to pay more attention to the concept of moderation as one of the most important principles of the university teaching and the need to have concepts of moderation in the university curricula due to their positive effects in forming the moderated personality among students.

Howari and Edwan (2011) conducted a study aimed to reveal the role of universities in promoting the principle of moderation through the role of the faculty staff, applying the educational methods and the relationship with the local community. The study showed that the need to promote the principles of moderation and the intellectual security among students is a necessity nowadays. It also recommended working on solving the problems and the factors which contribute to the intellectual deviation among students as well as developing this matter through suggesting a material called the intellectual security among students.

Al-Omrani, (2011) study was conducted in Taibah University, aimed to find out "School Courses and Curricula and Their Roles in Promoting the Values of Moderation". It revealed that law alone cannot be beneficial in achieving the moderation among the society members especially for students. Accordingly, the study confirmed the important role of education in forming the right and balanced thought among students especially through the curricula. It also showed that the different social aspects were developed, and this imposes on those who are interested in humanities to cope with this development while preserving the social principles as well as the social changes in a balanced and flexible manner in the different aspects of the religious thoughts among students.

Summary of the literature

It is observed that there is an agreement among researchers on the need for continuing evaluating the programs of the educational institutes on the values of moderation. In addition, all the previous studies agreed on tackling the topic of moderation and in their use of the descriptive method. Some studies were based on selecting the role of the teaching staff at the universities in promoting the values of moderation, such as: (Abu-Jaber, 2014; Al-Feqqi, 2011; Al-Hajhooj, 2016; Howari & Edwan, 2011). Some

studies aimed to elaborate the role of the educational curricula and the content of some academic materials in promoting the values of moderation, such as: (Al-Juhani, 2012, Al-Omrani, 2011; Balki, 2011; Showayya, 2013). All these studies focused on the role of the content of the Islamic education textbooks except for (Showayya, 2013) which focused on the role of the physical and sports education textbooks. All the previous studies contributed to refine the idea of the current study and prepare the questionnaire. Meanwhile, these studies concentrated on the role of the content of the academic textbooks in the upper and secondary basic stage, such as: (Al-Juhani, 2012, Al-Omrani, 2011, Balki, 2011, Showayya, 2013). What distinguishes this study from others is its focus on the content of the Islamic education textbooks for the first three grades from their teachers' perspectives specially that this stage is considered the base for the following ones.

Method

This study adopted the descriptive, analytical approach to answer the questions of the study which are related to the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades from their teachers' perspectives.

Population

The Population of the current study includes all the teachers of the first three grades in the schools of Irbid's Directorate of education who amounted to (298) by (105) males and (193) females. Table (1) represents the distribution of the population according to the variables.

Table (1) Frequencies and percentages in accordance with the study variables (N=298)

Variables	Categories	Frequency	Percentage
Gender	male	105	35,2%
	female	193	64,8%
Grade	first	105	35,2%
	second	101	33,9%
	third	92	30,9%
	total	298	100%

Sampling

The sample was randomly chosen. It included the teachers of the first three grades in the schools of Irbid's Directorate of education in the first semester

of the academic year 2018-2019. The sample consisted of 150 male and female teachers were 71 males and 79 females, in the rate of 50% of the total population Furthermore, 20 male and female teachers were chosen as an exploratory sample outside of the study sample. The study tool was distributed to 150 teachers, males, and females, and it was later retrieved. Table (2) shows details of the sample.

Table. (2) Frequencies and percentages according to the study variables (N=150)

Variables	Categories	Frequency	Percentage
Gender	Male	71	47,3%
	female	79	52,7%
Grade	first	36	24%
	second	48	32%
	third	66	44%
	total	150	100%

Instrument

To achieve the goal of the study the researchers prepared the study tool to collect the necessary data to answer the study questions. The tool aimed to reveal the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades according to the viewpoint of teachers. The researchers followed the steps below while preparing the tool:

