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RESEARCH ARTICLE

THE SECURITY VALUES THAT SHOULD BE AVAILABLE IN THE ISLAMIC EDUCATION.

Mohammed Bin Saad Saleh Altamimi.

Faculty of Education, International Islamic University Malaysia and Civil Defense of the Kingdom of Saudi Arabia

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Abstract

Values are the moral or spiritual aspect of the Islamic civilization and also the soul and basis for any civilization. Therefore, they ensure the secret of human's survival and elasticity throughout the history. If values fade away one day, man will lose his/her moral warmth, which is the spirit of life and existence; mercy will abandon his/her heart; his/her ethics will not be able to play its role; he/she will no longer know the truth of his/her existence; and he/she will be bound with material restrictions. This study aimed at exploring the major domains of security values and their efficacy on the Islamic Education. Thus, the review will propose some suggestions for stakeholders, educationalist, and learners to have the proper inclusion of security values in order to maintain the coherence and integrity of Muslim societies.

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Introduction:-

The Islamic religion seeks to secure five imperatives that supports the human life; namely: the religion, brain, soul, money and dignity. So this is considered as the most comprehensive sense that necessitates building the most important pillars of the communities that must be preserved; so the soul that is honored by God must be preserved in security and safety from various hazards and disasters.

The Islamic culture curricula are one of the Islamic materials that are consistent with the other materials in the construction of Islamic thought properly; Article (12) of the education policy in Saudi Arabia calls for: "guiding the science and knowledge of various kinds and its methodology towards the Islamic doctrines and their methods of investment in order to be derived from Islam which is in consistent with the idea of Islamic governance (The Ministry of Education, 1390 H, p.9).

Hence, there was a need to consolidate the concepts and values of the Islamic culture in light of the challenges of civilization for reasons of human nature before being a Muslim. All Muslims believe in this religion and avoid its prohibitions; and it is innate and natural to every individual to belong to a family, group or a national to have his/her character represented in his/her community.

The Islamic Culture is one of the most important ways that can constitute Muslim generation which addresses these threats and challenges. The Islamic civilization can support the humanity with the values of truth, goodness, virtue, tolerance, prosperity, security, reassurance, well-being and happiness. On the basis of the educational policy in Saudi Arabia, which decided to teach the Islamic Culture in different colleges; because this is the fertile phase for the participation and dissemination of faith, and for the return of the Islamic, noble values, high ethics, and this confirms confidence in the validity of Islam to lead humanity, and to guide anytime and anywhere, and to broadcast

Corresponding Author:- Mohammed Bin Saad Saleh Altamimi.

Address:- Faculty of Education, International Islamic University Malaysia.

the Islamic spirit which is enkindled in the soul the aspiration to high ideals, to resume the well-being, and the belonging to the nation of Islam. This shall appear as described by the Almighty by saying: *'You are now the best people brought forth for (the guidance and reform of) mankind. You enjoin what is right and forbid what is wrong and believe in Allah. Had the People of the Book believed it were better for them. Some of them are believers but most of them are transgressors.'* (Quran: Al-Imran, 110).

It is important then to adopt values of communities in the role of education by preparing curricula and textbooks properly to embrace the value of all kinds to provide learners with knowledge and action in order to maintain the interests of the individual and society hoping to show excellence and to maintain it. However, textbooks pay attention to the cognitive domains which had side effects on security in the community such as the increase in the rate of crime which poses a realistic indication that the imbalance may hit the values in society which requires competent attention to the curriculum which instill the values of security to fight crime and associate patterns of behaviour on the part of the individual and society, too (Ghanem, 1999).

Many studies such as Al-Ghanim (1994) , Al-Qaisy (1996), Al-Yahyawi (1417H), Jaroudy (1417H), and Aqel (1427H), have emphasized the importance of values in the lives of individuals and groups as one of the most important inputs that govern human behavior which play an important role in both individual and group in the present and past. This is one of the components of the individual personality and the guidance of his/her conduct. Values are considered the reference framework for governing behavior, preferences and choices. On the other hand, values achieve social cohesion and integration inside the community and can build its identity and his well-being to achieve economic, industrial, social development, so the values are one means of achieving this development. However, the studies on values in school curricula and textbooks are so few compared to the studies conducted on other educational areas. Therefore, the security values have little interest, despite the suffering of Islamic and Arab countries which may adversely affect the tranquility of the groups and the individuals; as well as the negative reflections on the communities and their future.

