

A degree that included peace values in the books of our Arabic language in the basic stage in Palestine for the school year 2017-2018.

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Abstract: *The study aimed to find a degree that included peace values in the books of Arabic language in the basic stage in Palestine for the school year 2017-2018. The researchers used the analytical descriptive method to analyze the Arabic language books for grades (7, 8, 9). Research tools consisted of peace values list required for students of the basic stage, and content analysis card to analyze the Arabic language books and determine the extent to which they include the concepts of peace values required for students of the basic stage, The study sample included all the contents of Arabic language books for grade(7,8,9). Results of the study revealed that our Arabic books for grade (7, 8, 9) containing of peace values and thus prove that the Palestinian curriculum emphasizes peace values and it is not terrorist. The researchers recommended that the authors of the Arabic language curricula take into consideration the topics of values that were weak, such as: (Social communication, Modesty, honesty),And that the Arabic language teachers, through their teaching, focus on the application of the peace values by means of encouragement, and linking the evaluation methods by translating these theories into everyday life.*

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I. Introduction:

Values have occupied the attention of educational experts and educational researchers throughout the ages, Being The frame of reference that governs the behavior of the individual, guides his actions, preserves the cohesion and interdependence of society, is the major issue facing contemporary education, and is discussed at the national, regional and global levels, Calls for attention to the system of values and restructuring in the world today, where prevailed material, individual and aggressive and away from the values of good values, especially the values of peace and coexistence with the other despite this rapid scientific progress, Scientific studies have emphasized the importance of these values, such as the Zahrani study (2004), which shows the importance of incorporating the values of peace in the books of interpretation and Hadith, the study of Helles and the Alem (2018), which showed the extent of the inclusion of Arabic language books for the basic stage in Palestine, and the study of Najm (2018), which dealt with the values of peace in the books of the Hebrew language in Israel, since the language affixed to man, It is his first gateway through which he comes to life by communicating with others, It is the image of his thoughts and conscience and his crossing to other sciences and all pictures of knowledge ... and the language is based primarily on acquisition, simulation and oral.

Perhaps the promotion of the values of peace and living with others is the most important values that the world needs today in light of the crisis of prevailing values that governments have been unable to impose without the help of social institutions, especially the educational institution whose aim is to shape behavior and public morals leading to the promotion of peace and peaceful coexistence with others.

The educational environment, the curriculum, and the relationship between the teacher and the student on the one hand and students all play the greatest role towards promoting values and forming the personality of the learner. Language curricula and other educational curricula in general are the school's means to achieve its function in gaining students the correct concepts.

Al-Khalifa (2006: 20) stated that the curriculum (is a set of experiences and activities offered by the school to its students inside and outside with a view to helping them to develop inclusive, which modifies their behavior, ensures their interaction with their environment and society, and makes them devise appropriate solutions to their problems).

And because the values prevailing in any society are as important to the community as the building pillars that carry the building, Just as construction cannot hold together without pillars, so is society, because values preserve its cohesion, determined its goals and ideals, and protect it from selfishness and evils, a mirror

that reflects the social, educational, cultural and economic reality of society, It also discloses the standards of behavior among its members, the level of its preparation, and determines its relationship with the world around it, and how it is affected and influenced by it (Hakima, 2015: 15) For this effect and affect, studies related to values and their inclusion in the educational curricula have varied between social studies such as the study of Helles and Abu Jazar (2017), tolerance as the study of Al-Hawli and Helles (2014), ethics as a study of Attia and Saleh, and peace as the study of al-Zahrani (2004) and studies on the values to be included in the books. And evaluation of teachers' performance in the implementation of appropriate methods of planting such as the study of AL- Rumi (2012) and the study of Shawish (2012).

Faced with this challenge to form values in order to respect decent life, freedom, and to renounce violence and terrorism in all its forms and sources, In addition to respect for humanity and the call for peace called for by the global, Islamic and Arab conferences, including what the development report 2007 the best investment is in education, which helps to unleash their potential, which requires further preparation of young people to invest in themselves because frustration can turn into violent behavior leading to economic and social instability (Al-Hawli and Helles, 2014: 126)

Faced with these challenges, which emphasize the role of educational curricula in promoting Islamic human values, which was emphasized by the Extraordinary Summit held in Mecca 2008 and recommended the importance of deepening the value of dialogue, moderation, justice, righteousness, tolerance and all that calls for peace through the Islamic discourse, What the curriculum should contain, and what UNICEF 1997 has focused in its report on the value of peace and tolerance, is one of the most important life values that must be embraced and instilled in young people. For these values visions that prompted the researcher to analyze the Arabic language books for the basic stage developed in her new dress 2017-2018 prescribed to the students of Palestine compared to the Hebrew language books prescribed to the students of the basic stage in Israel, Their role in promoting the values of peace in the hope of seeking the answer based on scientific proof that the Palestinian educational curricula always advocate and promote peace, which is not terrorist compared to Israeli books, Or that this study provides scientific visions; to correct its educational path to achieve peaceful coexistence of two peoples living in a single community is no breaks between him.