1. Literature review and previous studies related to the topic which included textbooks, research, studies, and articles related to the contribution of the Islamic education textbooks and the curricula in general in promoting the values of moderation among students based on (Al-Juhani, 2012; Al-Sudais, 2017).
2. After revising the previous literature and investigating the concept of moderation and the role of the school textbooks entitled Islamic Education for the first three grades published by Ministry of Education, Jordan, year 2017, about content standards for Elementary Education shows several topics relating to the Islamic Moderation values. They are spread throughout the classes (first grade, second grade and third grade) which refer to the values of moderation in these textbooks for the first three grades in the field of faith, worship, and transactions. In promoting the values of moderation, the researchers came up with a group of behavioural aspects which repre-

sent the basic aspects that promoted the values of moderation, and which are considered the focus point by the school textbooks. Such behavioural aspects were framed in paragraphs included in the questionnaire directed to the teachers to identify the degree of the contribution of Islamic education textbooks in promoting the values of moderation among the students of the first three grades from their perspectives. The items of the questionnaire in the draft were 64 items and they increased to 71 after taking the notes of the experts. The final questionnaire was divided into two parts: general information (teacher's gender/class taught by the teacher) and the questionnaire items that included (71) items on the field of "faith" by (22) items, the field of "worship" by (28) items and the field of "transactions" by (21) items.

To validate the tool, it was presented to a committee of (7) experts, where 2 held the PhD degree in the education curriculum in Islam, three with a PhD degree in Elementary Education and two with a PhD in Curriculum and Methods of Islamic Education Instruction. They were requested to give their opinions regarding the linguistic structure, the suitability of the items to the fields and any suggestions considered important. The researchers applied the necessary adjustments to the questionnaire items in accordance with the suggestions and remarks.

To confirm the reliability of the study, the internal consistency coefficient was calculated on the exploratory sample from outside the sample by 20 individuals according to Cronbach Alpha. The table below shows the coefficients which were considered suitable for the objectives of the study.

Table (3) Internal consistency coefficients of the cronbach alpha to the fields and the tool as a whole

	Internal consistency
Islamic faith	0.77
Islamic worship	0.82
Islamic transactions	0.71
The degree of the contribution of the Islamic textbooks as a whole	0.73

Specifying the levels of the answers. The following three levels of the mean averages are used

1- 2.33	low approval
2.34 - 3.67	medium approval
3.68 -5	high approval

The category extent has been calculated according to the following equation:

Highest rate- lowest rate/ no. of levels,
 Category extent = $(5-1) / 3 = 4/3 = 1.33$

Study Analysis

The Statistical Package for Social Sciences (SPSS) was used where some analytical and descriptive ways were used, such as calculating the means and standard deviations, and using the T-test, one-way ANOVA, and Cronbach Alpha equation for the internal consistency.

Results and Discussion

The results of this study were displayed in accordance with its questions, as follows:

Results related to answering the main question: What is the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades from their teachers' perspectives?

To answer this question, the means, and standard deviations for the degree of the contribution of the Islamic education textbooks in promoting the values of moderation in the first three grades in the fields of (faith, worship and transactions) from their teachers' perspectives. Table (4) explains this.

Table (4) Means and standard deviations for the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades in the fields of (faith, worship, and transactions) from their teachers' perspectives (N=150)

#	Fields	Mean	St. dev	Degree
1.	Islamic faith	3.73	0.91	High
2.	Islamic worship	3.15	0.55	medium
3.	Islamic transactions	3.06	0.55	medium
4.	Degree of the contribution of textbooks as a whole	3.31	0.56	medium

Table 4 illustrated that the degree of the contribution of the Islamic education textbooks as a whole in promoting the values of moderation among the students of the first three grades from their teachers'

perspectives was medium by a mean of (3.31). This result was consistent with (Al-Juhani, 2012; Howari & Edwan, 2011) while it was inconsistent with (Abu-Jaber, 2014, Al-Feqqi 2011, Showayya, 2013) where the values of moderation existed to a large degree. Furthermore, the table shows that the mean for the degree of the contribution in the field of faith came firstly reaching (3.73), and with a high degree. This might be attributed to the fact that the faith is Islam and its great truth and that it represented the intellectual and theoretical frameworks for the Islamic education; the values which emerged from it were originally an extension for the values on which worship and transactions are built. It is also the first thing asked by humans and the foundation on which tasks are verified and accepted. Messengers greatly cared with it, and it was focused on by the Quran. All this urged individual to pay more attention to faith in a way that suits the age and the educational levels of learners.

The field of worship came secondly with a mean of (3.15) and a medium degree. This might be attributed to the importance of worship from the point of view of teachers, based on the close connection between worship and faith; it is the purpose for which man was created and it regulates the relationship between the creator and the creatures. Worship also purifies the hearts and refines morals. Knowing its regulations is a necessity needed in the daily lives. Performing it requires health, mastery, and perfect commitment. It also requires practical thinking and providing learners with skills and qualifications needed at this stage, so that it would be performed, applied, and continuously practiced.