Given the vulnerability of attention to the transplanting of security values in the hearts of young people, it was necessary for the curriculum in the kingdom of Saudi Arabia to reflect these values, besides other Islamic countries in order to help learners to cope with positive attitudes rooted in Islamic culture towards the development of noble values in the hearts of young students.

Previous Studies:-

The study of Al-Jarady (1993)

This study is entitled "Analysis of the values contained in Islamic education books for lower basic education in the Republic of Yemen" and aimed to identify the values contained in the books of Islamic education for the lower years of primary school students in the Republic of Yemen, to identify the distribution of values according to the domain, and then to find the extent of variation in the distribution of the values in the fields due to the variables of grade and subject.

The study sample consisted of all Islamic textbooks for the primary phase of Education in the Republic of Yemen. The researcher used in his study the descriptive method in accordance with the method of content analysis through a questionnaire and observation card. To achieve the goal of the study; the researcher has classified the values into two dimensions which are the content through rating values for the following areas:(the legislations, worshipping, personality, society, materialism) and the second dimension classification of the values according to (positive values, negative values).

The study concluded that the most important of which are: that the values contained in the books of Islamic education for the lowest stages of the Education need to be revisited, tested and identified. There is a need to exert more care and attention to gender-related behaviour. There is a need to take into account the balance, integration and inclusion in the distribution of values.

The study of Al-Shuhomy (2006)

The study is entitled:"The extent to which the books of Islamic education at the secondary level help in addressing peace and safety for high school students in the state of Kuwait", It aimed to identify the extent to which the books of Islamic education in the secondary phase contribute in addressing peace and safety for high school students in the

state of Kuwait, and to find out the values that help in addressing peace and safety of high school from the teachers' perspectives.

The study sample consisted of all Islamic textbooks at the secondary level in the state of Kuwait. The researcher used in his study the descriptive method through the analysis of the content addressing the teachers of Islamic education by a questionnaire in order to measure the student misconduct and identify methods of treatment. To achieve the goal of the study; the researcher described the reality of peace and safety among the students of the secondary stage from the point of view of teachers and the values that help in the treatment. The study concluded that the most important thing to highlight is the negative social behaviour. The values that help in the treatment of peace and safety are those attributed firstly to the social dimension followed by the personal dimension, followed by the religious dimension, then the scientific dimension.

Problem of the study:-

In light of the foregoing, the problem of the study is addressed in the following question:

'What are the security values to be met by the Islamic culture curricula provided for students of general education?'

Justification of the chosen problem of the study:-

A. Security values adjusts the behavior of individuals and enhances the individual, community and professional responsibility; necessitating the need to search them.

B. The Islamic education curricula maintain human culture a Muslim, as well as the past and heritage that is streamed from the Quran and the Sunnah of Prophet Mohammad (PBUH).

The objectives of the study:-

The study seeks to achieve the following points:

1. To prepare a list of the security values that should be included in the Islamic Culture curricula in general education.
2. To make some procedural recommendations necessary for the planners of curricula to improve the content of Islamic culture curricula.

The importance of the study:-

The study and its relevance to the Islamic culture themes can be highlighted as follows:

A. Scientific importance:

- Development of the content of Islamic Culture curricula in public education, and detects the extent of availability of security values that could be integrated and confirmed in the hearts of learners.
- Draw the attention of the planners of curricula and authors of educational books to security values that should be included in the books of Islamic Culture.
- Emphasize the attention to security values and the need to be addressed in the content of Islamic Culture in all institutions.

B. Practical significance:

1. Make a list of the main security values in the content material of Islamic Culture in general education.
2. Acquaint the teachers and learners with the force and effect of the reflection of the security values on their performance; to positively achieve the security values desired.
3. This study is a natural extension of studies in other areas, it is also the kernel to do similar studies in the field of security values, no one has addressed such a study in the field of Forensic Science or Humanities in general.

Definitions of terms:-

The values are all that contain integrity and constancy of human being in recognition of the lordship, the Almighty. This value is what directs the human's behavior and thoughts directly to God especially in times of distress and dismay.