Research Problem:

In this study the researcher looks to draw attention to what is in the Palestinian educational curriculum from Values of peace, tolerance, and peaceful coexistence with others, The researcher sought to analyze some Arabic and Hebrew textbooks in the basic stage planned in Palestine and Israel in an attempt through the content analysis methodology to reach the degree of availability of the values of peace that should be raised by students of Palestine and Israel, At this stage it may reveal to everyone that the campaign against the Palestinian educational curricula and labeling them terrorism without considering the Israeli curriculum and double standards, And demanding that the Palestinian educational curricula be changed to confiscate the values of peace, tolerance and coexistence is invalid, And refute this vision as well as really access whether the educational curricula Palestinian and Israeli really need to reform and amendment, regardless of the demands of change and respond in a scientific manner, which prompted the researcher to submit this study.

Research questions:

1. What are the values of peace required for the basic stage grades (7-8-9) that are agreed upon by the legislative and educational specialists?
2. What is the degree of the inclusion of Arabic language books for the grades of the basic stage (7-8-9) in Palestine for the year 2017-2018 to the values of peace?
3. What is the degree to which the Hebrew language textbooks of the basic phase grades () in Israel include the values of peace?
4. What is the difference in the distribution of peace values in Arabic and Hebrew language books for peace values?

Aims of the research:

1. Identify the values of peace required for the basic stage grades (7-8-9) agreed upon by the legislative and educational specialists.
- 2 - Know the degree of inclusion of our beautiful language books for the grades of the basic stage (7-8-9) in Palestine for the year 2017-2018 for the values of peace.

Importance of the study:

1. This study provides a list of the values of peace on which students of the basic stage should be educated.

2. This study is the first to the knowledge of researchers, which conducts a comparative study of the analysis of Arabic language books 2017-2018 compared to Hebrew books to find out the availability of the values of peace that should be raised students in the Palestinian and Israeli communities.
3. This study derives its importance from the importance of values in the lives of individuals and peoples, and the importance of the values of peace, tolerance and peaceful coexistence with others.
4. To provide educators and specialists in the preparation of school curricula in the true image needed by the textbooks of the amendment and development, through the results of the study.

Limitations of the study:

1. The study was limited to the analysis of all subjects of Arabic language books for the basic stage grades (7-8-9) developed in its first and second parts (6) books, which are Prescribed for 2017-2018. reading in
2. Study in the second semester of the academic year 2017-2018.

Terminology of study:

Values of peace: Values that push human to respect others and reject abuse and abuse and violence, and accept the difference, which brings a sense of tranquility.

Arabic language books: The researchers mean the Arabic language books prescribed to the pupils of the basic stage (7-8-9) approved by the Ministry of Education in Palestine for the academic year 2017 - 2018.

Basic stage: According to the outline of the Palestinian curriculum in 1998, and the frame of reference of the Palestinian curriculum document 2016, the basic education stage is ten years starting from the first grade to the tenth and the ages of students are (6-16) years.

Theoretical framework and previous studies:

Values:

Language: Single value, and al-Jawhari (2017:1985) states: "The value comes from the alphabet Waw because it acts as a thing, straightness and moderation.

Ibn Manzoor (1410 AH) states: "The act comes in the sense of conservatism and inherentness, and also comes in the sense of stability and integrity.

It is said: I set up the thing and his people so he sense the righteousness, and value the price of something evaluating.

Al-Razi (1415 AH: 223): "The people of the evaluating, it is the straight of any straight, and the value of the thing is estimated.

Al-Zamakshari (1989:528) states in the basis of rhetoric: "Value comes in the sense of stability and permanence.

The researchers note that the linguistic definitions revolve around honesty and moderation, And, of course, who is characterized by integrity is a moderate conservative with a high degree in his society, which is what any civilized society seeks to instill in its members.

Idiom:

Lutfi seen (1990) that values: the set of laws and measurements that arise in a group and from which they take standards to judge material and moral actions, It has the power and influence over the group so that it has the status of commitment, Any departure from it shall be considered a departure from the principles and ideals of the Community.