Finally came the field of transactions with a mean of (3.06) by a medium degree. This field regulates the relation among people, between the person and others as well as other creatures in life either directly or indirectly. The field elaborates the images of dealing in reality and regulates such transactions gradually through presenting the content of its values in a way that suits the abilities of teachers taking into account the differences among them. Furthermore, traditions taken in society have a great role in consolidating and deepening experiences in such relations. Table 4 shows that the standard deviation ranged between (0.55-0.91) which indicates a convergence among the answers of the members of the study sample.

Second: Results related to answering the sub-questions:

Results related to answering the first sub-question: what is the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades in the field of faith from their teachers' perspectives?

To answer this question, the means, and standards of deviation of the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades in the field of faith from their teachers' perspectives. Table 5 illustrates that.

Table 5 indicates that item no. (14): "Describing God with perfection" came in the first rank in the degree of the contribution with a mean of (4.31) by a high degree. This might be attributed to the fact that this value is related to unifying names and features. The value also indicates the requirements of Allah perfection, the greatness of Allah, believing in the descriptions of Allah in a way that suits Him while considering Allah too great for being similar to creatures and also confirming the attribute of perfection to Him alone, His justice, power, life and permanence. This is focused on due to its accuracy and to confirm that the attributes of Allah are unique and special and to stop any kind of comparison and similarity between the creator and the creatures. This is consistent with (Abu-Jaber, 2014), which showed that all aspects had a high degree. However, in the second rank, were items (1 and 2):

"Acknowledgement of the divine books without discrimination" and "Believing that the faith of Prophets and Messengers is one" with a mean of (4.20). The two items are close in meanings. This was attributed to the idea that believing in all Prophets and their messages without discrimination is a duty, a base, and a pillar of Islam. Prophets are the means between the creator and the creatures in reporting messages. Believing in Messengers indicates admitting their messages and that they are Allah words. They are right, true, and honest. In the last rank was item no.22 "Believing that humans are obliged and free while taking into consideration the reasons" by a mean of (3.22) and a medium degree. This might be attributed to the fact that it may be one of the nodal concepts that are hard to understand to young learners. Many continuous questions revolve around them. Such messages need the use of mental evidence and they require a mental maturity and an adequate knowledge for understanding them.

They also need a continuous effort in forming them, which does not suit the nature of the students of the first three grades. This result was not consistent with (Abu-Jaber, 2014), which showed that all aspects had a high degree. The standard deviations for this dimension ranged between (0.93 – 1.39) and this indicates a convergence among the answers of the members of the study sample in some items with a divergence among others.

Results related to answering the second sub-question: what is the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades in the field of worship from their teachers' perspectives?

To answer this question, the means, and standard deviations for the degree of the contribution of the Islamic education textbooks of the students of the first three grades in promoting the values of moderation in the field of worship from their teachers' perspectives were extracted. Table no.6 below clarifies this.

Table 6 showed that item no. (28/ Linking worship with ability and capacity apart from hardship and distress) in the field of worship came in the first rank for the degree of the contribution with a mean of (3.72) by a high degree. This can be attributed to the fact that one of the foundations upon which the worship is based in the Islamic education, one of the most evident characteristics and one of the most important legislations, is its easiness since people belong freely to it; the legislation of the worship does only come from God, who never ask for hard obligations that cause troubles to Muslims. On the contrary, He needs our goodness and interests; therefore, commands were within our abilities and capacities, and they suit the human nature in their psychological and physical abilities and energies. Whenever obstacles are found, rules of easy come. In the second rank, was item no. (33/ Showing the importance of worship" with a mean of (3,60). This is because Allah is the one who legislated worship. Worship only comes with things allowed by God. The basic condition for the accepted worship after devoting it to Allah is performing it correctly in accordance with specific conditions. Worship is performed in accordance with the jobs, said forms and physical forms in addition to the method commenced by God to be worshipped, allowed, or prohibited.