Al-Sha'wan (1417H) defines the values as 'abstract concepts, metrics or standards either implicit or explicit that are used to judge something as desirable or undesirable, and guide the behavior of an individual of what is desirable by society.'

Security values:-

Security Values are a set of security standards called for by the company group to help learners guide the behavior of his/her security to sustain the community and maintain the integrity of its behavior through the content material of Islamic Culture. By studying the meanings and definitions of the values, we find that there are common features among them are summarized by Mary and Balqis (1982), Al-Jaroudi (1417H), Aqel (1427H)

- values are humane; and thus caring, pleasure, pain and thoughts are connected to the individual.
- values are subjective, anyone senses the values according to his/her criteria
- Values are relative as it varies from person to person, and from time to time, and from place to place, and from culture to culture.
- values have a hierarchy and some values have dominance over other values
- values have preferential standard that represents a reference framework and governs the actions of the human and explains his behavior.
- Values govern the human choices and his/her preferences.
- Everyone has his own value -system that is acquired through the interaction between individual knowledge and the culture in which he/she live in.

Importance of values:-

Values identify the objectives of the society and its activities, and they guide its ideology towards specific targets; no matter how scientifically and globally the nation has gone through, still it needs a system of values.

Allah (SWT) says 'What you have been given is only the fleeting enjoyment of this world. Far better and more lasting is what Allah will give to those who believe and trust in their Lord; who shun great sins and gross indecencies; who forgive when they are angry; respond to their Lord; keep up the prayer; conduct their affairs by mutual consultation; give to others out of what We have provided for them; and defend themselves when they are oppressed. The harm can be requited by an equal harm, though anyone who forgives and puts things right will have his reward from Allah — He does not like those who do wrong. (Al-Shura 42:36-40).

Therefore, Islam is the religion of faith, worship and values. Values are the ideals that we uphold and we must live by. Since we pay attention to our beliefs and worship, one should also pay attention to our values. Values give you clarity of thought and help set one's priorities. The values of Islam are considered the noblest moral principles for human development. The Prophet – peace be upon him – said, 'I am sent only to fulfill the noblest characters.' (Musnad Al-Bazzar, Hadith 8949).

The significance of values for the individual is in being the essence of the real human and without them he/she loses his humanity and becomes a beast controlled by the whims and desires. They determine the individual's paths and partnerships in life that are directed to what should be done or avoided.

Positive values are considered a fence from regression towards the lusts; and without values humans become slaves to bad habits that destroy the individual and society and threaten its security. Positive values make the individual active in his life and lead him to success and progress. They also increase the confidence of the individual and enhance his/her virtue and his/her human energy as well. They lead him/her to success and confidence. Without values, the human will be a failure.

Impact of Islamic values:-

And the Islamic values have impact on the positive behaviour of the individuals and communities. According to Al-Jallad (1430H), Al-Yemany (2009), Sallom, Taher and Jamal (2009), Islamic security values:

A- Impact on the behavior of the individual as:

- That values and standards represent the essence of the real positive human; and without them the individual loses his humanity and becomes an animal controlled by its passions and desires.
- Determine the course of individual and direct behavior in his/her life, to safety.
- Protect the individual from drifting behind the lusts and desires.
- Is the fence that saves the human from psychological, physical, social regression, and reforms him/her morally, socially and educationally.
- Provide Human with self-esteem in life and keep him full of power, away from passivity.
- Strengthen the virtue of the human and enable positive interaction with different life situations.

B. Impact on the behavior of the community as they

- Stimulate the community's survival and continuity, it depends on what values the community possesses which are the foundations and directions of positive behaviour that builds upon the progress of societies and its advancement.
- Stimulate the community's identity and distinctiveness, since they are the foundation of the culture of the society, which shape the patterns of human behavior, practice. Thus, the values are markers of distinction that distinguish the groups from each other.
- Reserve the society of negative social and moral behaviours as they are protective to the community.
- Strengthen community unity and cohesion by identifying the life's goals and ideals.
- Help the community to face the changes that occur through healthy choices.

The pioneers of Islamic education have over-emphasized the values since Imam Al-Ghazaly thinks that to achieve happiness for humanity in this world and the Hereafter is the supreme value in the moral education. Happiness in the hereafter are the main results of adherence to Islamic values. It is, therefore, necessary to take all means and ways that lead to the happiness of the humanity; which is the ultimate goal of education.