Laghani defines in the Lexicon of Educational Terms (1999:185), Behavioral directives that move an individual towards work, It leads him to positive behavior, and takes it as a key reference to judge his behavior.

According to Qurashi (1431:31), the term values was not known, the first to use and publish the value of non-Arab value is (Lotzrobotshel) and Austrian economists. He sees it as positive human qualities, sophisticated and controlled by the rules of Islamic law that lead learners to positive behaviors.

The researchers define them: they are standards that urge commitment to integrity and represent guides to the lives of members of society, and a reference to the provisions determining what is acceptable and is not acceptable, Recommended and not recommended, desirable and reprehensible of words and actions, and various manifestations of behavior.

Peace:

Originally the patent of defects and pests, And peace is fracture and stillness against war, and peace is peace (Ibn Manzour, 140: The Door of Salim) Allah Almighty has commanded His faithful servants to enter into all peace (O ye who believe, enter into all peace, and do not follow the steps of the devil is your enemy). (Al-Baqarah: 208)

Accordingly, the values of peace are the values that lead people to respect others, reject abuse, violence and acceptance of difference, thus achieving a sense of tranquility.

Accordingly, researchers have used values in their sense as in the content of textbooks that represent the model that students should must abide by it to achieve educational goals, such as compassion, honesty, charity... As a value found in behavior and what is found in textbooks is a concept of the value of honesty, compassion, charity, **etc.**

Islam has urged the development of values through Qur'anic verses and hadiths that speak of values, including:

-The Almighty said: "God said this day benefit the truthful sincerity to them paradise running under them rivers immortal in which never may Allah be pleased with them and accept that great victory" (Maidah: 119)

In this verse is manifested the virtue of the value of honesty.

The Almighty said: "Pay Balti which is better, if that between you and him enmity as if he were intimate guardian" (Fsilt: 34) Here is a report of the principle of tolerance and good dealing.

He said peace be upon him: (If you love that God Almighty and His Messenger, they performed if you entrusted and believe if you happened, and good neighborhood of your neighbor) Narrated by al-Tabarani(in the middle).

Aisha (may Allah be pleased with her) said: The Messenger of Allah - peace be upon him - :(that God loves companionship in the whole thing) agreed.

He said peace be upon him: (God loves to allow sales, allowed purchase, allowed elimination).

He said peace be upon him: (not severe epilepsy, but severe who owns himself when anger).

There are many verses and sayings of the Prophet that provide for values that our curriculum should contain The teacher, whatever his specialty, must cite it in the course of his conversation with his students in order to develop it in them and their behavior.

The role of educational curricula in promoting and enriching values:

Educational literature emphasizes that values cannot be isolated from its three dimensions (cognitive, emotional, and behavioral) and their reflection on the behavior of the student is organized within the framework of the hidden curriculum in most subjects related to subjects such as: (Islamic education, Arabic language, socialization...) These values can be enriched by pedagogical methods through educational attitudes, enrichment activities and good role models for positive behavior. These values are reflected in students' behavior through: (Hakima, 2015: 26)

* **Knowing of the basic knowledge associated with moral**, national, scientific, and economic values ... such as: belief in God and fear, the history and heritage of the country, water drop, etiquette of the road...

* **Participation of students in voluntary work**, community service, and the expression of opinion.

* **Practice skills that enable students to distinguish between the positive values aspired by the community such as:** cooperative work, respect for systems, time management and investment, decision-making.

The examiner of the curricula of the Arabic language finds it is not devoid of values, because the curricula of the Arabic language seeks to consolidate the history of the society and its heritage, customs and traditions that constitute the value system of society.

Thus, the Arabic language curriculum is the vessel of culture in any Arab society and the means of expressing it, and a means of enriching it, which, though part of the culture, At the same time, it is a tool of expression, registration, preservation, transmission and development, a mirror that reflects the social and cultural life of their owners, including beliefs, traditions, values, principles, ethics, dealings, systems, science, arts and education... All these things are reflected in language and include in their words and meanings. (Al-Naqa, 1995: 27)

It is well known that the Arabic language has a prominent and effective role in instilling and developing values among the members of the Muslim community, In which you can understand religion, draw public values and morals, and Shariah, , And by understanding the interpretation of the great Quran value guidance for the life, and work as it calls, and in Arabic is aware of the guidance of the Prophet peace be upon him in all that came from goodness, guidance, and imbued his Sunnah and manners. (Tabasi, 2006: 59)

Thus, the Arabic language becomes a way to instill values, develop them and then protect them from disintegrating attacks. (Al-Naqa, 1995: 36) It forms the frame of reference for the student to judge behavior, and directs his behavior and behaviors, and thus preserves the cohesion and cohesion of society.