Table.5 means and standard deviations to the degree of the contribution of the Islamic education textbooks in promoting the values of moderation in the field of faith from the teachers' viewpoint (N=150)

No.	Item	M	SD	Degree
1	Acknowledgement of the divine books without discrimination.	4.20	1.23	high
2	Believing that the faith of Prophets and Messengers is one.	4.20	1.17	high
3	Seeking the divine books and the universal truth properly.	3.92	1.13	high
4	Explaining the objective vision to human as creatures created by God.	4.04	1.2	high
5	Considering the human nature in a balanced way between energy, primitiveness, and creation.	3.64	1.16	medium
6	Explaining the objective vision of the universe as a truth and not as an illusion	3.48	1.16	medium
7	Admitting that universe is created by God for a purpose.	4.00	1.2	high
8	Showing the objective vision of life	3.46	0.97	medium
9	Matching between the worldly and the eternal requirements.	3.52	1.17	medium
10	Showing the importance of rightlessness and avoiding extremism.	3.52	1.17	medium
11	Admitting God's existence in instincts, and the mind and avoiding denying that	3.84	1.29	high
12	God only deserves all worship against other creatures.	3.92	1.32	high
13	Acknowledging that only God runs the universe and creatures.	3.80	1.39	high
14	Describing God with perfection	4.31	0.98	High
15	Regarding God as exalted and denying what God denied without deviation, obstruction, or representation.	3.72	0.93	High
16	Acknowledgement with the existence of angels as luminous creatures with their own characteristics and features.	3.83	1.29	High
17	Believing in all the divine books sent from God to messengers.	3.71	1.15	High
18	Working according to the Holy Qur'an without excessiveness.	3.39	1.33	medium
19	Believing in all Prophets without any distinction.	3.51	1.32	medium
20	Believing in the day after and its actions with no excessiveness.	3.46	1.31	medium
21	Believing in fate and destiny bad and good.	3.44	1.31	medium
22	Believing that humans are obliged and free while taking into consideration the reasons.	3.22	1.31	medium
The degree of the contribution of the faith textbooks as a whole		3.73	0.91	High

Table (6) Means and standard deviations to the degree of the contribution of the Islamic education textbooks in promoting the values of moderation in the field of worship from the teachers' viewpoint (N=150)

No.	Items	M	SD	Degree
23	Explaining the comprehension of worship to all human affairs.	3.37	1.05	medium
24	Admitting the diversity of worship; they include physical, financial and those related to the heart and tongue.	3.29	1.21	medium
25	Balance in developing the spiritual and the mental meanings for humans.	2.90	0.92	Medium
26	Linking worship with the Islamic faith and its pillars.	3.33	0.96	Medium
27	Balance in performing worship.	3.13	1.06	Medium
28	Linking worship with ability and capacity apart from hardship and distress.	3.72	0.82	High
29	Controlling worship in terms of pillars, obligations, conditions, and desirables.	3.24	0.81	medium
30	Performing worship correctly by following the Prophet Mohammed as an example and avoiding extravagance.	3.40	0.94	medium
31	Demonstrating the comprehension of sub-worship with the duty provisions and the authorization in performing it in a way that suits the individuals' abilities and situations.	3.08	0.89	medium
32	Mediating in performing worship in terms of fear, hopefulness, and shyness from God Almighty.	3.21	0.86	medium
33	Showing the importance of worship	3.60	1.13	medium
34	There are various times for praying for avoiding embarrassment and for making it easy to people.	3.04	1.00	medium
35	Mediating and mitigating the congregational prayer are allowed and avoiding prolonging praying taking into consideration the nature and circumstances of humans.	2.80	1.06	medium
36	Moderating and fairness in Qiyam pray in accordance with ability.	3.16	1.35	medium
37	Allowing chastity and praying everywhere and in different manners.	3.36	1.15	medium
38	The Zakat shares are varied thus it is important to adhere to the reasonable limit in estimating the imposed shares.	2.96	0.96	medium
39	Moderating in expenditure (zakat and sadaqa (charity)).	3.84	0.86	medium
40	Mediating in spending money correctly.	3.08	0.93	medium
41	Devotion to God in fasting and forbidding the eternal fasting.	2.92	0.98	medium
42	Mediating in hurrying in fasting make-up	3.32	1.01	medium
43	Showing that hajj is an obligation done once in life.	3.52	1.24	medium
44	Mediation in performing Hajj on behalf of others.	3.00	1.17	medium
45	It is permissible to delegate any person to perform hajj in cases of an available financial ability and lack of physical ability.	2.80	1.23	medium
46	It is permissible to perform some of the hajj obligations to avoid embarrassment and hardship.	3.28	1.15	medium
47	Allowing the shortening and combination of prayers.	3.24	1.14	medium
48	Legality of selecting between ransom and fasting for people intending to umrah or haj depending on ability and capability.	3.24	1.07	medium
49	Mediating in performing Hajj without committing forbidden acts or showing extravagance.	2.84	0.97	medium
50	Sitting while Tawaf in Hajj for patients and no restriction on their need to walk.	2.76	0.95	medium
The degree of the contribution of the worship textbooks as a whole		3.15	0.55	medium