Security Values:-

In his/her life, the human is living amongst his social stratum that is not secluded from others. Although the social values shape the individual's relationship to others; the security values determine the correct path for the individual to live in stability and maintain his/her security in the community. They enhance the sense of security, especially his soul security and the rest of the members of the community generally. They help instill the values of security and dissemination in different environments or communities which prepare the individual to get health behaviour that can protect his/her nation and homeland, and secure a life free of fear, unrest and discomfort. The security values are imperative as follows:

- They achieve the nation's dignity, security and happiness .
- The absence of security values disrupt the security of all its components.
- The security values have its roots in the doctrine of the Islamic nation that determines its identity.
- In achieving the security values, then the individual, society and nation are protected from threats against their security.

The security values are so imperative in the society which desperately seeks to promote itself and direct the behaviour of the individual, society and all social groups especially the security personnel, teachers, and learners. These security values have power in adjusting the behaviour and in teaching individuals the seriousness, honesty, trust, responsibility, obedience, commitment, fight against corruption, and the development of feelings of belonging to Islamic and national levels.

Security within social security differs according to specialists depending on the proportions. Security is the society's capacity to face not only the events, facts, individual actions, but all the appearances related to the nature of things that lead to violence. Nafea (1972) explains it as 'the sense of individual and group towards the satisfaction of organic and psychological motives such as the physical, psychological security towards the contentment of the community to the demise of what threatens the manifestation of this motivation such as the permanent and stable, livelihood and the psychological motives of society's recognition of the individual and his/her role within it'. Ali (1976) sees it as 'the situation that is available when the security of the country is not breached in the form of crimes or in the image of a dangerous activity in order to take preventive measures to stop the dangerous activities.'

Therefore, security values represent the standards and principles derived from the provisions of Islam, used in guiding human behavior toward achieving security and preservation, awareness of the importance of the security, the commitment to legislations, regulations, security and respect. This is summarized in the following:

1. They are derived from divine revelation (the Qur'an and Sunnah).
2. They maintain the individual, social and national security.
3. They are moderate values.
4. They keep the legacy of the nation's cultural authenticity and identity.
5. They keep the economy of the nation locally and the globally.
6. They are connected to the individual, society and nation to the degree of nobility and innocence.

Functions of security values:-

The role of values in guiding behavior is fundamental and basic, both on the level of the individual or society because of its positive impact on the human. The system of values, if settled and assimilated by the individual, has

become the standard and authority in leading his/her positive behaviour through five basic functions as defined by Isa (1984):

1. The values provide the individual with a sense of what he is doing and geared towards to achieve its purposes.
2. They create the basis for individual and the group.
3. They are the basis for judging the behavior of others.
4. They enable the individual to know what to expect from others and their reactions.
5. They gave the human the sense of righteousness and wickedness.

Results: Domains of security values:-

The researcher has reached to a list of security values referring to the books and previous studies, and other regulations related to security matters. Six domains were identified; namely, Ideological Security, National Security, community Security, Cultural Educational Heritage Security, Military Security, Economic Security.

The first domain: ideological security:-

This value is achieved through following the Islamic faith, tolerance and commitment to the orders of the divinely orders that make the human being seek in this world and the Hereafter; and these include the following:

1. Enjoying the orders of the Islamic.
2. Cooperation in righteousness and piety.
3. Respect for Human Rights.
4. Justice in contentment and anger.
5. Promote a spirit of tolerance.
6. Refute pervert thought.
7. Link to holy shrines.
8. Achieve fidelity in the work.

Second domain: national security:-

This domain strengthens the human belonging to his/her homeland, preservation and defense of home-country and respect of its principles, and transplantation of well-being. This includes the following:

1. Boast of belonging to Islam.
2. Obeying the state representatives without disobeying Allah.
3. Good citizenship.
4. Defend issues of the nation.
5. Maintain unity and connectedness.
6. To achieve the principle of Shura (Advisory Teams).
7. Maintaining the Muslim legislations.
8. The consolidation of security and fight against crime.
9. Upgrading the security.
10. Maintaining general rules.
11. The deepening belonging to the homeland.