The role of the textbook in promoting and enriching values:

Whereas the textbook is the primary tool of the school curriculum, it is the means that the student can not do without it, the teacher cannot do without him also application and implementation of the curriculum, which is the mainstay of the educational process is the container through which to provide information to

students, He draws from them what helps him in his educational career. (Al-Qartoon, 2007: 39) Many educational studies have emphasized the importance of the book in the development of values and the educational content contained in the textbook is one of the most means of education in changing the value system, and language is the primary means of communication on which the curriculum in the transfer of educational objectives, If the method of teaching is much more important than the educational content itself, the textbook is a position of value and detail of certain values the school seeks to instill in the hearts of students intentionally, since the child enrolled in the school consists of value trends until graduation through the contents of the textbook.

Previous studies:

The researchers reviewed several studies related to the subject of the current study, the most prominent of which can be summarized as follows:

The study of Helles, and Abu Jazar (2017) aimed at identifying the social values contained in our Arabic language books for the lower basic grades in its 2016 edition in Palestine and a proposal to enrich them, In order to achieve this goal, the researchers designed two tools: a list of social values, and a content analysis card to analyze the values contained in our Arabic language books consisting of five columns showing social values, grade, frequencies, percentages, and ranks.

The results, which will have a study of the existence of (38) social value included in our Arabic language books for the lower grades and the frequency of (308) once was high (love of home, and appreciation of work, and respect for others) The researchers recommended to work on the distribution of values within an integrated system within the curricula of the Arabic language.

Shawish Study (2013) The study aimed to identify the values proposed to be included in the Arabic language books for the fourth and fifth grades in the UAE, The researcher prepared a special classification to analyze the content of these books from nine fields, and each field contains a number of sub-values totaling (52) values were frequent (765) times and the most frequent values were the thanks and praise of God belonging to the religious field, And the value of the games that are for the recreational field, and then to care for plants and animals, that the decisions were the most share of religious values, In terms of the distribution of values, it was convergent.

Abu Shawish Study (2012) The study aimed to identify the values contained in our Arabic language book for the seventh grade in Palestine and the most important methods used in teaching these values, and the extent of the practice of teachers of the Arabic language, and the researcher followed the descriptive curriculum The researcher has prepared a list of values to be included in our Arabic language book, and then a questionnaire to know the most important teaching methods used in teaching values.

Al-Rumi Study (2012) The study aimed to identify the values contained in our timeless language books for the first intermediate grade, and the appropriate distribution, and the appropriate procedures for teaching them, and evaluating the performance of teachers in the implementation of these methods in the Zulfi Governorate Saudi Arabia, To achieve the objectives of the study, the researcher designed a content analysis card to analyze the values, consisting of (10) columns showing the type of value, the method of presentation, the type of presentation, and the value location of the book, The results of the study highlighted the existence of (181) values with a frequency of (825) repetitions distributed among seven types of main values: religious, social, national, cognitive, economic, aesthetic and health, there has also been a significant convergence in the way values are presented between explicit and implicit while there was convergence in the use of the word and paragraph in the units of the book.

Attia Al-Saleh's study (2004) aimed at determining the ethical values required for upper grades students from (7-10) of the basic stage availability in Islamic education books, the researcher designed a questionnaire consisting of (139) words and applied to (304) individuals and teachers of Islamic education, The most important results: the frequency of moral values in the books that the researcher analyzed, where the frequency (1599) times was the most frequent values of piety, and the least value of the Shura.

Al-Zahrani Study (2004) The study revealed the values of peace in the treatment of non-Muslim pacifists in the books of Tafsir, Hadith and National Education among middle school students in Saudi Arabia, By analyzing the content of these books according to a list of standards of peace, good handling, and tolerance, the main findings of the study are:

The values of peace agreed upon by the arbitrators and available in the books of Islamic and national education prescribed to the students of the intermediate stage are: (honesty, charity, justice, dialogue polite, humility, compassion, social relevance)

Comment on previous studies:

A review of previous studies shows the following:

- Most studies focused on devising the value system through the Arabic language books except for the good study (2004) which focused on Islamic education books, confirming that values are one of the cornerstones of the curriculum is indispensable.
- The current study and the classes targeted by previous studies, such as Abu Shawish (2012), Al-Rumi (2012) and Al-Saleh (2004).
- Previous studies targeted values in general such as Al- Rumi (2012), Abu Shawish (2012) and Shawish (2013) while Helles and Abu Jazar (2017) focused on social values and Saleh (2004) on moral values while the current study focused on peace values.
- The present study agreed with the previous studies on the extent to which the Arabic language books include the values system, but the present study focused on the values of peace, which constitute behavior and public morals leading to the promotion of peace and living with others, which is needed today.
- The researchers benefited from the community of previous studies in building the tool and analyzing the results and discussing them.