This is for the reason that people would not create forms of worship contradicting the wisdom and the reality of the human. Worship cannot be performed to things not allowed by Allah. As for the last rank, it was devoted to item (no. 50/Sitting while Tawaf in Hajj for patients and no restriction on their need to walk” with a mean of (2, 76) and a medium degree. This explains why this item was ranked final since it is a permit, which always follows the duty. The permit and the duty (imposed by God) are among the many sections of the legal commissioning judgements. The duty is the public judgements allowed by God and they are public in that they are not related to one legally competent other than the other. However, the permit includes the judgements allowed by God for mitigating for the legally competent in certain needed cases (Khlaf, 1986). These rules were classified to advance duties on behalf of permit because people, in general, need it compared to the permit which is needed by a certain group of people. The legally competent follows the duty while he is free to follow the permit for mitigation; he can follow the duty while he should endure its hardships unless it harms him where in this case, he has to avoid harm and follow the permit. The standard deviations for this dimension ranged between (0,81 and 1,35). This indicates a convergence among the answers of the members of the study sample for some items while they were divergent in terms of other items.

Results related to answering the third sub-question: what is the degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades in the field of transactions from the point view of the teachers?

To answer this question, the means, and the standard deviations for the degree of the contribution of the Islamic education textbooks among the students of the first three grades in promoting the values of moderation in the field of transactions from their teachers’ perspectives were extracted. Table 7 illustrates that. Table 7 shows that item (no.65) which states: “no attachment with luxuries, especially those forbidden” in the field of transactions came firstly with a mean of (3.36 / medium degree). This is intended for the fact that the purposes to which the Islamic education textbook aimed to achieve are many kinds, such as: necessary since they involve people interests now and in the eternal life; if they were missed, life will be disrupted. They include basic things like keeping religion, posterity, soul, mind, and money.

However, the goals intended to be achieved can also be a demand needed by people to expand or else they will face hardships such as lessening worship however their life will not be erupted. Furthermore, the goals can also be improving the ethics (morals) and they are achieved with correct habits. Anything related to each goal is called luxury. Luxuries are additional things to complete life, weighs, and healthy brains. It is important to set the priority to the necessities over luxuries since life cannot be continued without them as things may be worst, while luxuries may lead to exaggeration that results with people facing problems and difficulties becoming always in need and unable to face the circumstances.

Secondly, came items (no.64 and 66) “Balancing the clothing and decoration and using those permissible” “and “Moderately balancing between the demands of religion and the world” by a mean of (3.32) with a medium degree. This is due to the fact that one of the most important features of the Islamic education is organizing life as a whole; religion and the world are integrated and intertwined and that there is no contradiction between the two. God Almighty urges individuals to worship, obey the rules of Islam and work in the world. However, the life and love to work must not overcome the belief in God and achieving worship and vice versa; religion must not overcome the life of the man making him neglect himself, family, and the society; there must be a balance and a gathering between working for this life and working for the hereafter life so that the man would gain happiness and comfort in both lives. Any deviation in the understanding of the balance between them may lead to serious mistakes. This is one of the reasons for the mistakes committed by Muslims making them unable to achieve their goals. Furthermore, balancing in clothing and embellishments is also included in balancing the demands of the religion and those of the world moderately. Clothing is a necessity aimed to cover the nakedness and to look neatly; balancing in the two above means commitment to their legislations. Item (no.52/ Linking the transactions among people with the Islamic faith) came in the last rank with a mean of (2.80) by a medium degree. The transactions are the practical application of faith leading to its strength and confirmation. The strength of the faith leads to correct transactions. Transactions are a proof for the correct belief and following God’s commands. The affect between transactions and faith is continuous and they cannot be separated.