Third domain: societal security:-

This value binds the individual with his/her society as a whole in which they live through cooperation and commitment about being responsible towards the society without breaching the general rules in order to ensure unity among its members. This includes the following:

1. Social stability.
2. Cooperation and provoking community spirit.
3. Social integration.
4. Commitment to responsibilities.
5. Refute racism and poverty.
6. Non-violation of liberties.
7. Renunciation of defamation.
8. Avoiding rumors.
9. Maintaining legitimate rights.
10. The deployment of the principle of proportionality.

Fourth domain: cultural and educational security:-

These values tend to keep the cultural identity within positive thought in order to elevate the nation with honesty, integrity, respect, and guidance about everything that can affect that identity. This includes the following:

1. Positive Cultural openness.
2. Appreciate scientists.
3. Scientific honesty.
4. Spreading the culture of reading.
5. Respect the opinions of others.
6. Protection of the manifestations of the intellectual invasion
7. The fight against illiteracy.
8. Assist in national issues.
9. Awareness of the importance of Health prevention.
10. Instill good attitudes and conduct.
11. Awareness of the dangers of environmental pollution.
12. Awareness of the dangers of addiction (drug and alcohol).

Fifth domain: military security:-

Military values bind human beings in general with security, especially the ideals that are manifested with honesty to achieve precision and maintenance of security in which man lives safely and securely. This includes the following:

1. Respect for the principles of military.
2. Be a model of good conduct.
3. Maintaining honesty and integrity.
4. The performance of duty to the fullest.
5. Precision in the implementation regulations.
6. Well-behaved.
7. Taking into account being organized.
8. Promote self-courage.
9. Respect the rights of others.
10. The protection of the vulnerable.
11. Keeping secrets. 12. Positive leadership.

Sixth domain: economic security:-

These values tend to sustain financial stability and preservation, maintenance of public money from damage away from corrupted financial dealings in the public economy. This includes the following:

1. To instill the principle of productive work and its appreciation.
2. Provide career opportunities.
3. Maintain public facilities.
4. The preservation of public money.
5. To maintain food security.
6. The rationalization of consumption.
7. Fight goods-fraud.
8. The development of environmental resources.
9. Dealing with unemployment.
10. The optimization of wealth

Conclusion:-

Akgunduz (2016) thinks that '*religion in general and Islam in particular can play positive role in reviving common values for mankind and uniting people for justice and equality, particularly the weaker sections.*'

These days, people interact with each other much more than the past due to cultural exchanges and greater accepting of other values and norms. In each cultural and national value, there must be universal endeavor to address problems of social, educational inequalities, gender inequalities and human rights as well. Global solidarity must be maintained in order to fight injustice towards the protection of human rights. Global solidarity is vital for the protection of the environment, to respond to natural calamities and to battle poverty.

On the contrary of some alleged reasons about Islam and Muslims, Islam attaches much importance to human values, and works to establish general peace and well being. It makes firm love and brotherhood in the structure of society, and puts forward the necessity of union and harmony. It rejects determinedly movements, which obliterate the common values and genuineness between members of society, like tribalism, racialism, and negative nationalism.

Recommendations:-

There is a need to develop clear objectives and content of Islamic education books and to write them down in the introduction to these books in order to enable teachers to identify and adhere to them, and to get to achieve these values through the teaching of the content of the books. There is a necessity of building the content material of Islamic culture in accordance with the standards, principles and rules of accurate scientific targets of Islam, including Islamic security values in support of the behavioural side, the need to distribute these values appropriately to achieve sequence and integration in a more attractive, interesting with high-tech content.

The study proposes to conduct studies to identify the security values contained in the Islamic courses in the military universities and civil colleges. This will increase the sense of security and thus maintain the security of the individual, society and the nation. It is also suggested to conduct more studies on the content analysis of the decisions of the Islamic courses in general education to ensure the availability of security values. It is also proposed to conduct a study on security values included in the decisions of the police sciences that connect to young people and elevate good education which is desirable in the stages of public education.

The religion of Islam has not neglected the human security values since the human is the center of the system of creation, and everything is created for him/her. By investigating Quran and Sunna, it was concluded that Islam has paid high attention to five fields of human security including individual, social, economic, environmental and health fields paying attention to aspects such as culture, politics, society, economy, family, and judging which affect the individual, collective and international aspects. Islam considers human security values as components of the survival of human society, and as health and immunity from any danger. Therefore, realization of human security values in every society requires offering suitable solutions (Faghihi, 2015).

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