Study Procedures:

Study Approach:

The researchers adopted the descriptive analytical approach as this approach is best suited to deal with the current study procedures and tools, the course describes our Arabic Language developed language textbooks 2017-2018 for students in the basic stage as they are, analyzing their content, and then reaching conclusions that help to understand the problem of the study and make appropriate proposals for it.

Study population:

The current study community consists of: "Our Arabic language books developed and planned for Palestine students grades (7, 8, 9) for the academic year 2017-2018.

The study sample:

The sample of the study includes everything contained in the content of our beautiful language books for the basic stage prescribed to students of grades (7, 8, 9) academic year 2017-2018.

Study tools:

To achieve the objectives of the study, the researchers prepared:

1. **A list of the values of peace** required for the basic stage students to be included in our beautiful language books, which were divided into (11) domains with a total of (41) indicators and were presented to the specialized and experienced arbitrators.

Aims of the list:

The list aims to determine the values of peace to be included in the courses of our Arabic language books for students of the basic stage, which was divided into (11) goals centered on the values of peace and take the standard to analyze the course of our beautiful language books for grades (7, 8,9) of the basic stage.

List derivation sources:

In building the list, the researchers adopted a number of sources, the most important of which are:

The Holy Quran, the Sunnah of the Prophet

Previous studies related to the current study.

Sources, references and literature dealing with the values and values of peace to be included in the textbooks.

Reference Framework for the Palestinian Curriculum Document for 2016.

Outline of the Arabic language curriculum in Palestine 2016.

Developmental characteristics of basic stage students.

Final Peace of values List data

Value	Indicators of peace values
Honesty	Not to betray by word or deed
	Keep the secret if entrusted to it unless there is harm to others
	Timely secretariat response is incomplete
Justice	Fairness in words and deeds
	Restitution
	Don't cheat
	Not to infringe on others

Value	Indicators of peace values
	Punish those who infringe on others
Charity	Good deal in word and deed
	Aid to the needy
	Poor relief
	(..... Giving charity to the needy (money, food, clothes
	Lending to the needy for money
Fulfillment	Commitment to the covenants made
	Implementation of agreed contracts
	Not to underestimate the (wage-measure-balance)
Farsightedness	Quiet when dealing
	Distance from adversarial
	Stop the damage
	Anger management
Mercy	Kindness in words and deeds
	Compassion for the child and respect for the great
	Compassion with animals and birds
Humility	Not to overtake others
	Stay away from vanity when dealing with others
	Do not make fun of others
Dialogue polite	Away from intolerance as a means of dialogue
	Listen to the talk
	Use convincing evidence when talking
	say the truth
	Kindness in the conversation
Neighborhood polite	111
	Do not disturb neighbors: (sound-hurt..)
	Ask permission when they visit
Social Media	Visit relatives and not herd
	Visit the patient
	Meet invitations
	Consoling others
Security	Feeling the importance of security and stability
	Providing a sense of tranquility and a sense of security
	Not to infringe on the property of others

:Content Analysis Card.2

The researchers prepared the analysis card through the following procedures:

Determine the objective of the analysis:

The analysis of the content of our Arabic language textbooks for the elementary grades aims at determining the extent to which they incorporate the concepts of peace values required for primary school students.

Determine Analysis Category:

The analysis category for the content of Arabic language books for grades (7-8-9) represents the idea contained within the planned content, the idea is one of the most useful units of analysis, a sentence about a particular concept, The main categories of analysis are honesty, justice, benevolence, fulfillment, Farsightedness, compassion, humility, dialogue polite, neighborhood polite, social communication, and security.

Analysis Unit:

Is the unit of content that can be subject to counting and measurement easily, and gives its presence or absence or repetition or highlight indications useful to the researcher in the interpretation of quantitative results. Depending on the purposes and hypotheses of the research, the researcher begins by dividing the content into measurable units, the smallest word and the largest idea.

Controls Analysis Process:

A. The analysis was carried out in the context of content analysis and procedural definition of each peace value and its indicators.

B. The analysis included the content of our Arabic language books for basic grades (7,8,9).

Steps of the analysis process:

A. The content of our beautiful language books for the basic stage was well read, the contents of those modules were read, contemplative, careful, and thoughtful.