Table (7) means and standard deviations for the degree of the contribution of the Islamic education textbooks in promoting the values of moderation in the field of transactions from the teachers' point of view (N=150)

No.	Item	M	SD	Degree
51	Indicating the inclusion and diversity of transactions and their relations to all the different aspects of the human life.	2.84	0.83	medium
52	Linking the transactions among people with the Islamic faith	2.80	0.89	medium
53	Regulating the transactions' provisions with a set of moral behaviours	3.08	1.02	medium
54	Regulating the transactions' provisions and basing them on flexibility and capacity.	3.15	1.20	medium
55	Matching the worship appealing to the life developments and accepting the novelties of its practises.	3.13	0.86	medium
56	Controlling the transactions' provisions in the field of the human energy and the man's ability.	2.99	1.08	medium
57	Taking the people's interests into account and balancing the country's relation with the individual and the society.	2.98	1.03	medium
58	Distributing the wealth and moderating the expenditure, saving and stinginess.	2.91	1.03	medium
59	Moderation in respecting the individual property.	3.21	0.87	medium
60	Encouraging the public work and the public property.	2.99	1.09	medium
61	Taking the public interests into consideration.	3.13	.94	medium
62	Gender equality in terms of rights and obligations in a way that suits their nature.	3.17	1.25	medium
63	Fair distribution in water, food and fire among people.	2.96	1.04	medium
64	Balancing the clothing and decoration and using those permissible.	3.32	1.05	medium
65	No attachment with luxuries, especially those forbidden.	3.36	1.01	medium
66	Moderately balancing between the demands of religion and the world.	3.32	0.92	medium
67	Fairness in applying and executing sanctions.	2.92	0.98	medium
68	Psychological and social balance by legalizing and encouraging marriage.	3.04	0.91	medium
69	Balancing the legitimacy of divorce between allowing and forbidding it.	2.92	0.84	medium
70	Legalizing Jihad with determined conditions and limitations	3.04	1.23	medium
71	Balancing Jihad in terms of the jihad of the self, evil, and corruption and the jihad against enemies.	3.08	1.35	medium
The degree of the contribution of the transactions' textbooks as a whole		3.06	0.55	medium

Table (8) Means and standard deviations for the opinions of the sample members and T test according to the teacher's gender (N=150)

Field	Male		Female		t-value	p-value
	M	SD	M	SD		
Islamic faith	3.59	0.80	3.82	0.97	1.573	0.760
Islamic worship	2.99	0.55	3.25	0.54	2.681	0.907
Islamic transactions	2.80	0.57	3.23	0.46	5.093	0.249
The degree of the contribution of textbooks as a whole	3.14	0.59	3.41	0.53	2.779	0.072

Table (9) Means and standard deviations for the opinions of the sample members and One- way ANOVA according to the class taught by the teacher (N=150)

Field	First grade		Second grade		Third grade		t-value	p- value
	M	SD	M	SD	M	SD		
Islamic faith	56.3	1.12	3.54	0.83	3.96	0.78	3.973	0.021
Islamic worship	3.28	0.56	3.05	0.48	3.15	0.60	1.743	0.179
Islamic transactions	3.13	0.49	3.15	0.60	2.96	0.52	2.113	0.124
The degree of the contribution of text-books as a whole	3.32	0.59	3.18	0.56	3.39	0.55	1.658	0.194

Such ranking for such item can be explained through this relation, which comes as an intuitive, psychological reaction for the healthy individual. There is no need to focus on it. Wherever there are promises for rewards by the power throughout the cognitive perspective, there are promises for abuse and punishment by the same power. The standard deviations for this dimension ranged between (0.83-1.35) and this indicates a convergence between the answers of the members of the study sample only for some items.

Results to answering the fourth sub-question: Are there any statistical differences among the members of the sample that are attributed to the variables of the class taught by the teacher and the gender of the teacher?

To answer this question, the means, and standard deviations of the opinions of the sample members in regard to the two variables (grade and gender) were extracted. To show the statistical differences among the means, the T test was used for the gender variable in addition to ANOVA for the grade variable. Table 8 below explains that.

Table.8 showed that there were no statistically significant differences ($p>0.05$) attributed to the teacher's gender effect in all fields and in the degree of the contribution of the textbooks as a whole. The degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the students of the first three grades from teachers' point of view was equal regardless of the gender of the teacher. This result may be interpreted in that the presence of some aspects of similarities in the practical and training experiences provided to male and female teachers. They prepare similar plans for their practical, applied, field, vocational and educational courses. Teachers also perform their obligations in one environment and deal with the same curricula that include the same concepts, elements, information, principles, generalisations,

facts, Islamic provisions, thoughts, tendencies, values, trends, and skills which are all contained in the content. They are treated in the same way by both male and female teachers. All this led to no differences in their estimations for the degree of the contribution. Besides, fields of faith, worship and transactions are cared for by both male and female teachers. This result is consistent with (Abu-Jaber, 2014) which showed no statistically significant differences attributed to gender. Class taught by the teacher.