.B. Each page was divided into a number of paragraphs, so that each paragraph or several small paragraphs included one idea.

C. Ideas that included peace values or indicators were identified.

D .Each paragraph was categorized into one of the categories of analysis defined in the content analysis questionnaire,the analysis was based on the concept of peace value indicators.

e. The number and frequency of peace values were calculated in each category of analysis.

Validate content analysis form:

A.Validate, composition or construction

The composition validate or construction refers to indicators of peace values that are reflected or appear in the scores of a test or scale, It is the values of peace that are not directly observed but are inferred by a set of vocabulary expressed and represented or associated with it, The validity of construction forms the theoretical framework of the form.

B- Validity of Content:

Whereas, the validity of the content of the analysis form was verified using the validity of the content to be representative of the content of the values of peace, which means that it represents the total content that we aim to analyze, Where the veracity of the content was verified through virtual honesty through the judgment of specialists on the degree of belonging to the values of the form of the values of the peace, where the list was distributed to the gentlemen.

Stability Analysis Tool:

To make sure that the analysis is stable, the researchers analyzed our Arabic language books for the basic grades 7-8-9 twice, Separately, they were separated by a period of one month. To find the coefficient of stability between the two analyzes, Holste's equation was used to calculate the stability over time:

$$\text{Coefficient of agreement} = \frac{\text{points of agreement}}{\text{Points of agreement} + \text{points of difference}} \times 100$$

Table (1) shows the stability factor for analyzing the content of a seventh grade book

Value	First analysis	Second analysis	Points of agreement	Points of difference	Stability coefficient
Honesty	2	3	2	1	66.6
Justice	9	11	9	2	81.8
Charity	19	20	19	1	95
Fulfillment	12	11	11	1	91.6
Farsightedness	5	4	4	1	80
Mercy	12	11	11	1	91.6
Humility	10	13	10	3	76.9
Dialogue polite	20	24	20	4	83.3
Neighborhood polite	0	0	1	0	100
Social Media	11	9	9	2	81.8
Security	1	2	1	1	50
Total Stability Coefficient					81.6

Table (2) shows the stability coefficient for the analysis of the contents of the eighth grade book

Value	First analysis	Second analysis	Points of agreement	Points of difference	Stability coefficient
Honesty	8	7	7	1	87.5
Justice	42	45	42	3	93.3
Charity	17	17	17	0	100
Fulfillment	7	9	7	2	77.7
Farsightedness	11	13	11	2	84.6
Mercy	24	25	24	1	96
Humility	4	4	4	0	100
Dialogue polite	14	17	14	3	82.3
Neighborhood polite	1	1	1	0	100
Social Media	2	2	2	0	100
Security	7	9	7	2	77.7
Total Stability Coefficient					90.8

Table (3) shows the stability coefficient for the analysis of the content of the ninth grade

Value	First analysis	Second analysis	Points of agreement	Points of difference	Stability coefficient
Honesty	12	14	12	2	85.7
Justice	42	50	42	8	84
Charity	68	60	60	8	88.2
Fulfillment	35	32	32	3	91.4
Farsightedness	35	39	35	4	89.7
Mercy	20	18	18	2	90
Humility	19	16	16	3	80
Dialogue polite	25	20	20	5	80
Neighborhood polite	13	13	13	0	100
Social Media	30	35	30	5	85.7
Security	45	40	40	5	88.8
Total Stability Coefficient					87.5

If the general stability ratio is (80%) and above, Be sufficient to provide stability in the analysis After the application of the above equation, the researchers obtained a good agreement rate as shown in Table (4):

N	Class	Degree of stability
1	Seventh	81.6
2	Eighth	90.8
3	Ninth	87.5

Table (4)

Question 1:

What are the values of peace required for the basic grades (7-8-9) that are agreed upon by the legislative and educational specialists?

To answer this question, the researchers looked at educational literature, previous studies and the values of peace and extracted indicators of the values of peace to be gained in the content of our Arabic language books for the basic stage, They presented it to a panel of arbitrators, and then presented it to specialists, experts in curricula and teaching methods from university professors, educational supervisors, and teaching professionals, To ensure their validity and suitability for amendment, deletion, addition, opinion, and after collection and monitoring, the researchers reached the final values of peace indicators, as they are in the following table:

Table (5) shows the indicators indicating the peace values required for the class basic grades

Value	Peace Values Indicators
Honesty	Not to betray by saying or deed
	Keep the secret if entrusted to it unless there is harm to others
	Timely response of the secretariats is incomplete
Justice	Fairness in saying and deeds
	Restitution
	Don't cheat
	Not to impinging on others
	Punish those who impinging on others
Charity	Good deal in word and deed
	Aid to the needy
	Poor relief
	(..... Giving charity to the needy (money, food, clothes
	Lending to the needy for money
Fulfillment	Commitment to the covenants made
	Implementation of agreed contracts
	Not to underestimate the (wage-measure-balance)
Farsightedness	Quiet when dealing
	Distance from adversarial
	Stop the damage
Mercy	Anger management
	Kindness in words and deeds
	Compassion for the child and respect for the great
	Compassion with animals and birds

Value	Peace Values Indicators
Humility	Not to overtake others
	Stay away from vanity when dealing with others
	Do not make fun of others
Dialogue polite	Away from intolerance as a means of dialogue
	Listen to the talk
	Use convincing evidence when talking
	say the truth
	Kindness in the conversation
Neighborhood polite	Save the sanctity of neighbors
	Do not disturb neighbors: (sound-hurt..)
	Ask permission when they visit
Social Media	Visit relatives and not herd
	Visit the patient
	Meet invitations
	Consoling others
Security	Feeling the importance of security and stability
	Providing a sense of tranquility and a sense of security
	Not to infringe on the property of others

From the above, it was found that the values of peace required for the basic grades (7-8-9) agreed upon by the legislative and educational specialists consist of (11) values, of which (41) are indicative signs starting with the honesty and ending with security.

Question 2: What is the degree to which our Arabic language books include the basic stage grades (7-8-9) in Palestine in 2017-2018 for the values of peace?

To find out about the values of peace in our Arabic language books for the basic stage grades (7-8-9) in Palestine, the researchers used iterations and table (6) shows that:

Table (6) Values peace in our Arabic language books for the basic stage

Indicators of peace values	Seventh grade		Eighth grade		Ninth grade		Total		Stratifying
	frequency	%	frequency	%	frequency	%	frequency	%	
Not to betray by saying or deed	1	0.17	3	0.52	6	1.05	10	1.75	1
Keep the secret if entrusted to it unless there is harm to others	0	0.00	3	0.52	1	0.17	4	0.70	3
Timely secretariat response is incomplete	1	0.17	2	0.35	4	0.70	7	1.22	2
Honesty	2	0.35	8	1.40	11	1.92	21	3.66	10
Fairness in saying and deeds	2	0.35	8	1.40	8	1.40	18	3.14	3

Indicators of peace values	Seventh grade		Eighth grade		Ninth grade		Total		Stratifying
	frequency	%	frequency	%	frequency	%	frequency	%	
Restitution	1	0.17	7	1.22	6	1.05	14	2.44	4
Not cheating	0	0.00	5	0.87	4	0.70	9	1.57	5
Not to infringe on others	3	0.52	12	2.09	16	2.79	31	5.41	1
Punish those who infringe on others	4	0.70	10	1.75	11	1.92	25	4.36	2
Justice	10	1.75	42	7.33	45	7.85	97	16.93	2
Good deal in saying and deed	10	1.75	12	2.09	26	4.54	48	8.38	1
Help for the needy	2	0.35	3	0.52	14	2.44	19	3.32	2
Poor relief	1	0.17	0	0.00	12	2.09	13	2.27	4
Giving charity to the needy (money, food, clothes	4	0.70	2	0.35	11	1.92	17	2.97	3
Lending to the needy for money	2	0.35	0	0.00	5	0.87	7	1.22	5
Charity	19	3.32	17	2.97	68	11.87	104	18.15	1
Commitment to the covenants made	5	0.87	3	0.52	15	2.62	23	4.01	1
Implementation of agreed contracts	4	0.70	2	0.35	15	2.62	21	3.66	2
Not to underestimate the (wage-measure-balance)	2	0.35	2	0.35	1	0.17	5	0.87	3
Fulfillment	11	1.92	7	1.22	31	5.41	49	8.55	6
Quiet when dealing	1	0.17	5	0.87	14	2.44	20	3.49	
Distance from adversarial	0	0.00	3	0.52	4	0.70	7	1.22	3
Stop the harm	0	0.00	2	0.35	13	2.27	15	2.62	2
Anger management	0	0.00	1	0.17	5	0.87	6	1.05	4
Farsightedness	1	0.17	11	1.92	36	6.28	48	8.38	7