Table (9) shows no statistically significant differences ($p>0.05$) that are attributed to the effect of the class taught by the teacher in the field of the Islamic worship and transactions and in the degree of the contribution of the textbooks as a whole. This result explains the aspects of similarities and agreement in the elements of the cognitive content presented to the students of the first three grades in those fields. This result is consistent with (Abu-Jaber, 2014) which found no statistically significant differences due to the educational level. It was also consistent with the standards of organizing and ordering the cognitive content and its components while considering the continuity condition and a vertical relationship among the content components throughout the experiences presented to the students of the first grade and those presented to those in the second and third grades. However, the result is inconsistent with the principle of relay in organizing the content and its components which are represented in the fact that each coming experience is built on the former and that it leads to more expansion and deepening for the subjects examined (Hendam & Jaber, 1978).

Table10 shows statistically significant differences in the field of the Islamic faith. To show the dual, statistically significant differences among the means, the Scheffe way for the post- comparisons was used as illustrated in table 10. It is clear from table 10 that there are statistically significant differences ($p>0.05$) between the basic second and third catego-

ries and these differences were in favour of the third grade.

Table (10) post comparisons in the Scheffe way for the impact of the class taught by the teacher on the Islamic faith. (N=150)

Field	Grade	M	1 st grade	2 nd grade	3 rd grade
Islamic faith	first grade	3.56			
	second grade	3.54	0.99		
	third grade	3.96	0.09	0.04*	

*Significant at ($\alpha = 0.05$)

This result may be explained in the fact that education is a continuous process of growth and learning is a growth process and an adjustment for the learner's behaviour. This takes place when the cognition components progress, and the information cycle increases. Continuity and follow-up are among the principles of organising curricula content which must be taken into consideration while planning and developing. Continuity means finding a vertical relation among the main elements of the content; however, the follow-up means that each coming experience is based on the previous one which leads to expanding the topics which are tackled by the experiences (Hendam & Jaber, 1978). So, any value of moderation or other content elements presented to the third-grade students are different from those presented to the grades before; they should be deeper and more comprehensive than those of the previous grades taking into account the different maturity levels of teachers. This is shown in this study that is inconsistent with (Abu-Jaber, 2014, Al-Juhani, 2012) which showed no statistically significant differences due to the educational level.

Summary of study results

The study concluded the following results:

- 1- The degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the first three grade students as a whole from their teachers' point of view was medium with a mean of (3,31). The mean for the field of faith came firstly with (3,73) by a high degree followed by worship with a mean of (3,15) by a medium degree and the Islamic transactions with a mean of (3,06) by a medium degree.
- 2- There were no statistically significant differences at $\alpha = 0.05$ due to the impact of the teacher's gender at all fields and in the degree of the

contribution of the textbooks as a whole. The degree of the contribution of the Islamic education textbooks in promoting the values of moderation among the first three grades from the teachers' point of view was equal regardless to the gender of the teacher.

- 3- There are no statistically significant differences at $\alpha = 0.05$ due to the impact of the class taught by the teacher in all dimensions and in the degree of the contribution of the textbooks as a whole except for the field of the Islamic faith. It was found that there were differences between the second and third categories that were on the behalf of the third grade.

Recommendations

According to the results being achieved, this study recommends:

- 1- Those responsible for planning and developing curricula must enhance awareness among students regarding the importance of transactions, good morals and dealing among Muslims and between them and other non-Muslims by focusing on this field in the Islamic education textbooks.
- 2- Those responsible for the educational institutes should focus on instilling the values of forgiveness and moderation in the new generation through the means of media and the social media with highlighting the dangers of extremism.
- 3- The school administrations must hold specialized and contiguous seminars at schools supervised by teachers and elite specialists to clarify the values of forgiveness and moderation of Islam and avoiding hateful and violent speech.
- 4- Teachers should focus on the concepts of moderation among students of the first three grades mentioned in the subject of Islamic education, so that it becomes an important part of the students' religious understanding.
- 5- Conducting similar studies on the content of the Islamic education textbooks in other academic levels.

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