Indicators of peace values	Seventh grade		Eighth grade		Ninth grade		Total		Stratifying
	frequency	%	frequency	%	frequency	%	frequency	%	
Kindness in saying and deeds	6	1.05	11	1.92	11	1.92	28	4.89	1
Compassion for the child and respect for the great	3	0.52	11	1.92	7	1.22	21	3.66	2
Compassion with animals and birds	2	0.35	2	0.35	2	0.35	6	1.05	3
Mercy	11	1.92	24	4.19	20	3.49	55	9.60	4
Not to transcend others	4	0.70	1	0.17	9	1.57	14	2.44	1
Stay away from vanity when dealing with others	4	0.70	1	0.17	8	1.40	13	2.27	2
Do not make fun of others	2	0.35	2	0.35	2	0.35	6	1.05	3
Humility	10	1.75	4	0.70	19	3.32	33	5.76	9
Away from intolerance as a means of dialogue	2	0.35	2	0.35	6	1.05	10	1.75	4
Listen to the talk	4	0.70	4	0.70	5	0.87	13	2.27	1
Use convincing evidence when talking	3	0.52	1	0.17	3	0.52	7	1.22	5
say the truth	6	1.05	2	0.35	6	1.05	14	2.44	3
Kindness in the conversation	5	0.87	4	0.70	4	0.70	13	2.27	1
Dialogue polite	20	3.49	13	2.27	24	4.19	57	9.95	3
Save the sanctity of neighbors	0	0.00	1	0.17	5	0.87	6	1.05	1
Do not disturb neighbors: (sound-hurt ...)	0	0.00	0	0.00	5	0.87	5	0.87	2
Ask permission when they visit	0	0.00	0	0.00	3	0.52	3	0.52	3
Neighborhood polite	0	0.00	1	0.17	13	2.27	14	2.44	11
Visit relatives and not herd	3	0.52	0	0.00	5	0.87	8	1.40	3
Visit the patient	1	0.17	1	0.17	3	0.52	5	0.87	4

Indicators of peace values	Seventh grade		Eighth grade		Ninth grade		Total		Stratifying
	frequency	%	frequency	%	frequency	%	frequency	%	
Meet invitations	1	0.17	0	0.00	13	2.27	14	2.44	2
Consoling others	4	0.70	1	0.17	11	1.92	16	2.79	1
Social Media	9	1.57	2	0.35	32	5.58	43	7.50	8
Feeling the importance of security and stability	0	0.00	3	0.52	15	2.62	18	3.14	2
Providing a sense of security and a sense of security	0	0.00	1	0.17	10	1.75	11	1.92	3
Not to infringe on the property of others	0	0.00	3	0.52	20	3.49	23	4.01	1
Security	0	0.00	7	1.22	45	7.85	52	9.08	5
	93	16.23	136	23.73	344	60.03	573	100.00	

It is clear from Table (6) that the total iterations in all the books of our Arabic language was (573), where the value of charity included a percentage (18.15%) followed by the value of justice by a percentage (16.93%) Dialogue polite (9.95), Mercy (9.60%), Security (9.08%), Fulfillment (8.55%), Farsightedness (8.38%) Followed by social media (7.50%) Humility is followed by a percentage (5.76%) followed by a value of the honesty by a percentage (3.66%) followed by a value of neighborhood polite by a percentage (2.44%).

These ratios confirm that the Arabic language textbooks on the basic grades (7, 8, 9) focus on the values of peace, which is consistent with the study of the Al-Holi and Helles (2014), and the study of Helles and Abu Jazar (2017), This study proves that the Palestinian curriculum contains the values of peace (Honesty, Justice, Charity, Fulfillment, farsightedness, Mercy, Humility, Dialogue polite, Neighborhood polite, Social Media and Security).

This confirms that our curriculum is not terrorist.

Recommendations:

In light of the results of the study, the researchers recommend the following:

- 1.The authors of the Arabic language curriculum should take into account the introduction of topics dealing with the values that have been poorly replicated such as: (neighborhood polite, humility, honesty, social communication)
- 2.That the teachers of the Arabic language through their teaching focus on the application of the values of peace on the ground through the promotion and reward, and link the methods of evaluation to translate these theories in daily life.
- 3.Initiate training courses for teachers to expand their awareness to instill the values of peace contained in the textbooks, and how to employ them through educational attitudes.

Proposals:

The researchers recommend the following proposals:

- 1.Conducting a study showing the interest of Arabic teachers in promoting the values of peace contained in the content of our Arabic language books.
- 2.Conducting a study showing the extent to which Islamic education books include the values of peace.
- 3.Conducting a study showing the extent to which students of the basic and secondary levels apply the values of peace.

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